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LETTER SPINE EXACTLY AS BELOW:

THE
MENNONITE

VOL. 72
1957

SPECIAL INSTRUCTIONS

PEEL OFF AT EXTENDED CARBON
COPIES 1 AND 2 IN BOOK

THE Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

"A Blessed New Year to All"

I said to the man at the Gate of the year
Who stood at the portal wide:
"Give me a light that I may not fear
As I cross to the other side."

And the Man replied with a kindly nod:
"A light you do not need;
But put your hand in the Hand of God
And go where He doth lead.

"His Hand shall be to you a guide
Better than any light,
And safer than charted way beside;
Go forth, nor fear the night!"

—Carillon News

Volume 72 Number 1 January 1, 1957

1898

IN THIS ISSUE

ARTICLES:

Winter Catches Up With Us
Christena Duerksen 4
The Courts of the Lord
Mrs. James W. Bixel 5
Our Representatives 6
The Association of Mennonite Aid Societies
By Howard Rald 7
Of Special Joy 8
United Seminary Work in South America 9

DEPARTMENTS:

Editorials 3
Flashes of Thought 7
Mennonite Youth:
Your YPU: Past, Present, and Future 10
Our Schools 13
MCC News Notes 14
Jottings 15

DISASTER SERVICE UNIT PLANS MEETING

The Mennonite Disaster Service unit of western Ohio is planning its second annual meeting for January 12, beginning at 1:30 p.m. at the Ebenezer Church near Bluffton, Ohio. Members from Elida, Plain City, Archbold, and the Bluffton area will participate. Those interested are invited to attend.

WINSKY MEMORIAL GIFT

A memorial gift has been given for foreign missions in the name of Mrs. A. C. Winsky, who died May 5, 1956, at Ritzville, Washington. She was a member of the Spring Valley Mennonite Church. We commend the donors for giving in her memory to the work of Christ's Church.

GRABERS ARRIVE IN FORMOSA

A letter from W. C. Voth, missionary in Taiwan, Formosa, says in part, "We are glad to say that the Glen Grabers arrived here safely, healthy and happy, Sunday, Dec. 2. The steamer docked at about 1:00 p.m., and Mrs. Voth and I with seven of the Taiwanese Christians met them at the dock. The Grabers were invited to stay at the Dicksons for the night in Taipei. All of us had tea with them; then we came home, and the Grabers arrived in Taichung at 10:30 p.m., Monday. A large group of the Christians were at the station to meet them."

SPECIAL ANNOUNCEMENT

Mrs. O. F. Gilliom of Berne, Indiana, announced at a special luncheon at Berne Dec. 19 a gift of over $450,000 of Lincoln National Life Insurance stock to the following institutions: First Mennonite Church, Berne, Indiana, $200,000; Cross Reform Church, Berne, $100,000; Bluffton College, $80,000; Mennonite Biblical Seminary, $80,000. The gifts, made in honor of Mrs. Gilliom's late husband, are to be used for building and expansion purposes.

The story of this gift will appear in a later issue.

NEW COMMITTEE MEMBERS

The committee on Education in Church Home and Community has new members: Harold Buller, Harry Yoder, and Howard Baumgartner. One new member, Robert Hartzler, has been appointed to the Editorial Committee. The radio Committee has been organized with Peter Dyck, chairman; Edmund Miller, Andrew Shelly, August Epp, and David H. Suderman.

A committee which will give help to retreat programs and curriculum was formed at the annual Board of Education and Publication sessions. To serve on this committee are Jacob T. Friesen, chairman; Oswald Goering, William Gering, Betty van der Smissen, and Elmer Richert of Rosthern, Saskatchewan.

CONFERENCE SUNDAY

The following resolution has been passed by the Executive Committee: "Moved to accept the recommendation of the second Sunday in March as the designated Conference Sunday for 1957."

When the Board of Missions met in November it was decided that we should forward to the East Harlem work any contributions definitely labelled for that work in New York. No other contributions will be sent to that work in East Harlem except that which is specified "For East Harlem, N. Y."

BUDGET GOALS FOR 1957

Missions	**$650,000**
Christian Service	**184,000**
Education and Publication	**62,500**
Business Administration	**26,500**
Total for 4 boards	**$923,000**
Seminary	**155,000**
YPU	**7,450**

WORKERS FLOCK TO KORBA FOR INDUSTRIAL BOOM

In the United States we see and hear of the movements of workers who follow seasonal work or flock to areas where industrial work booms. A letter from Melva Lehman, missionary in India, reveals similar happenings near the Korba station where she serves.

"Here in Korba the new industrial work of mining, a powerful Thermal plant in the making, a number of brick kilns, the new railroad and station, and the opening of an all weather highway have brought people from near and far in search of work. In the dispensary register, where information about treated patients is recorded, we find seven different languages that people claim as their mother tongue. The housing problem is solved temporarily in that menial workers live in thatched huts made of tree branches and leaves, and the officers occupy tents."

"It pains me not to be able to report a spiritual growth. Unfortunately, monetary and nationalistic interests have been so in the forefront that it will take something drastic to stir people to the right perspective."

PASTOR'S CONFERENCE

The annual mid-year Pacific District Pastors' Conference will be held January 24, 1957, at the Sweet Home Community Chapel, Sweet Home, Oregon. "The Basis and Challenge of Our Financial Stewardship" will be the theme of the conference.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

- **Every member a personal witness.**
- **Every member a tither.**
- **Every member supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit-filled Seminary program receiving whole-hearted support.**

OUR OBJECTIVES

The Winnipeg Conference in August adopted eleven goals for the triennium 1956-1959. The Board of Education and Publication has approved a suggestion that these goals be divided into three groups and that our church papers use as their objectives one such group each year. The above list of goals are those to be emphasized in the year 1957.

It is well to note the importance of the first goal, "Every member a personal witness."If this one is lived out, the others will come much more easily.

Every member a personal witness means more than attending our respective places of worship regularly, although that certainly is one way of witnessing. But the opportunity to witness is with us every day of the week and year; by our words, yes, but more deeply by our character and life. What a power would be released if it could honestly be said of every member, "There is a living example of Christianity at its finest."

Christ would be reflected in our life: His mercy and righteousness, His forgiveness and saving power, His love and personality. People would be convinced of the greatness of Christ for they would see something of Him, however faulty, in the life of each member.

Our witness would shine out in our words, concerns, interests, deeds, homes, and contacts with others. Our word and work would be one.

May we all give careful thought to the first objective, and ask God to help us that we may indeed be true personal witnesses.

WALK WITH GOD IN 1957

We step across the threshold into a new year. We are not as big and self-sufficient as we like to imagine. We are more like bewildered children in a strange place. We look about for someone who can guide us into the unknown future of the year 1957.

Fortunately, there is such a One. We need not walk alone, we may **walk with God.** The whole year is clear and well-known to Him. He knows every experience of joy or grief, success or disappointment, inspiration and discouragement. Furthermore, He not only knows these various experiences before us but knows how to help us best meet each one to reap the highest contribution such experience can bring. Who, then, would be so thoughtless as to insist on going it alone when it is our high privilege to walk with God?

To walk with God implies that we fully accept His will for our lives. For "How can two walk together except they be agreed?" We cannot pull in one direction when God would lead us in another. But with full faith in His guidance, we follow gladly as He leads us on into unknown paths.

To walk with God means that we are friends. We walk not sullenly or reluctantly, but joyously and willingly. We are sure He knows what is best for us. We are certain He will not forsake nor neglect us as we gladly follow. We have a Friend who wishes for us only the very best possible experiences and the fullest development of our spiritual lives. Each one can indeed fully trust such a Friend, as "my God and I" enter the new year.

DESEGREGATION

Desegregation—a word yet too new to be found in the dictionary — is much before the public today. Readers of newspapers are well acquainted with its meaning. After years of segregation of negro and white in the schools, particularly in the South, a movement started by a Supreme Court decision is gradually spreading whereby colored and white students attend the same school and no distinction is to be made because of color. Many may be surprised that such a movement has not come long ago. Others are still convinced that it will not work and are trying to stop its onward progress. Violent outbreaks occur here and there. The whole question is one of great concern to many people.

But desegregation will continue. It is so written in the law of God, and the divine law cannot be blocked indefinitely. Here and there resistance may continue, but gradually the spiritual law of racial equality before God will win out. The sooner schools —and churches—recognize this fact the more we will conform to the divine plan.

REVOLUTION

If desegregation is a prominent word before America today. so revolution is the big word in the world in general. The new year finds this term actively used and practiced in various trouble centers in the world today. Something within the human personality will not tolerate indefinitely the total enslavement to another. This is a divine urge which is bound to break out again and again until individual rights are recognized.

But the achieving of this end continues to bring revolution in one form or another. In some countries we find such revolution breaking out in violent form and threatening the peace of the whole world. In other places it is working more gradually and peaceably. But throughout the eastern world this movement is gaining momentum. Such ideas cannot be stopped by machine guns any more than a tornado can be stopped by a shotgun. Nations of the world had better recognize this fact and seek to make this a year of peaceful independence instead of the year of the beginning of World War III.

Winter Catches Up With Us

Christena Duerksen

Missionary to India visiting churches in Alberta

"Oh! That car ahead is stopping! That means we will have to stop too! What then? The road is so icy," I said.

The calmer masculine voice replied, "We'll just roll back down the hill and try again."

We started rolling back. The car ahead of us did the same and soon we were at the bottom of the slope, ready to try it again. The wind blew viciously and snow swirled across the icy road.

In the second try we all but made the top before the wheels started spinning. There we sat—neither up nor down.

A friendly Canadian who had already gained the top of the hill came back with chains. They did not fit. In spite of slippery footing, he managed to give us just the right push to set us on our way again. Then he hurried on down the hill to help the other out-of-state car.

We found that other hills had been sanded, and we reached our destination, glad to be in shelter.

A few days before, when we had come down the eastern slope of the Canadian Rockies, the prairie province of Alberta had greeted us with sunshine and even harvest threshing scenes. With eleven widely scattered churches and missions to visit, we were glad to see that winter had not yet swept out of the north.

Our itinerary started with the church and the mission carried on in Calgary, the former just having become an independent church with lay ministers who were contractors and builders during the week. The mission was comparatively new, and here they were using the English language as a teaching and preaching medium. That Sunday morning we had the first indication that cold weather was just around the corner, for a light snow had fallen during the night.

From here we again traveled south, almost to the USA border. To the west the snow-covered peaks of the Rocky Mountains lay in glistening splendor in the bright sunshine. The church out from Pincer Creek was one we had visited twenty years ago and we found acquaintances. We learned that some of the young people from here were in various kinds of church service, one a teacher in the Canadian Bible College of Winnipeg.

Coaldale, Taber, Vauxhall, Gem, and Rosemary followed in quick succession. I had picked up an aggravating cold and cough and at Coaldale went for medical help. Here I found a fine Japanese doctor, a Christian, serving a Mennonite community. We heard him very highly spoken of. Here, too, we found friends of many years ago.

Taber was a new venture, a mission made up largely of younger people who had broken away from the Old Colony Mennonites returning from Mexico. Here mission interest was especially keen, and after the service children crowded around to look at the few curios we had with us. We had an opportunity to speak in the school the next day.

At Vauxhall, as at other places, the meeting got a little longer than it should perhaps have been (Canadians were very patient with us). The host's young daughter went with us to show us the way home. I remarked rather apologetically about the length of the meeting, to which she replied, "Oh, it wasn't too long—at least not for us kids. And it looked to me as though the grown-ups could have taken three hours more!" Here also, a sweet faced youngster came to tell me she wanted to be a missionary when she grew up.

Gem gave us time for an afternoon meeting. The heavy skies were fluttering down the snow in great, fluffy flakes. A brother spoke up, "Take as much time as you want to talk about India. We who are present have much time and those who don't have time are not here." Sweet words to missionaries for whom an hour is far too short to tell all that is on their hearts.

By evening we were at Rosemary, another of the places we had visited 20 years ago. Radio reports spoke of icy roads and minor mishaps to cars. But the church was well filled and we sensed a keen interest. In the home of one of the ministers we became acutely aware of some of the problems they face here. For instance, brother David Neufeld formerly had done his wheat farming during the summer months and had taught in the Didsbury Bible School during the winter. It was a fine arrangement. But with wheat not selling, it became imperative to go into more diversified farming — milking cows and raising chickens. But that does not allow any free winter months for teaching. This was the problem of many of the lay ministers. They felt themselves increasingly tied down by their farm work.

On Saturday morning we were to start off for Didsbury. There had been much snow during the night, and that was when we encountered the icy roads mentioned before.

I had been wondering at what home our son Joe had visited 20 years previously, when we were at Didsbury for a longer time. He was a small restless boy at that time. The Neufelds did not know, but when we visited the parents of Paul Dyck (now in India) we learned that was the place. Paul and Joe had played together, and now, according to the letter received from India, they are all to live together for a year of language study.

We had two opportunities to speak in the church — forenoon and afternoon — and in the evening slides and a talk on Palestine by a Canadian speaker brought us a real blessing. We so seldom hear others speak on such a trip.

The stormy weather let up a bit and on Monday we started north to visit Edmonton and Tofield — new places to us. Here our efforts to present the cause of mission work in India were well repaid by the keen interest shown. But we also were glad that we could turn our car toward USA. This time the road was a marked road: here is the turn to Didsbury, there the street that leads to Scarboro church, and here we would turn to go to Coaldale.

We had begun to feel very much at home in Alberta.

Bible Institute Opens

November 5, 1956, marked the opening of the Bible Institute at Tshikapa station. Students from seven of the Congo Inland Mission stations are represented, with three languages. Nine new houses have been constructed.

During the weekends the students devote their time to practical work assignments in the Military Camp, jail, hospital, and nearby villages. The concentrated center of population at Tshikapa station proves to be a real blessing as an outlet for service.

The Bible Institute was started under God in 1953 with eight men, and these eight graduated last year in October. All of them have been placed in responsible positions in the mission.

The instructors are missionaries Archie Graber and Allan Wiebe. Miss Fanny Schmallenberger will join the staff on December 20.

The Courts of the Lord

Mrs. James Bixel

THAT Sunday morning I went to church feeling a strong need of quiet, or retreat, sanctuary. The dictionary says that a sanctuary is a place or building set aside for the worship of God. That was what I had in mind. I walked in, taking a bulletin, as usual, and found a seat. And also, as usual, read the Scripture on the front of the bulletin.

"How amiable are Thy tabernacles,
O Lord of Hosts!
My soul longeth, yea even fainteth for the courts of the Lord:
My heart and my flesh crieth out for the living God."

That was it! My heart cried out for God, but as I sat, I heard a loud guffaw from the vestibule. It cut into my meditation and, for the moment, shattered the feeling that I was making some headway in my communication with God.

Shortly I regained my "upward path," thinking that perhaps the sudden intrusion into my thoughts was only the amiability spoken of in the Scripture passage upon which I was meditating. I shut the continual buzz, buzz, buzz of voices from my ears in an effort to settle my mind into a worshipful mood, but when the buzzing became louder and finally quite persistent, I was distracted again.

". . . the best cookies last night. Oh, good morning, Emmie! Sit right here so we can visit until church begins." I sighed inwardly and realized that all efforts toward meditation were gone.

On the inside page of the bulletin the Order of Worship began with "Silent Meditation and Prayer." I quickly passed that one. Others obviously had too, I thought.

During the first hymn I was happily singing the words of the third verse. (After the organ began to play the confusion all around me gradually diminished.

"Let earth's wide circle round,
In joyful notes resound:
May Jesus Christ be praised!"

Now someone was struggling into the pew behind me, knocking my hat awry and dropping a bulletin down my neck. I lost the next three phrases.

"Be this, while life is mine.
My canticle divine,
May Jesus Christ be praised!
Amen."

Yes, Amen. A door in the rear of the church shut with a resounding bang. I jumped and tried for the fourth time to settle myself. Somehow this worship service wasn't doing for me what I had hoped. Anyway, I didn't get back to the service until the next hymn.

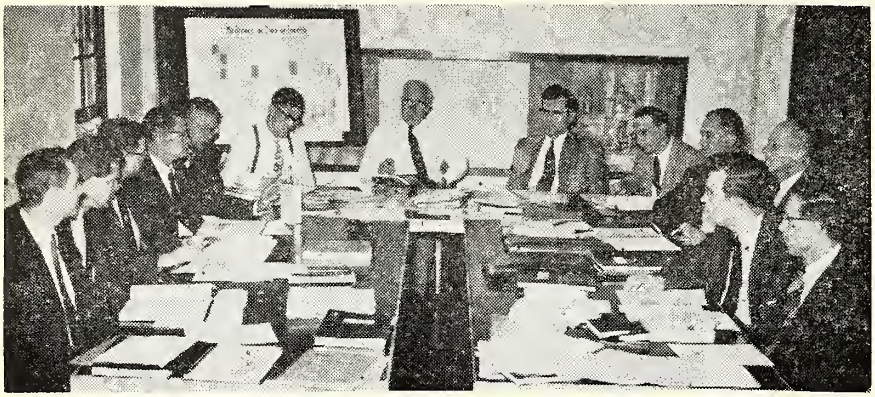
"Father, in Thy mysterious pressence kneeling,
Fain would our souls feel all Thy kindling love;
For we are weak, . . ."

I had to move over for latecomers who herded their children into the pew in such furtive haste that the children stepped on my feet.

Another family of latecomers slid into the pew in front of me. They were quite late by this time but finally were settled. The youngest one, perhaps kindergarten or first grade, sat still for a long time. Remarkable, I thought, because it's hard for children that age to sit still. After a bit he tried to stretch a nice long satisfying stretch but was reminded by a vigorous poke from his mother that he was to sit still in church. He wriggled into a sort of half comfortable position and gave his attention to his gum. His brothers and sisters now joined the gum chewing and—well—that gum sounded delicious.

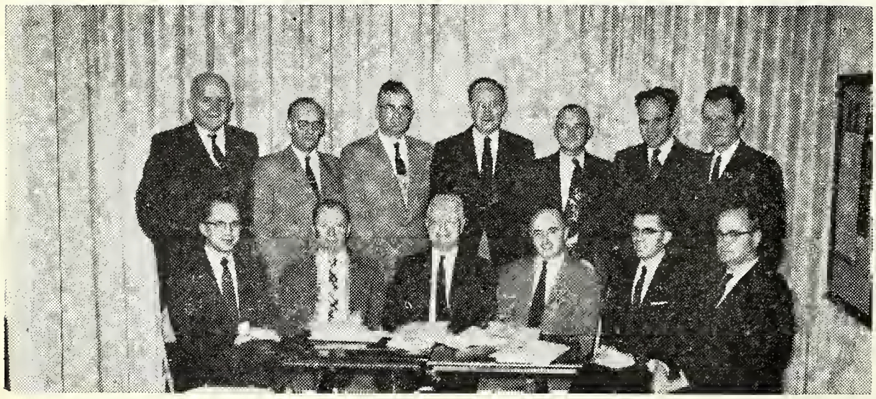
How amiable are Thy tabernacles? Indeed, "my soul longeth for the courts of the Lord . . . for the living God."

Our Representatives, 1956-1959

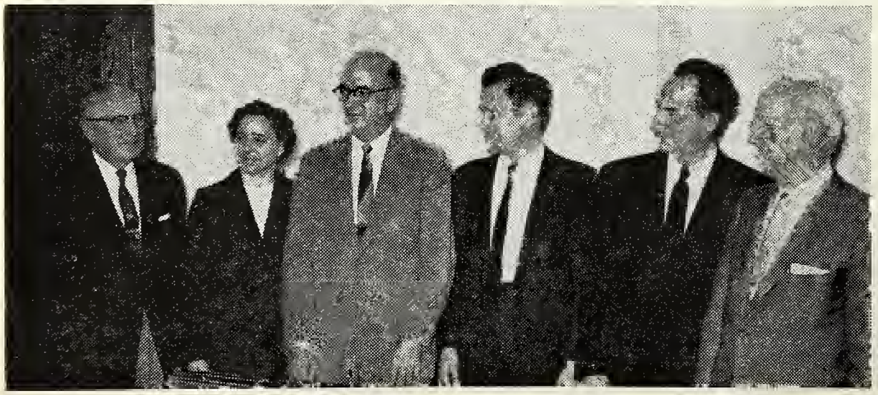


THE BOARD OF EDUCATION AND PUBLICATION. Left to right: Walter Unrau, Maynard Shelly, Jacob Friesen, George Dick, Menno Schrag, Henry Poettcker, L. L. Ramseyer, Willard Claassen, E. J. Miller, Ronald von Riesen, D. C. Wedel, Jacob Enz, Paul Shelly.

THE BOARD OF MISSIONS. Left to right: Willard Wiebe, L. E. Troyer, John Thiessen, Wilhelmina Kuyf, Mrs. Olin Krehbiel, P. A. Wedel, Dorothea Dyck, John Sudermann, Andrew Shelly, Ward Shelly, S. F. Pannabecker.



THE BOARD OF CHRISTIAN SERVICE. Seated: Elmer Ediger, Albert Gaeddert, H. A. Fast, J. W. Fretz, Wilfred Unruh, Wm. Snyder; standing: Harry Detwiler, H. N. Harder, David Neufeld, Robert Kreider, Wm. Stauffer, Esko Loewen, Peter Dyck.



THE BOARD OF BUSINESS ADMINISTRATION. Left to right: A. J. Richert, Betty van der Smissen, Walter Yoder, Carl Lehman, C. J. Dyck, Earl Eymann.

The Association of
Mennonite Aid Societies

Howard Raid

In July, 1955, the Mennonite Central Committee called together the Mennonite Mutual Aid Societies of the United States and Canada in a Conference to study mutual aid problems. At this conference papers were read on the various aspects of Mennonite Mutual Aid, including the burial aid plans; hospital, surgical, and disability plans; credit and loan organizations; automobile aid; and property aid. As this conference progressed, there seemed to develop a spontaneous movement for a permanent organization. Thus the Association of Mennonite Aid Societies was established.

The second annual conference was held in July, 1956.

This new organization elected the following officers: Harold Swartzendruber of Mennonite Mutual Aid, Inc., chairman; Howard Raid of Mennonite Mutual Aid Society, secretary-treasurer; Samuel Wenger, J. W. Fretz, Harold Schmidt, and Jacob Wedel, board members. These men are to carry on the promotion of the work of the organization.

It is hoped that this new organization, the Association of Mennonite Aid Societies, and its daughter organization, the Mennonite Indemnity, Inc., will better enable the Mennonite brotherhood to meet its mutual aid problems. Through this organization and its conferences, we should be able to provide special services to any society that desires them.

It is planned to hold a third conference of the Association of Mennonite Aid Societies in Chicago, March 7-8, 1957. This conference will again be held in the Atlantic Hotel, and all Mennonite Aid Societies are invited to participate. As in other years, there will be a series of inspirational messages and reports of the activities of the Association and all member societies.

If there are any Mennonite Mutual Aid Societies in the United States or Canada who have not received information about this new association, will you please communicate with the secretary-treasurer, Howard Raid, Bluffton, Ohio.

The Grace of God

The grace of God is the most
Significant reality in the
Universe. It is our hope of
Abundant life on this earth
And eternal life in the ages
To come. The grace of God
Is the initiative of our
Father in pouring out His
Love upon all His children,
Even while they are sinful
And wholly undeserving.
Grace is the gift freely given
Because our Father delights
In blessing His children. It
Is never merited and never
Earned. It flows like the
Sun shines on the good and
Bad alike, and the rain falls
On the just and the unjust.

The best way to understand
The grace of God is to
Realize that God is as good
As Jesus was good when on
The cross He prayed for the
Forgiveness of the very
Men who were tormenting Him
To death. The grace of God
Is like the good Shepherd
Who seeks His lost sheep
Until He finds it. Pure
Grace may be seen in the
Forgiving love of the Father
Of the prodigal. No other
Interpretation of God's
Character should obscure
The vividness of His grace.
No emphasis upon God's
Judgment . . . should be put
In place of our Father, God
Of grace and God of glory.

Let us live by the conviction
That falling into the hands
Of the living God is the
Best of all possible fates;
For *"There's a wideness*
In God's mercy like the
Wideness of the sea. For
The love of God is broader
Than the measure of man's
Mind; and the heart of the
Eternal is most wonderfully
Kind." "If God loves us so
Much as that, surely, we, in
Our turn, should love each
Other!" Amen, amen, amen!

—Kirby Page

Flashes of Thought

A LESSON ON STEWARDSHIP

Walter Gering

His little heart had been deeply moved; clutching the coin in his fingers for the last time he made his decision. If there was no other way out he would meet the challenge. The decision made, he announced his intentions. Then came the words of an older brother — words which cut deep into his conscience.

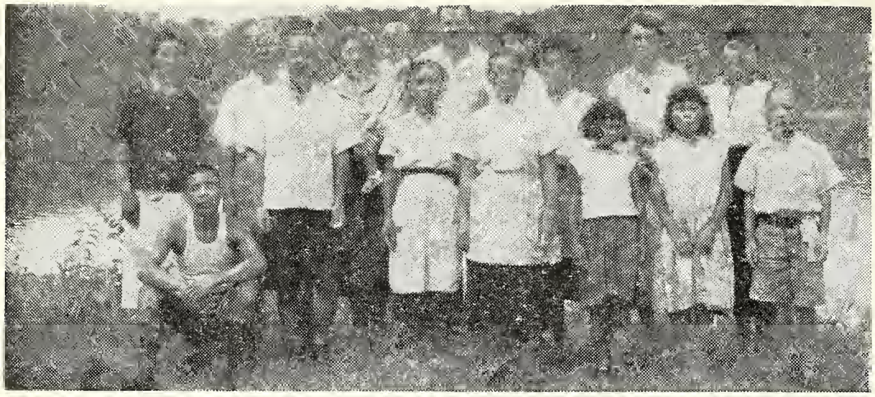
You see, it all had to do with the offering for church. He had heard the discussion in the home; the needs of the hour were great. Every one ought to do his part. No wonder he felt the call to respond, even though he had only a dime. Why not give half of it for the cause of the Lord? That would be the commendable thing to do. With a sense of deep inner satisfaction he determined to yield to the call.

But it soon became evident that there would be trouble. One member of the family after the other searched in vain. With the last hope gone the little fellow stared in dismay; what could he do now? No one had the correct change. He must either give the whole dime or nothing at all.

We smile at the little fellow's quandary. After all, what is a dime in view of the whole of life? In a few moments it would be a matter of the past. Why not give it all and forget about it? Bravely he clutched the dime once more; it was all he had. Then with a quivering voice he cried out: "Well, if no one has the change I will have to give it all."

The incident might soon have been forgotten had it not been for the words of the older brother: "You can give it all; but you get credit for only five cents. That is all you wanted to give."

Years later the incident was still fresh in mind. The words of God's Holy Writ took on new meaning: "Though I bestow all my goods to feed the poor . . . and have not charity it profiteth me nothing." "Of every man that giveth it willingly with his heart ye shall take my offering." **Lord, make us willing, happy stewards.**



A highlight of the summer was the Family Camp. We were privileged to be the missionary family to attend. Campers were few since this was the first year such a camp was sponsored. There was one complete family: father, mother and two daughters. In all we were fifteen campers. The speaker was the pastor of one of the Miyazaki city churches. Those attending this year will be good advertisement for inviting others among the churches for the family camp next year.

An enlightening report from Bernard and Ruby Thiessen, missionaries at Miyazaki, Japan.

Of Special Joy

Of special joy to us was Hidaka San's return from Japan Christian College for the summer. We were happy that the church had asked him to be summer pastor for two reasons. It gave the church a feeling of supporting a pastor, and provided opportunity for practical experience for Hidaka San.

His father has been ill for six months. He injured his back last spring, and later it was found that the bone was broken. After two and a half months in a cast an examination showed that the bone was not healing. Further tests revealed that the father has leukemia. For weeks he has been in a coma. Visiting him and the mother who is always with him, we are filled with compassion to see him suffer. The Christian son had spoken to him often of Christ, and while Hidaka San was home from school his testimony bore fruit. The father became a Christian.

Mrs. Maeda, the mother of the Miyazaki church chairman, had been suffering with stomach cancer for seven months. She passed away in July. Answer to prayer and her own testimony make us confident that she is with Christ. After her death our first thought was whether the father, a Buddhist, would allow a Christian funeral. The son, a Christian, and the father discussed this while we were taking the body from the hospital to their home in the car. Though he consented to a Christian funeral, the next day he was burning incense and praying for the deceased. Since it was the first funeral in the Miyazaki church, we carefully weighed funeral customs. We wanted to refrain from using Buddhist or heathen customs as well as unnecessarily introducing western customs.

Embalming is not practiced and the weather was hot; consequently there was only one day to make plans. The funeral consisted of a short service at the home as a testimony to the neighbors and a simple service with an evangelistic emphasis at the church. Graveside Bible reading and prayer took place at the crematory.

Death is not glamorized. There was no undertaker to beautify the body and no lovely satin lined coffin. Not being embalmed, the body had to be covered with tea leaves to subdue the odor. To see the body in the white wooden box pushed into the large hot oven and to see the remains taken out two hours later causes one to see the coldness and to feel the sting of death. For most of the Christians this was the first such funeral they attended. One remarked several days later, "At Buddhist funerals the priest reads from books to the dead, but this was a service for the living. I am so glad!" The bereaved husband, though old and feeble, remains a challenge for prayer. He is not yet a Christian.

What would you write to a friend whose daughter has killed her own husband? The husband, being habitually drunk and bringing other women to the home with him, became too much for this woman. One night she strangled him. Awakening to what she had now done, she was in misery and came to Paul Boschman for help. Soon afterward she received a Bible by mail from her father's friend. Later this friend wrote a letter. The letter dealt completely with forgiveness—God forgives us, we must forgive others. She took the letter to Brother Boschman. Who was the Miyazaki friend who wrote this letter to her? He is Mr. Yamo, a middle-aged businessman, who was saved at the May tent meetings. In the Saturday evening class we were teaching forgiveness and he applied the lesson by sending its message on to his friend's daughter. We are encouraged to see the Word thus bear fruit.

The stigma against anyone sick with tuberculosis is nearly as strong as the ancient prejudice against the leper. Returning for a visit to her home, our maid was faced with an angry father. He demanded that she stop seeing her boy friend. Some years ago he had been ill with t. b. and the friendship must be broken. So that her evenings would be spent with her parents, he required that she travel to and from work daily. Hearing about this, the young man, a fine Christian, promised not to come for visits, but as days elapsed the father became more determined. The daughter must stop work and come home, and he would allow her to go nowhere lest she meet the young man.

At six on Sunday morning the Christians met for prayer regarding this problem. True Christian love was evident as burdened hearts wept and prayed. Takagi San went home to talk to her father. On return she gave testimony how

(Continued on page 13)

United Seminary Work in South America

The Mennonite Biblical Seminary of Montevideo, Uruguay, concluded its first year of academic work on Nov. 29. As a part of the closing activities the seminary chorus, under the direction of Mary Ann Litwiller, presented a program of sacred music on November 24. This was followed on Sunday, November 25, by three special services dealing with the work of the Church in its total program. Following a brief devotional message by Rev. Gustav E. Reimer, the morning sermon was given in Spanish by Rev. Agustin Darino, Mennonite minister from Argentina, and vice-president of the Seminary Board.

In the afternoon, at the Central Methodist Church, the seminary family joined the local Mennonite congregation under the leadership of Rev. Klaus Duck to hear a message by Reverend David Koop of Brazil entitled "Machet Juenger." Rev. H. P. Epp in the evening service spoke on "Lehret Sie Halten," and Rev. Peter Wiens of Paraguay on "Das Seminar im Dienst Der Gemeinde."

During the week of November 18 we were happy to welcome to our campus the members of the Seminary Board from Argentina, Paraguay, Brazil, and Uruguay. Members of the Board who were present included Peter Wiens, pres., from Paraguay; A. F. Darino, v.-pres., from Argentina; David Koop from Brazil; Johann Regehr from Paraguay; Gustav Reimer from Uruguay; H. P. Epp, North American General Conference representative; and Nelson Litwiller as representative of the (Old) Mennonite Conference and president of the Seminary. All were encouraged by the evidence of God's blessing, the spiritual growth on the part of the students, as well as the prospects for an even larger student body for the next year.

On November 29 Rev. and Mrs. H. H. Epp with their small daughters, Esther and Anneli, left Montevideo by air. They plan to spend a few days in Asuncion, Paraguay, before continuing their trip to British Columbia and Ontario. For three years Rev. Epp enjoyed a fruitful ministry in Paraguay before coming to Montevideo to teach German Bible, Church History, the German language, and music theory in the Seminary.

On December 13 Rev. and Mrs. John T. N. Litwiller with their children, Nelson and Johnnie, will also be leaving for North America. During the past year Mr. Litwiller has been professor of New Testament and Spanish in the Seminary. Because of his unusual preaching ability and excellent command of the Spanish language he has been in constant demand by the evangelical churches of Montevideo.

Mrs. John Litwiller has made a lasting contribution to the Seminary in the musical field, training the Seminary chorus, teaching voice, piano, harmony, and choral conducting as well as leading the chorus in their engagements in the Mennonite Colonies and among evangelical groups in the city.

In February we shall welcome two new families to Montevideo. Rev. and Mrs. Dan Miller and children will arrive from Basel, Switzerland, where they have been pursuing special studies. The Miller family has had one term of missionary service in Argentina under the Mennonite Board of Missions and Charities. Mr. Miller will be teaching in the Seminary in the place of John T. N. Litwiller.

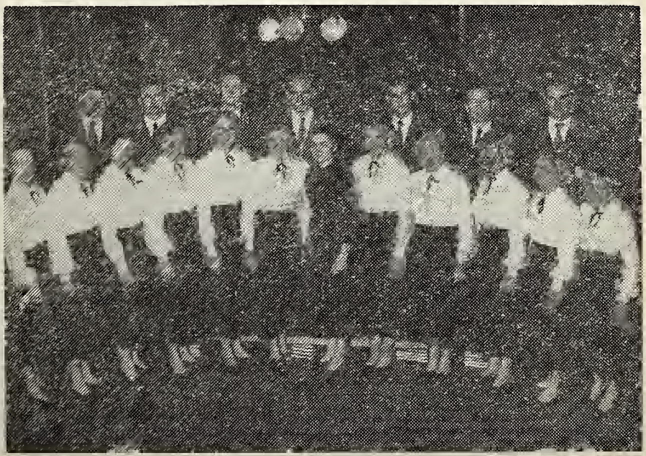
Rev. H. P. Epp from Canada, representative of the General Conference during the past year among the South American colonists, will also be working in the Seminary in the field of German Bible and related subjects in the German language. He will be taking the place of Rev. H. H. Epp.

The Laverne Rutschman family will be remaining in Montevideo for another year before returning to their missionary work in Colombia. During the summer months they will be co-operating with the (Old) Mennonite missionaries in Uruguay.

For part of the vacation months Bishop and Mrs. N. Litwiller will

(Continued on page 15)

Seminary students and faculty, Montevideo, Uruguay.



The Seminary chorus, Montevideo, Uruguay.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Council Meeting Had Three-Dimensional Emphasis

Your YPU: Past, Present, and Future

Your Young People's Union in three dimensions — past, present, and future — came into focus at the 1956 Council meeting held recently at the Bethel College Mennonite Church, North Newton, Kansas. Representing all conference districts and colleges, 17 Council members met with the nine Cabinet officers in a fruitful and inspiring two-day session.

"Segment of Believers' Church"

Pointing out the YPU's potential for the future, Jacob T. Friesen, new Youth Adviser, addressed the group on "My Vision for the YPU." "In the center of the vision for YPU stand the local youth fellowships," he said. They are to be "vital, pulsating segments of the New Testament Believers' Church." To accomplish this, young people must be "sensitive to the prompting of the Holy Spirit and ready to search the Scriptures."

In administration, Friesen saw the district organizations taking on a strategic and increasingly important role. He advocated continuation of raising the budget by apportionment to the districts. Summing up, he visualized the YPU as an organization where "Christ is living and reigning among his gathered young people."

Reviews YPU Milestones

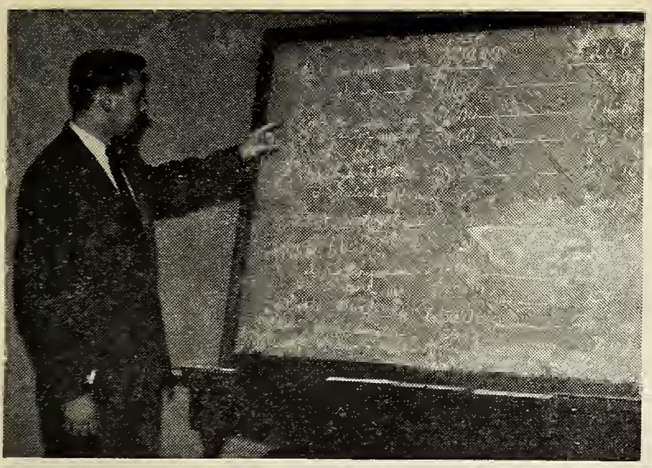
Reviewing the history of the Young People's Christian Endeavor, out of which the YPU developed, A. J. Neuenschwander, pioneer youth leader, spoke on "Hitherto Hath the Lord Helped Us." Milestones listed by Neuenschwander: 1923 — first Young People's C. E. was organized at Halstead, Kan., and Bally, Pa.; 1925—first General Conference youth retreat was held on Bluffton College campus; CPS during World War II led to the establishment of Voluntary Service.

These were significant, he pointed out, since "many present-day missionaries felt the call to Christian service at the retreats" and in CPS "our young men made one of their greatest contributions to the church." "I see God working and helping from the beginning."

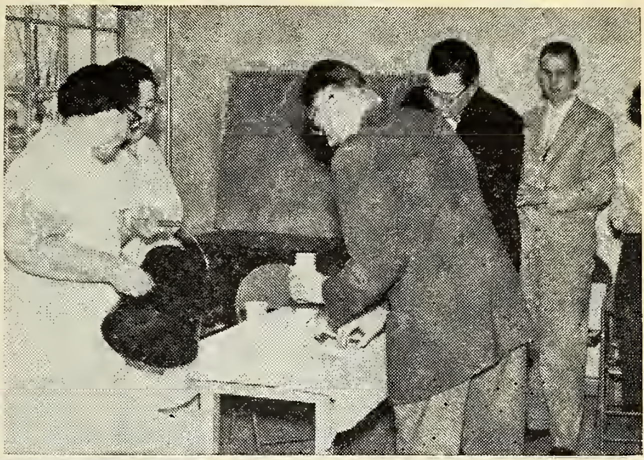
Business sessions included reports from the districts, colleges, president, treasurer, and youth worker. John Bertsche, Pontiac, Ill., was appointed as the new Faith and Life area chairman, replacing Frank Epp who has served at this post for three years. Bill Gering accepted the call to serve as youth worker for one more year. After long deliberation, the Council voted to accept a 1957 budget of $7,450, a moderate increase over last year.

1956 Council

Back Row: left to right) A. J. Neuenschwander; Larry Kehler, Canadian Dist.; Henry Isaac, CMBC; Paul Jantzen, Western Dist.; Jerry Bertsche, Central Dist.; Arthur Wiens, Canadian Dist.; Ernest Neufeld, Middle Dist.; Frank Epp, Caleb Gerber, Middle Dist. Middle Row: Richard Gundy, Central Dist.; Joann Mill, Eastern Dist.; Louise and Clayton Auernheimer, Pacific Dist.; Marion Deckert, Northern Dist.; Marvin Zehr, Bluffton; Arthur Schmell, Eastern Dist. Front Row, Cabinet: Robert Schrag, Youth Editor; Bill Gering, Youth Worker; Harris Waltner, President; John Bertsche, Faith and Life Area; Leola Schultz, Service Area; Helen Neufeld Coon, Secretary-Treasurer; Bill Block, Vice-President; Jacob Friesen, Youth Adviser; Gordon Dyck, Fellowship Area. Not Pictured: Arlan Claassen, Freeman; Edna Thieszen, Northern Dist.



BUDGET POINTER: Harris Waltner points to items of the 1957 budget. A total of $7,450 must be raised by the districts this year.



COFFEE BREAK, courtesy of Bethel College, refreshes weary Council members. Some 26 representatives and Cabinet officers attended the two-day session.

Projects:

Council Endorses Three

The Council endorsed three service projects for the coming year. Two of these, the Prayer Calendars and Program Helps, are designed to help build the local YPU organization and its members. The Gulfport project is one in which young people join together in giving a helping hand to our mission work.

Calendars, Program Helps

Prayer Calendars have been a YPU project for a number of years. Various types have been published, such as the wall calendar and the booklet type to be carried in your Bible. The 1957 calendar has a new feature. The booklet form is being continued but each month will be devoted to the study of one book of the Bible. It is hoped that this book study calendar will unite Mennonite youth in Bible study as well as in prayer.

The YPU youth worker, Bill Gering, has been editing the Program Helps and seeking new ways to make them more helpful. Attempts are made to cover a variety of subjects throughout the year. Special letters and one-page items are included in the folder sent to each youth group. In the coming year, plans are made for six mailings. Each is to include program materials on three subjects, special suggestions for banquets, projects, and fellowships, and letters from your YPU Cabinet members.

Gulfport Mission Project

In 1956 the General Conference youth united in giving $1,200 to aid the work carried on at Camp Landon, Gulfport, Mississippi. The Council voted to give a similar amount for 1957. $700 is to be used for the summer Bible school program and $500 for the retreat work.

To bring the Gulfport project closer to our local youth fellowships, the Council would like to see at least one summer volunteer going to Gulfport from each district. Together these volunteers will serve "in the name of Christ" with our mission workers. When they return to their districts they will try to bring the work of Camp Landon to the local youth fellowships. This project is not just one to which funds are given — it is possible to serve personally at Gulfport.

As we go into 1957 may our prayer be for a "United Mennonite Youth in Christ" — united through our Prayer Calendars, Program Helps, and our Gulfport project. — Leola Schultz.

Progress:

High School Age VS

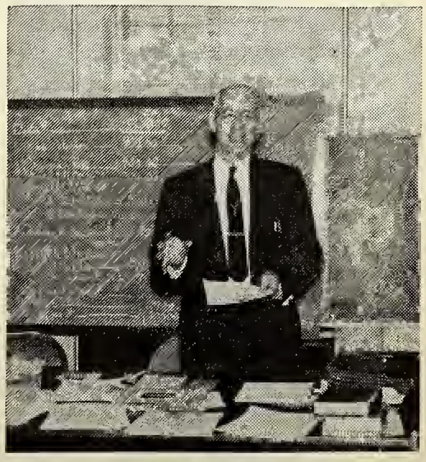
YPU representatives felt God's leading to venture new and lengthened steps in several areas. Here are the three most outstanding:

The General Conference has never had a service program for high school age young people. After investigating this need, encouraging findings were presented to the Council. Recommending that definite plans be made to begin a high school age work camp program as soon as possible, the Council chose Leola Schultz, Christian Service chairman; Bill Gering, youth worker; and Gordon Dyck to plan together with the General Conference Board of Christian Service. If plans work out favorably, such a program could be launched experimentally in the summer of 1957.

Stewardship Emphasis

The Council strongly encouraged development of a greater Christian stewardship commitment among young people. A slogan contest is planned to help do this. Keep alert! Early this year "Mennonite Youth" will announce rules of the contest. This stewardship emphasis is an outgrowth of the vision which a few of our youth received at the excellent YPU retreat held last summer, immediately preceding the Winnipeg General Conference.

Bill Gering presented plans for



A. J. Neuenschwander, pioneer youth worker, vividly reviews the YPU's past.

the new YPU Promotional Folder. This 16-page, illustrated, pocket-size booklet entitled "The YPU and You" is designed to give information concerning the aims, program, projects, and personnel of the YPU. Watch for it—it should be out soon!

—Gordon Dyck

Outlook:

Shift to Local Level

Although the Council meeting dealt primarily with our present situation, the seeds for future avenues of witness were sown. An overall aim for the future is to shift the emphasis of youth work more to the local level. These are some of the specific future possibilities:

First, a look at the immediate future. There is one significant change in the YPU support of the Gulfport Mission Project—personnel. We cannot at present allot more money to the project, but we can make an equally vital contribution. Mennonite youth can give a summer to Christ in Gulfport. This year each district is URGED to have at least one young person represented on the summer unit there. This field has tremendous possibilities; let's exploit them.

World Conf. Representation

Another important step for the near future is the fact that we will be officially represented at the Mennonite World Conference in Karlsruhe, Germany, next August. LaMarr Richert, Paxman from the Middle district, and Dave Schroeder from the Canadian district, presently studying at Hamburg University, will be our representatives there and we should look forward to hearing from them on their return.

The medium of publication will be increasingly utilized by YPU. Within the next year we expect the long-awaited Area Manuals to be off the press, ready for local use. The Manual for Youth Advisers is also well on the way.

Full-Time Youth Writer

Still in the planning stage is the possibility of employing a full time youth writer. The Council passed a resolution to study this further in connection with the Board of Education and Publication. The youth writer would edit "Mennonite Youth" and Program Helps, create resource material, and help in the production of Sunday school quarterlies for youth.

Also considered in the planning was a possible increase in the number of members on the YPU Council, thus basing representation more according to the membership of the districts.—Bill Block.

Assist in Mailing at Central Offices

VALUABLE VOLUNTEERS: These young people of the Alexanderwohl congregation were some of the 92 Kansas YPU members who recently assisted the Central Office staff in preparing nearly 20,000 pieces of mail for the December Gifts campaign. Youth groups of five other churches each served one evening: Walton, Grace Hill, Hoffnungsau, Bethel of Inman, and Zion of Elbing.

Impressions:

One Body in Christ

Romans 12:4 — "So we, though many, are one body in Christ, and individually members one of another."

From the provinces of Canada, from the eastern, western, and central United States, young people's representatives came together to discuss common problems, common hopes, and common joys. It was through this type of fellowship, sharing, and decision making that each representative was challenged to return to do a better job in his field of service.

I was strongly impressed by the open and frank discussions of the various problems confronting the Young People's Union. I appreciated the added insight into young people's work given by both of our speakers. It is in such meetings that we make progress toward our goal, "A United Mennonite Youth in Christ." —Clayton Auernheimer, Pacific district.

Drawn by Common Cause

Attending a planning meeting of an organization is usually a worthwhile experience. For those of us who were able to attend the YPU Council meeting, this was certainly true. After we had sung, worshiped, and fellowshiped together; after representatives from each district and college had shared their successes, concerns, and problems; after we had labored through the business of the YPU, after we finally agreed on a budget — in short, after we had completed our sessions, we all felt more closely drawn together through working for a common cause.

For those attending, the YPU motto, "United Mennonite Youth in Christ," became more meaningful. I think all of us went away with renewed hope and desire to see the motto become more nearly a reality in the places where we live.—John Bertsche, Bethel College.

TEACHERS WANTED FOR GOVERNMENT INDIAN SCHOOLS

Unique opportunities for lay people to serve on our mission fields are now open to teachers of various levels and fields. Our missionaries among Indian Americans in Oklahoma, Arizona, and Montana are calling for Christian teachers to take regular positions in the government Indian schools located near their missions. Teachers here have a rich opportunity to participate in personal and community work, both in their schools and together with our missionaries on the field. Christian teachers in government schools can make a direct contribution as teachers and indirectly be a tremendous support to the Christian mission in the community.

Government schools usually require a degree from a four-year course or the equivalent in experience. Civil Service wages apply.

This service to Indian youth in government schools is an opportunity our conference wants to encourage. The Board of Christian Service will welcome your inquiry or your suggestions of possible teachers. Board of Christian Service, 722 Main, Newton, Kansas.

BETHEL TO HOST FORENSIC ACTIVITIES

A balanced forensics program with participation in debate, oratory, and extempore speaking is being developed by the Bethel College department of speech and drama under the direction of Marguerite Schriver, instructor. Several intercollegiate forensics events are scheduled, outstanding of which will be the State Debate League and peace oratorical contest which Bethel will host in mid-March.

Krimmer Mennonite Brethren Represented

Ronald von Riesen, president of Freeman Junior College, has recently released the information that the Krimmer Mennonite Brethren formally voted to accept representation on the Freeman Junior College Board of Directors. A motion to that effect was passed at their annual conference held earlier this fall. At that time they selected Joe G. Hofer, Menno, and Herbert Hofman, Freeman, South Dakota, as their candidates. These names will be submitted to the annual College Corporation Meeting, and the corporation membership will select the man who will then represent this Conference.

The Krimmer Mennonite Brethren will be the second conference group with such representation on the Board. The Northern District of the General Conference took earlier action and has already been represented for a year. It is our fervent prayer that this closer bond between the College and the Conferences in the constituent area will be of mutual help and benefit in the Christian ministry to our people.

SEASONAL EVENTS

The Christmas season at Bluffton College was highlighted by several outstanding events this year. The annual presentation of Handel's "Messiah" by the choral society was given Sunday, Dec. 9. A chorus of 150 voices, solo artists, and the college orchestra participated.

On Dec. 13 the Christmas banquet, sponsored by the joint Gospel Teams, was held. Donald Pannabecker, Peoria, Ill., was toastmaster. Harry Yoder was guest speaker. The string ensemble, brass ensemble, and vocal octet were also on the program.

Following the banquet, a one-act play, "Let Nothing Ye Dismay," was presented in Ramseyer chapel.

During a chapel period preceding Christmas vacation, the a cappella choir presented their annual Christmas program.

Bluffton college Gospel Teams will again be visiting various churches during the Christmas vacation. The Men's Gospel Team will be traveling west, in Illinois, Iowa, and Missouri, accompanied by Dr. Delbert Gratz. The Women's Gospel Team will travel to Pennsylvania, accompanied by Dr. and Mrs. Howard Raid.

Members of the Women's team are: Nancy Wismer, Shirley Moyer, Anita Amstutz, Muriel Thiessen, and Carolyn Schnell. The Men's Gospel team members are: Neil Kehler, Marvin Dirks, William Schantz, Jack Arters, and Jerry Yost.

MERCHANT SPONSORS ESSAY CONTEST

Bethel College students are being challenged to write an essay on "What Makes America Great," in a contest sponsored by Ralph Rounds, Wichita lumber merchant, and open to all students of member schools of the Kansas Foundation of Private Colleges and Universities. Each college will award first and second prizes of $35 and $15, with the best essay from all schools receiving a $100 award. Deadline for entries is April 15, 1957.

BUFFALO HUNT, 1957-STYLE

Bethel College letterclub members and Charles J. Kauffman, curator of the museum, secured two buffaloes from the state game preserve near Canton, Dec. 10. At the game preserve they were joined by Bert Kaufman of McPherson, who supplied a truck so that the buffaloes could be skinned and butchered. The meat will be used for the annual Barbeque next spring, while one of the buffaloes is being mounted for the museum.

OPPORTUNITY TO TOUR EUROPE

Present and former students of Bethel College interested in the annual Summer European Tour should contact Pres. D. C. Wedel at once for further information and application forms.

OF SPECIAL JOY

(Continued from page 8)

God had changed the father's heart concerning the matter. She could keep her job with us providing the younger sister live with her. The prayers of the six a.m. meeting were answered and we rejoiced together at a ten thirty praise meeting. The two young people love each other and are waiting for God to work in the father's heart.

One of the university students recently returned home for a few days. He told his father that he felt a call to be a pastor. Depending upon his son to support the family after college graduation, the father became very angry. Several of the Christians are facing persecution in their homes. In spring three young ladies, all members of the church will be graduating from a high school business training course. Out of eight hundred one of these was recommended to a large bus company as sight-seeing guide for passengers. She is faced with accepting the enticing offer of position and pay or obeying her Christian conviction to refrain from working on Sunday. These need our intercessory prayer.

MCC *news & notes*

SPONSORSHIP FOR HUNGARIAN REFUGEES

MCC is prepared to receive expressions of interest from people who desire to sponsor a Hungarian refugee immigrant to be registered for future placement. Immigrations will be processed by Church World Service, which will co-operate with MCC in bringing Hungarians to the United States.

CWS said most refugees coming to the United States are young men whose family ties have been broken. There will be no orphans or other children, and few farm families, because the people now coming are from the student or bureaucratic brackets who rebelled against the existing social order in Hungary. Most of them formerly lived in cities.

Of the more than 21,500 refugees coming to the United States, it is believed approximately 4,000 will be protestant. This is based on percentages already applicable to those who have arrived.

At the present time there are many more offers from sponsors than immigrants. First arrivals will have adequate care, but the problems of sponsorship might be more difficult later. CWS has been advised that it may call on MCC at any time to help resettle refugees, particularly protestants who are skilled in small manufacturing or agriculture.

MCC is also expanding its relief operations in Austria. Financial contributions for Hungarian refugees may be sent to MCC through Board of Christian Service, 722 Main, Newton, Kansas.

An enlarged MCC program of aid to Hungarian and Eastern European refugees calls for a goal of $50,000 and a six-month emergency program in Vienna, Austria. J. N. Byler, director of relief, has gone to Europe to give leadership to the new program for the next three months. Orie O. Miller plans to visit the area in January.

One camp is loaned to MCC by a protestant church at Ranzenbach, near Vienna. It is equipped as a summer rest home or a winter ski resort and accommodates 30-35 refugees. The other camp is located in a Vienna suburb (Gugging) in a YWCA building, accommodating 35 protestant refugees who are interested in immigrating to the United States or Canada.

A unit of Paxmen renovating a Vienna school, bombed during World War II, turned its attention to the refugees. They are Ernest Geiser (Apple Creek, Ohio), Meredith Hostetler (Topeka, Ind.), Forrest King (West Liberty, Ohio), Mast Stoltzfus (Elverson, Pa.), Roy Voth (Newton, Kansas) and matron Susan Krahn (Winnipeg, Man.).

An additional 16 workers are reported to have gone into Austria for service to refugees. They include matrons Isabel Gingerich (Kitchener, Ont.); Elizabeth Neufeld (Austria), a former Russian Mennonite; James Besse (Uniontown, Ohio), in the interests of Mennonite Voluntary Service; and Arlo Kasper (Hutchinson, Kansas), for European Pax Services.

Paxmen reportedly transferred to Austria include Ted Bergey (Doylestown, Pa.), John DeCamp (Cincinnati, Ohio), Charles Ensz (Beatrice, Neb.), Henry Gehman (Morwood, Pa.), Robert Good (Kouts, Ind.), Harold Hamm (DeWitt, Neb.), Dean Hartman (Wakarusa, Ind.), David Hershberger (Arthur, Ill.), Carl Hurst (Goshen, Ind.), Albert Keim (Uniontown, Ohio), Wilbur Maust (Pigeon, Mich.) and John Wenger (Wayland, Iowa). Their projects include work in the MCC refugee camps, mobile distribution, assistance to other agencies and local churches caring for refugees.

DISTRIBUTIONS, VOCATIONAL GUIDANCE FOR INDIA

Weekly distributions of butter oil, rice, multi-purpose food, medicines, vitamin tablets, cheese, and syrup have gone to poor and ill people during the past year in Calcutta, India. Calcuttta workers are Mr. and Mrs. C. Edward Benedict (Marengo, Ohio).

In addition to distributions of material aid, the Benedicts have other areas of activities. A new program of help to tubercular patients is in the planning stage. A vocational guidance program has been started in European schools of the city. Mrs. Benedict screens cases coming for help, visits homes to put them in contact with agencies which can be most helpful, teaches conversational English to a group of poor Chinese girls so they can get employment, and teaches a class in baking to a group of Bengali girls.

Relief supplies during the past year also were given by Rudolph Friesen (Marquette, Man.) in regions where annual floods plague the populace of the northern provinces of Punjab, Bihar and West Bengal.

EUROPEANS PUBLISH "DER MENNONIT"

The publishing responsibility of DER MENNONIT (The Mennonite), an international Mennonite publication started in 1947 in Germany by MCC, is to be transferred January 1 to a European publishing committee.

The committee is composed of representatives of Mennonites in Germany, France, Switzerland, and North America.

DER MENNONIT is published monthly in the German language and circulates principally in Europe, South and North America. Gerhard Hein is editor.

INTERNATIONAL TEAM WRITES CHRISTIAN LITERATURE

The production of Christian educational literature for Europe continues at Agape Verlag in Basel, Switzerland, by an international team of writers, editors, translators and printers.

During the past year three complete printed courses and one temporary course in German were issued. Three courses were produced in French. A total of 10,000 pupil's manuals and 2,000 teacher's manuals came off the press in French and German during the year.

WEST GERMANS PLAN FOR ALTERNATIVE SERVICE

Procedures are taking form for the unprecedented alternative service program in West Germany's new conscription law, according to Paul Bender (Goshen, Ind.) and Ernst Harder (Newton, Kan.) who attended a committee meeting on this matter.

It is possible that sizable numbers of persons will claim to be conscientious objectors when conscription begins in 1957, Bender said. There seems to be a healthy interest among church people, he added.

Details of the alternative service program are yet to be worked out, but preliminary action has been taken by the Committee for Conscientious Objector Questions, which the two men attended. It drew up a memorandum covering its wishes for provisions of the program. This will be distributed to members of parliament and other officials. An informational statement on the plan is to be distributed to draftage men.

A full-time secretary is planned for the committee's continuing communication with the government. Bender said the chief handicap to the committee is the lack of an integrated constituency backing for united interest and for financial backing.

Peace leaders hope to set up counseling centers where alternative service recruits can receive information and help with conscription problems. As plans now stand, each conscientious objector registrant will appear privately before an area tribunal to be recognized for alternative service.

Into the Beyond

Peter W. Balzer, Buhler, Kansas, was born October 19, 1890 and died at the Grace Hospital, Hutchinson, Kansas, November 14, 1956.

SOUTH AMERICAN SEMINARY

(Continued from page 9)

be absent from Montevideo. As president of the Seminary and field secretary of the (Old) Mennonite South American Missions, he will be engaged in special evangelical and supervisional work in Argentina, Brazil, Paraguay, and Uruguay.

We anticipate the day when this Seminary, besides contributing to the spiritual welfare and stability of the Mennonite and other evangelical churches in Paraguay, Argentina, Uruguay, and Brazil, will also be instrumental in presenting through its graduates the Christian message to the great masses here and in other lands who do not know our Saviour.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

WORK WANTED

Young man desires work to earn funds for further education. Would prefer full time work on farm, but will consider any job or location in the mid-Kansas area. High school graduate, willing to work. Contact: Mutual Aid, 722 Main, Newton, Kansas. (No. A 137)

WORK OPPORTUNITIES

Farm Help — Middle-aged couple wanted to work with purebred Hereford cattle and help in wheat farming. Farm of about 1200 acres located near Lindsborg, Kansas. Within eight miles from church. Good home life. Contact: Mutual Aid. (No. P 138)

Farm Help—Mennonite farmer near Aberdeen, Idaho, will need man during the coming year. Prefers a married couple with children. Work in a Mennonite community — near a Mennonite church. Write to: F. J. Klempel, Aberdeen, Idaho. (No. P 139)

Domestic Help — Full time position for young girl or woman in home of Mennonite doctor in Kansas City. Desire person with true Christian attitude to care for children and do housework. Location near Mennonite church. Private quarters; evenings free to visit with other Mennonite youth. Contact: Mutual Aid. (No. P 140)

Jottings

STEPHENS TELLS OF WORK IN INDIA

—Deer Creek Church, Deer Creek, Okla.: Our pastor, Wm. Unrau, was speaker at a series of meetings held during Thanksgiving week at the Beatrice, Neb., Church. P. K. Regier took his place here on Thanksgiving Day. The following Sunday Samuel Stephens from India gave their witness by teaching S. S. classes and telling of their work during the worship service. In the evening we listened with appreciation to the program given by the Bethel College Chorale singers. Our Bible study, which has been held Sunday evenings during the past three months for all groups, came to a close on Dec. 11. The Ladies' Mission Society met on Dec. 6 for a Christmas program and social hour. Each member brought a garment to be sent to MCC as a gift in some needy area. We are also making aprons which will be distributed as gifts at Oraibi, Ariz.—Mrs. M. C. Lichti, Corr.

MISSIONARY CONFERENCE HELD

—Friedensfeld Church, Turpin, Okla.: The afternoon of Nov. 4 we had communion services. Foot-washing was observed. The evening of the same day we had our Thanksgiving C. E. program. Nov. 6 was the beginning of our Missionary Conference. We had the following missionaries in our church: Malcolm Wenger, Lame Deer, Mont.; Marie Duerksen, India; Peter Voran, Japan; Floyd Bartel, Topeka. The Conference climaxed with our Mission Harvest Festival Nov. 11, with Rev. and Mrs. George Neufeld from the Congo as our speakers. The total offering for the day was $619.72. A number of our church attended the Junior Class play, "Your Town and Mine," at the Meade Bible Academy, Nov. 16. Nov. 18 our fall services began with Leo Miller from Goessel, Kan., as our guest speaker. The theme for his message was "Life in the Kingdom." On Thanksgiving morning we had a 7:30 breakfast in our church. Many gave thanks in song, reading of poems, prayer, or Bible verses. —Mrs. Chester Windsor, Corr.

SPECIAL EVENING SERVICES

—Tabor Church, Newton, Kan.: E. G. Kaufman spent four evenings and one Sunday morning with us. His sermon topics: God; Man; Jesus Christ; Holy Spirit; Church. Each night he showed some pictures of the Orient. Mr. and Mrs. J. S. Thiessen celebrated their silver wedding anniversary Oct. 21, while Mr. and Mrs. Bernhard F. Voth celebrated theirs Nov. 8. Vernon Frey returned Nov. 10 from two years of Pax service in Jordan. Nov. 18-23 we had evening services with O'Ray Graber of the Hebron Church as speaker. His topics were: In the Image of God; We Shall Reap; The Race of Life; The Danger of Being Anti; Rejoice and Be Thankful; Alcohol Burns Out the Brakes; Wealth; Your Servant or your God. Thanksgiving morning we had a program and offering for missions. The children's offering was $279.03, and the adult offering $1,951.58. "Willing Helpers" Society sponsored Eva Harshbarger, who spoke and showed slides of her work at Vietnam, Nov. 25. We had holy communion. In the afternoon Pastor Schmidt and the deacons served the shut-ins.—Mrs. Paul Schmidt, Corr.

"CRUSADE SUNDAY"

—Sterling Ave. Church, Kitchener, Ont.: Sunday, Nov. 25, was "Crusade Sunday." The topic for the morning worship was "God's Ballot for Mankind." In the evening chairman George Weber thanked those who took part in the various projects, which were: Busy Bees, Lord's Hour, Lord's Acre, Operation Talent, Wheat Project and Potato Project. The total offering was $2,292.00. A sound film, "The Call of the Cheyenne," produced by our General Conference was shown. Miss Nancy Ann Litwiller presented special music. The young people held a panel discussion on the topic "The Christian and the Auto" on Nov. 19. The following Monday they presented a program at the Fairview Home for the Aged in Preston. The Vesper Circle held their reorganization meeting Nov. 20. Mrs. Violet Manske was elected president. The annual Christmas dinner was held Dec. 11 at the church basement. Guest speaker, Miss Verna Schade. Nov. 24 the Sterling Homemakers held their reorganization meeting. Mr. and Mrs. Clifford Zehr are the new presidents. The Christmas party dinner was held at the church, Saturday, Dec. 15.—Corr.

MESSAGES FROM THE MISSION FIELD

—Hanston Church, Hanston, Kan.: Nov. 27 the Menno Hirschlers accompanied the Krahns to Colby to attend the Western Churches Ministers' Fellowship. At its last meeting the Ladies' Mission Society packed stuffed toys to be sent to our Arizona India Mission. In October we enjoyed a series of missionary messages by representatives from the fields: Peter Voran, George Neufeld, and John Thiessen. Several from our church attended the annual presentation of the oratorio "Elijah" by a Larned Community Chorus at Larned Dec. 2. Peter T. Neufeld, Inman, presided at our fall communion services Dec. 9. At our midweek Bible class we are studying the Gospel of John. The studies are proving very helpful, as evidenced by a steady increase in attendance.—Mrs. Marvin Miller, Corr.

NEW PASTOR INSTALLED

—Carlock Church, Carlock, Ill.: Paul Roth, former pastor of the Calvary Church, Barlow, Ore., was installed as pastor of our church on Nov. 25. Frank Mitchell of Meadows, Ill., and R. L. Hartzler of Bloomington, Ill., were in charge of the installation. We are indeed happy to have the Roths with us and trust they will be blessed as they labor with us. The annual Thanksgiving dinner and mission offering was held Sunday, Nov. 18. A reception for pastor and Mrs. Roth followed the dinner. They were presented with a food shower. The mission offering for the day totalled $981.26. The Men's Fellowship is furnishing meat for the relief program and participated in the canning at Morton, Ill., Dec. 4. The Christian Life group of the Mennonite Hospital gave a program at our church on the evening of Dec. 2. Chimes for the organ have been presented to the church and were dedicated Sunday morning, Dec. 9. The Christmas program was given on Sunday evening, Dec. 23, consisting of numbers from the Elementary Dept., Junior and Senior Choirs, and a White Gift service.—Corr.

WEEK OF SPECIAL MEETINGS

—Immanuel Church, Delft, Minn.: Oct. 9 the work of the Bible Meditation League

(Continued on next page)

(Continued from page 15)

was presented. Oct. 14 Elmer Ediger, Ex. Sec. of the Board of Christian Service spoke during the worship service. Communion service was held in the evening of Oct. 21. Oct 28 Lyman Sprunger from Jackson, Miss., working under the Open Door Mission Fellowship, brought the morning message; he also conducted a week of special meetings. Clothing was gathered for relief, and help and cash donations were received to carry on the coming program of MCC. The men's choir from the Evangelical Lutheran Church of Windom gave a program. Rev. Sprunger brought a short message. After the morning worship service, Nov. 11, the work of the Gideons was presented. The Wed. evening service was in charge of the Board of the Open Door Mission Fellowship. Thanksgiving services were held Thurs. morning and a joint young people's banquet given at the Gospel Church Fri. with E. L. Hartley of Wheaton, Ill., as speaker. Nov. 25 E. L. Hartley presented to us the needs on the mission field. A Harvest Festival dinner followed; at the evening service mission pictures were shown. The annual Sunday school meeting was held Nov. 26; teachers and S. S. officers were elected.—Corr.

MISSION FESTIVAL HELD

—Hoffnungsau Church, Inman, Kan.: D. C. Wedel of Bethel College brought the morning message Oct. 28. Last week in Oct. Pastor Gaeddert was in Deer Creek, Okla., for a week of meetings. Nov. 4 J. Herbert Fretz of Freeman, S. Dak., brought the message. He began a week of union meetings in Buhler. Our midweek Bible studies for all ages began Nov. 14. Ernest Regehr from Uruguay brought a German message Nov. 14. Pastor Gaeddert was in Henderson, Neb., Nov. 18. Nov. 25 we had our Mission Festival in the morning. Orlando Waltner and Peter Voran preached; there was a fellowship meal at noon; in the afternoon Mrs. Orlando Waltner, Harry Martens, and Peter Voran brought messages; and in the evening Elmer Ediger and Orlando Waltner spoke. The catechism class began Dec. 2. There was an all-German program (alten fest) in our church Dec. 4, and all those 65 and older of Buhler and Inman community were invited.—Kathryn Klassen, Corr.

PANEL, SPEAKERS DISCUSS MISSION WORK

—Bethesda Church, Henderson, Neb.: Thanksgiving Day was a day of spiritual blessings with Ben Rahn as speaker. Our Thanksgiving offering amounted to $11,484.06. This included the money collected from the various projects of the Sunday school classes. Our Mission Festival was held on Nov. 11. Missionary Verney Unruh brought the morning message, citing some of the oppositions and also encouragements in mission work in Japan. In the afternoon a panel discussed current missionary emphases. Waldo Harder brought the evening message, presenting the challenge of missions with our support of service, workers, contributions, and prayer. The MCC cannery was here Nov. 15-16. A total of 4,955 cans of pork and beef were canned. A Thanksgiving supper was enjoyed by the young married couples Nov. 27. Ralph Weber of Beatrice spoke on thanks giving and thanks living. Thursday night is our church night. During our Bible study and prayer hour the Book of 1 Thessalonians is being studied. The choirs practice after prayer meeting.—Corr.

SPEAKERS FROM INDIA, MEXICO

—Grace Church, Enid, Okla.: On Nov. 11 our congregation was privileged to have missionary Peter Voran from Japan, who also showed pictures. Nov. 25 we had our Thanksgiving Harvest Festival. The people of our church had a beautiful display of fruits, vegetables, and flowers. Our hearts were greatly warmed by the missionaries. In the morning service we had Miss Helen Cornelsen from India, who spoke on Rom. 1:14-16. In the afternoon Rev. and Mrs. Walter Gomez and a quartet from Mexico, and Miss Cornelsen also spoke giving challenging messages. The evening service was conducted by the Ladies' Missionary Society. A short program was given, and Mr. and Mrs. Samuel Stephen showed pictures of India. Our annual church meeting was held the evening of Nov. 27, and the annual Sunday school meeting, Dec. 4. Paul Buller was re-elected supt. with Elmer Nickel as asst.—Mrs. R. Buller, Corr.

NEUFELDS PRESENT CONGO WORK

—Inman Church, Inman, Kan.: Nov. 7 the laymen served their seventh annual turkey dinner. Proceeds were designated for the church building fund. A son, Michael Wade, was born to Mr. and Mrs. Menno Doerksen Nov. 10. An informal meeting was held in the church basement Nov. 18, at which time delegates showed slides and gave reports on their trip to the Winnipeg Conference. G. B. Neufeld gave the Thanksgiving morning message in the absence of our pastor. A YPU banquet was held in our church Nov. 23. The theme was "Youth and Missions" with G. B. Neufeld and Peter Voran as guest speakers. Dec. 2 in the morning G. B. Neufeld brought us an inspiring message and in the evening service Rev. and Mrs. G. B. Neufeld presented an illustrated missionary lecture on their work in the Belgian Congo.—Corr.

EXPANDING CHURCH FACILITIES

—Deep Run Church, Bedminster, Pa.: Shirley Moyer and Nancy Wismer, two of our students at Bluffton College, have been selected for the a cappella Vesper Choir and are members of the Women's Gospel Team Quartet. Mrs. Claude Boyer attended the Women's Meeting held at Bluffton College Nov. 7-8. Alvin Moyer, Sr., had the misfortune of a farm accident suffering numerous cuts and bruises. LaVerne Moyer fell from a roof, severely spraining his ankle, and Ronnie Heacock was able to return home Thanksgiving after spending two months in the hospital following an accident. Worship meeting was held Thanksgiving Day evening followed by the annual congregational business meeting. Arthur Schmell and Joanne Mill attended the General Conference YPU at Newton, Kan. Our building for expansion is now up to the first floor. The Women's Missionary Society packed relief clothing Nov. 29 and later delivered it to Ephrata, Pa.—Corr.

MEMBERSHIP VISITATION

—Lorraine Avenue Church, Wichita, Kan.: Nov. 4 Dr. Harley Stucky, member of Bethel College faculty, was speaker at our morning worship service. Many workers of our church helped with a membership visitation of our church. This should lead to a better understanding of the work of our church and a more consecrated giving of time and money of each member. Our youth participated with similar groups in the city on the CROP "Trick or Treat" project Oct. 30. Our young people collected $117. On Nov. 18 our three choirs, Adult, Youth, and Treble Clef, gave a service of consecration during our morning worship service. Our Mission Study group has been studying mission work among our Indians in Oklahoma, Arizona, and Montana. At the Nov. 20 meeting Miss Dorothy Ewert of Hillsboro, Bethel College student who spent the past summer in Voluntary Service in Montana, was the guest speaker. A group of Montana Indian children and their foster mothers from Moundridge, also were guests. Our annual church meeting was held in the afternoon of Nov. 18. Mrs. John H. Gaeddert, Corr.

CHRISTMAS FELLOWSHIP SUPPER

—Butterfield Church, Butterfield, Minn.: "Trusting God" was the theme for the Thanksgiving Day message presented by our interim pastor, Wesley Jantz. Many voiced gratitude to God through testimony, verse, and prayer. Our annual business meeting was held the evening of Nov. 28. Lemont Ewy of Butterfield and Frances Garber of Alpha were united in holy matrimony Dec. 1. The local church extends to them God's richest blessing. Our interim pastor conducted a week of evangelistic services in the First Church north of Butterfield each evening Dec. 2-7. Our Women's Missionary Society sponsored a Christmas fellowship supper for its members and their families on Dec. 6. Guest speakers were our India missionaries Orlando Waltners who portrayed the superiority of the Christian significance of Christmas over the commercialized, non-Christian interpretation.—Willis Linscheid, Corr.

ASSOCIATE PASTOR INSTALLED

—Woodlawn Church, Chicago, Ill.: Since this fall Menno Ediger, who has recently been serving the Hanston Mennonite Church in Kansas, was installed as our associate pastor. Both Menno Ediger and our pastor Delton Franz are students at the Seminary. There is much visitation to be done in our community. Of this Rev. Ediger is in charge. Those joining our church this season were Alden and Norma Voth as full members, and the following as associate members: William and Dolores Block, Abe and Ruby Krause, Nick and Harriet Dick, Elenor Dick, Darlene Driedger, and Lenore Waltner. Our Sunday school enrollment now consists of about 150 Negro children from the community. Seminary students and students' wives make up the bulk of the teaching staff. Both Arthur Isaak, our superintendent, and Norma Voth, leader of the Junior Worship, are writing Sunday school material for the General Conference series. A junior choir has been organized by Miss Margaret Salzman, who also conducts the adult choir. Mothers of the children in the junior choir are sewing capes for the members. On Thanksgiving Day Issa J. Khabil and his brother from Bethlehem, Jordan, as well as an Ethiopian student, shared experiences with our group.—Mrs. C. J. Dyck, Corr.

THE Mennonite

BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The new Bethel College Mennonite Church, dedicated Dec. 2, 1956

Closed to All that Is Evil
Marie J. Regier

The Work in India

The Need for a New Look at Ministerial Recruitment
P. K. Regier

Volume 72 Number 2 January 8, 195~~6~~7

In This Issue

ARTICLES:
The Work in India 20
Closed to All That Is Evil
By Marie J. Regier 21
My Conception of the Christian Life
By Walter Eisenbeis 22
The Need for a New Look at Ministerial Recruitment
By P. K. Regier 24

DEPARTMENTS:
Editorials 19
Bookmarks 22, 29
The Reader Says 23
Flashes of Thought 23
Mennonite Youth:
Christ Sought Me
By Hanno Klassen 26
Faith Promises 29
M C C News Notes 30
Jottings 31

Of Things To Come

Jan. 6-13—Week of Prayer
Feb. 10—Race Relations Sunday
March 8—World Day of Prayer
March 10—Conference Sunday
April 21—Easter Sunday
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.

REFUGEE GIVEN HELP . . . A Red Cross nurse dresses the wound of a young man from Hungary who fled his country in the wake of war. Dwight Wiebe, director of MCC Pax Services in Europe looks on. MCC asks for financial contributions to care for the spiritual and physical needs of the Hungarians.

"We Must Pray To God About This"

A letter from Fremont Regier, 1-W serving in the Belgian Congo, printed in the recent CONGO MISSIONARY MESSENGER tells of the thinking of one of our Christian school boys at Mutena Station.

"I heard today that they are having war in Mputu again," said one of my buddies to me the other evening. "Mputu" is the Tshiluba word for the unknown land of the white man, and this boy's interest in such things interested me. From what bits of news I had heard on the radio I tried to explain to him about the unrest and trouble in the Middle East. He said, "We must pray to God about this."

This unprompted and sincere statement from a schoolboy in Africa set me to thinking. It came from one in a country considered to be uncivilized and behind in many things; yet it showed interest and concern for people in conflict who have for so long been called civilized and cultured.

We are nearing the Thanksgiving and Christmas seasons, things this schoolboy never knew existed a few years ago. Yet here he is: thankful enough with his lot to be able to look out over the world in concern and in prayer to God to help people who should have a lot more to be thankful for than he does. Are we able to see past our small cramped sphere of troubles into other problems? Are we thankful?

This statement should also be a real incentive to Christians to pray. This boy was not only concerned about others' problems; he prayed for them. Africa needs our prayers. It needs our prayers desperately.

I trust this expression of faith in the living God from a Christian schoolboy in Congo will inspire us to a more dedicated prayer life for Congo, as well as needy people everywhere.

ARTIST EXHIBITS WORKS

Robert Regier, student at the Chicago Institute of Art, recently had six of his works at the art exhibition of the Institute. He will join the staff of General Conference Central Offices in September of this year. Delegates and visitors to the Winnipeg Conference last August will remember the mural painted by Regier which depicted the work of the various boards of the Conference.

ALBENERI TRIO TO GIVE CONCERT

The world renowned Albeneri Trio has just been engaged to appear January 17, 1957, as the fifth number on the current Memorial Hall series program at Bethel College. Through a special arrangement members of the trio will conduct an instrumental clinic on the afternoon of January 17. Members of the trio, Erich Itor Kahn, pianist; Giorgio Ciompi, violinist; and Benar Heifetz, cello, represent as many national backgrounds, being natives of Germany, Italy, and Russia.

A Teacher's Prayer

My Lord, I do not ask to stand
As king or prince of high degree,
I only pray that hand in hand
A child and I may come to Thee.

To teach a tender voice to pray,
Two childish eyes Thy face to see—
Two feet to guide in Thy straight way;
This fervently I ask of Thee.

O grant Thy patience to impart
Thy holy law, Thy words of truth
Give, Lord, Thy grace, that my whole heart
May overflow with love for youth.

As step by step we tread the way,
Trusting, and confident, and free—
A child and I shall, day by day,
Find sweet companionship with Thee.

—Henry Baker

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

- Every member a personal witness.
- Every member a tither.
- Every member supporting every Board.
- Fifteen new congregations by 1959.
- A strong spirit-filled Seminary program receiving whole-hearted support.

TITHING IS CATCHING ON

If the reader feels that quite a bit has been said about tithing, let him prepare himself for still more on this subject. The Winnipeg Conference endorsed it by adopting the phrase "every member a tither" as one of its goals. *The Mennonite* lists this as one of its objectives for 1957. The Young Peoples' Union, that vigorous and growing power, is planning to bring it vividly before its groups.

If this is such a live question, let's face it. Is it a good plan or not? We might consider some of the general arguments against it. Some tell themselves they simply cannot afford it; yet they pay a tenth (and more) to the government in the form of taxes, much of which certainly does not go to develop love and brotherhood. Shall we give Caesar more than we give God, when it is God's to start with? Some say it is too legislative; we are not under law but under grace. But do these people then give in proportion to the grace of God manifested to them, or do they simply use this argument to try to excuse themselves? Others say they give as needs arise.

But are the needs of unsaved souls not always tragically before us? Do we mean we give only to the cause whose representative can relate the most touching story of need? Others say their whole life is a giving to God; they have dedicated themselves to Him and so all they spend is for His cause. But even so there should be some systematic method of dividing the Lord's money according to varying needs.

Having considered some arguments from nontithers we should listen to what those who have practiced this method have to say about it. After all, they are the ones who ought to know what it is like and what it does for them. One is astonished at the universal enthusiasm on the part of the tithers, their experiences of deeper joy and peace; how God has blessed them and how they have been blessed in sharing, out of gratitude for what God has done for them. If the tithers themselves were complaining about the system, we might question it; but it is invariably the other way.

You are still in doubt about tithing? Why not be honest and give it a fair trial for this year 1957. After that you will be in a much better position to form a true opinion.

A YEAR OF REVIVAL?

Sincere Chrsitians are interested in a real revival of religion. They are not satisfied with mere statistics of increased numbers attending churches or being placed on church rolls. They are concerned whether more people are becoming genuinely Christian or merely joining church as they would another club or philanthropic organization.

Many will be watching the Billy Graham revival in New York City this year with deep interest and with mixed feelings and motives. There are many critics of this man and his methods. But such critics should be asked how many people they have led to Christ by their methods and criticisms. The chances are they have done very little along this line and so could well do some beam-pulling out of their own eyes. Devoted Christians who have watched the Graham revivals in other places are convinced God is in them. We should join the thousands throughout the world in special prayer for a real awakening of religion in this world metropolis. But we should definitely pray, too, that we may have a real revival within our own churches and in our own souls, that we may be caught up again in the majesty and glory of a new life in Christ. That Christian had the right attitude who prayed, "O Lord send us a revival, beginning with me."

HOW READEST THOU?

For many, winter is a time of more leisure, especially evenings, and an opportunity to do more reading. This presents a wonderful opportunity to stimulate growth in intellect and spirit. There are so many good and helpful books that it seems a tragic waste to spend time in reading mere shallow opinions or exciting stories with no real spiritual purpose.

There is the field of informational reading, which helps us understand God's creation and His creatures, man included. There are travel books which enable us to understand how the other half lives without leaving our homes. Then there is good biography, character study in stories, the history of the past—so much that is really worth while.

There are the newspapers and magazines which keep us informed of the happenings in the world. We are all so tied up in the bundle of life that what happens in Hungary or in Egypt affects us, also. We should have unbiased reports of world events to keep alive to the needs before us.

There are all sorts of devotional books designed to bring us more vividly into the presence of God and set our souls aglow with heavenly light. Such are food for the soul. But we should always remember that no book, however devotional in nature, can ever take the place of the Bible itself. The Word of God should have a large place in our reading program.

Make winter-time good-reading time.

God . . . never commits himself to triflers; to those who would have their God as a servant and their religion as a convenience. But when we admit the emptiness of life without Him . . . He comes flooding into our drab lives bringing power and beauty and meaning.

—Charles B. Templeton in *Life Looks Up.*

An experienced eye sees

The Work in India

When the gains and losses of our work in India are totaled, we take into account first of all the progress that has been made in our unfinished task of evangelism. As we assess the spirit of our workers we find that none are deterred by the ever present threat of expulsion. Where difficulties loom and pressures mount the general reaction is, "We are in the Lord's hands, therefore we must advance." The faith and devotion of our leaders of 56 years ago is bearing fruit in the lives of thousands of Christians in several hundreds of villages.

The changed aspect of the work of evangelism is in its trained national workers who have gone forth to multiply the work of the missionaries many times. The church is becoming central in this process. The field conference is taking the initiative, and the results are apparent in the establishment of more Christian families; in the carrying of the gospel to distant outposts; in the staffing of the schools with radiant Christian teachers, the former converts of our mission; in the manning of the hospitals and clinics with Indian doctors, technicians, and nurses. Meanwhile the missionary staff view the changing India with a sense of accomplishment as together with the young churches they build the city "that hath foundations."

In the van of this crusade are the evangelists from the stations, assisted by Bible students engaging in their "practical" work with high enthusiasm—in the villages, in the jungles, the school, and hospitals. The future of India is in their hands, with the mission standing by to help and to encourage. Let us beware of calling this integration of the work a "closed door." When we close our minds and hearts to the continuing need among the millions still unreached, and are unwilling to accept changes in our traditional ways of working, we are indeed through in India. But if we look at the new church emerging there with unjaundiced eyes we will see that the future for India is part of a bright pattern in the mind of God—that part that "eye hath not seen." We need to remain young in heart to co-operate adequately with the revolutionary aspects of the Christian gospel in today's world.

Alive Unto Christ

Jacob J. Enz

The health of a body is determined by the degree of well-being of the individual cells or members of which it is composed. Many sick or dead cells mean a sick or lifeless body. Many healthy cells and members make for an alert working body.

So much of the spiritual success of the General Conference depends on the condition of the spiritual lives of the individuals or cells that make up the Conference or member of the body of Christ.

We, of course, look to our delegates and leaders as they review the program of the past and search their hearts to know God's will for the future for our churches spread over several continents. But they also look to us, for they go forward only as they are upheld by literally thousands of prayers arising out of consecrated lives!

Disciples of Christ, pray and live for Christ! Remember anew every phase of our far-flung task, whether missions, education, healing and helping, or stewardship. Thus we shall pray and hurl our lives after our prayers that as individuals, congregations, district conferences or General Conference, we shall be alive unto Christ in these deadly days.

from *The Herald Teacher*

Epps Return to North America

Dr. S. F. Pannabecker, president of Mennonite Biblical Seminary, greeting Rev. and Mrs. Henry H. Epp and family at Midway airport, Chicago. After spending four years in South America, the Epps were en route to British Columbia to visit his family, Rev. and Mrs. H. M. Epp of Abbotsford. The Epps served MCC and the Board of Missions of the General Conference Mennonite Church. During the past year he taught in the Mennonite Seminary at Montevideo, Uruguay. Rev. Epp was a student at Mennonite Biblical Seminary prior to his departure for South America and plans to resume his studies.

Shown on the picture: left to right, Onale, Mrs. Epp (former Mary Reimer of Walterloo, Ontario), Esther, Rev. Epp, and Dr. S. F. Pannabecker.

Closed to All that is Evil

Marie J. Regier, Formosa

Mostly in our home visitations we talk to the women, though sometimes the men listen too. But one time we came to a blind man's house. He had time and was very attentive to the gospel stories. He suggested that we have services in the evening when people have more time to come. We told him that every Thursday we were meeting in different homes, and then he invited us to come into his home too. We accepted the invitation twice. We visited him every once in a while and he always had a number of thoughtful questions to ask.

Invitation

After we had been going there for some time I asked him whether he would not be able to come to our church services. "Well," he wondered, "doesn't a person have to be baptized if he goes to church?" We explained to him that it was our hope that a person would eventually be baptized but no one was forced to do so. At first he thought it would be difficult for him to get someone to go with him. I offered to send some of my Sunday school students to get him. He thought that would be too much bother but finally accepted. However, when we got there Sunday morning he had already gone. The daughter-in-law had taken him to church and left a grandchild with him. I suppose the family felt it too "face-losing" to have someone else take care of the grandfather.

A Religion of Hope

So from that time on he has come to church fairly regularly. A couple of weeks ago we went there again and I asked him, now that he had heard the gospel for some time, how he felt about it. He said that he admired the gospel but still thought he knew too little about it. He wanted to know the meaning of Christmas, but wasn't that God's birthday? Then how was it that we said that He had always existed? We explained to him that on Christmas Day we celebrate God's coming into this world. Then, he wanted to know, how was it possible for God to come into the world? Mrs. Lin, my interpreter, told him about the virgin birth, if I understood correctly. That seemed to satisfy him. We also told him some of the Christmas stories and about the twelve-year-old Christ child in the temple. I had told him the time before about the crucifixion and the resurrection when he asked why it was that the minister was always talking about the cross.

Then I told him of the time when Jesus asked His disciples who they thought that Jesus was, and pointed out that Jesus was still asking us that question and that the answer to that was the important thing. Other things we might learn gradually and later on. At this point he made a comment which I did not understand. Mrs. Lin told me afterwards that he had said that according to Confucius, once a person has sinned there just is no more hope for him. "Oh," Mrs. Lin said quickly, "but in our religion there is," and hurriedly leafed through the Bible to 1 John 1:9 where it says that if we confess our sins He is faithful and just to forgive. He said, "Then there is hope for a person."

A Convert to Christ

At that moment I was praying inwardly that God might give me the right words. I was wishing a man were around to ask the crucial question, yet it seemed to me that we were getting so near to it, that it would be too bad to let the opportunity pass by. I asked Mrs. Lin to ask him whether he would like to accept Christ now and confess his sins. He said that he would. So we knelt down, and he was not in the least hesitant to admit and confess his sins and ask for forgiveness. After we finished praying I asked him whether he believed that Jesus had forgiven him, and he said with real conviction that he believed that He had. Then we asked him if he would now dedicate his whole life to God. He did that too. Afterwards I noticed that two or three times he touched his eyes, his ears, his mouth, and his heart, and said something to the effect that all of these were now closed to the evil and open to the good. He seemed to be at peace.

Christianity Applied

At the time he had a material difficulty. He was supposed to pay taxes on a piece of land which he had rented out and for which the renter refused to pay rent, and so he had no money to pay the taxes and was in danger of being taken into custody. But he seemed to realize what the Christian attitude should be. He would try again to find some way of reconciliation instead of taking it to court, and if he suffered thereby, why then, he just would suffer. We were there again a few days ago, and it seems the matter is on the way to a peaceful settlement.

Rev. Voth is expecting to take him into his catechism class. We are anxious that all the new plants receive nourishment immediately. Billy Graham says that it is comparatively easy to lead a person to the place where he becomes a Christian, but to help him to stick and to grow —that is even more important.

My Conception of the Christian Life

Walter Eisenbeis*

A Christian life means to me a life of discipleship of Jesus. By the term discipleship I think of a demand, which Jesus wants to be fulfilled by me with absolute obedience. With all weakness of the flesh I try to be obedient to Christ, but I know that I am not able to do any good by my own human power.

A Christian life does not mean the power of my own will in connection with a self-chosen goal of life, because this is characteristic of the prototype of sin (Gen. 3).

The first principle which I regard as basic for the Christian life is the complete mortification of my ego, to the extent of a total abandoning of my self. Then there is room for the Spirit of Christ, who can become incorporated in me. This thought became very important to me when I found it a few years ago in Luther's Kommentar zum Roemerbrief, where he says, "es sei Gottes Natur, dass er aus Nichts etwas schaffe, darum, solange du als Mensch noch nicht ein Nichts seiest vor Gott, koenne Gott auch nicht etwas aus dir machen."

This attitude has consequences, which I have not yet mastered. But I recognize this much, that our "Weltanschauung" in general has to undergo a severe criticism, if we want to be obedient to this demand of Jesus, which is, as a call into discipleship, a demand of totality.

First this criticism has to cover all knowledge as a whole, with its belief in progress developed by the Sophists like Anaxagoras with their statement that man is the measure of everything, which is the symbol of sin.

But we also have to prove our relationship to society, culture, other human races, the economic system (especially the monetary system), politics, the problem of power in general, and our relationship to all other denominations.

Any creating of idols should be known as a danger. All values which are created by our society might be acceptable only if they agree with the gospel of Jesus Christ.

How difficult this new way of life is, is well known by everyone who makes the attempt to live as a disciple of Christ. As a result of this discipleship he will not only discover that often there are no results to all his efforts, but worse than this, there very often will be jealousy and hatred, which may even become an attitude of persecution.

This new way of life will be in the world, yet separated from the world. It is possible as a life only by the grace of God, as it manifested itself at the Cross of Calvary. Love and humbleness are characteristic of this new life, which is a life of sinners who have found the Saviour. Any other attempt of living leads with necessity far away from God, which in its final end means nihilism, chaos.

The relationship of the disciple to his Lord Jesus Christ certainly is that of an individual, but this is not the only characteristic. We do not live as individuals alone, but as individuals within a society which has an existential meaning for us. Every living man is a representative of the society, and as such he is my brother, my neighbor, whom, following the commandment of Jesus, I shall love as myself.

Besides this, we still live as individuals in a fellowship, namely, as disciples of Christ in the fellowship of those who follow Christ Jesus. And this fellowship is a necessity for the life of each disciple of Christ; because it is a representation of the body of Christ. My conception of a Christian fellowship (koinonia) is that of a total fellowship as we find it in Acts 2:42-47.

As a summary of my conception of the Christian life, I want to repeat the words of the Lord Jesus Christ which He spoke to the Pharisees: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

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*Student, Mennonite Biblical Seminary; recently from Germany.

Bookmarks

SCRIPTURAL POEMS

THE SHEPHERD by Julien C. Hyer, 146 *pp., Cowman Publications, Inc.*

Julien C. Hyer has had a successful career as a state legislator and attorney of Texas. During World War II he answered the call to duty in the military forces. Now he is devoting his time to church and civic responsibilities.

The Shepherd is the name given to a syndicated newspaper feature which Mr. Hyer wrote. He has made a collection of these verses and published them in a book given the same title. The author has a unique pattern which he follows all through the book. The verses each have a title and a scripture verse which is the basis for the poem. In the back of the book each subject is indexed alphabetically which makes it easy for one to find a poem for the desired subject.

Christianity is not something theoretical, but it is a life that is to be lived here and now, and then with the Lord hereafter. The practical part of the Christian life is discussed in poems on duty, loyalty, lovingkindness, etc. Subjects like resurrection, hope, and reward are expressions of his faith in Christ who is the only Way unto the Father.

This book is recommended to pastors to be used as illustrative material. It is also inspirational reading for the person who loves verse in the simple style.

Edward J. Wiebe

The Reader Says

Dear Editor:

In *The Mennonite* dated November 6 I notice the book review, *The Hopi Indians,* written by Harry C. James for sale for $5.00.

I was a missionary to this tribe from 1906 until 1942. My maiden name was Mary Schirmer, and my work is not yet done as I took with me two Hopi half orphans when I left. The boy is in the service of his country now. The girl is a senior here in a school in this city.

During my stay in the Hopi country in the work under the General Conference Mennonite Foreign Mission Board, I as well as the other missionaries there noted the existence of such story and theses writers, living in close quarters with the heathen Indians. They never came to any Christian service, for that was not in their line, but they went away with a chip on their shoulder because they imagined the missionaries were telling the heathen to turn away from idolatry and not to keep on doing their "beautiful" dances. They of course did not know that a missionary preaches Christ the Saviour of the lost sinner. They could not know; they never came to listen for they did not want any gospel themselves.

Now here comes a Mennonite church paper, with the review of one such person's work—the work of a man that hated Christianity in general and the Mennonites in particular. I am shocked and astonished that such an advertisement has succeeded in using up valuable space in a Christian church paper and especially in *The Mennonite.*

Aren't there any Christian writers whose material could be brought to light? Do the Mennonites want to give him $5.00 for his book? There used to be a very good booklet on "Hopi Indian Life" written by a Mennonite lady, Anna Stauffer; she gave a very good description of the Hopi Indian, their village, and anything that could be of interest to Christian people. Why not republish what she wrote instead of wasting time, space, and ink on a mocker and scorner of Christianity in general and the Mennonites in particular? This article should arouse us out of our sleep. For Satan surely is busy sowing his tares among the wheat.

Mrs. Mary Baumgartner
Route 2, Box 712, Snyder Road
Tucson, Arizona

Dear Mrs. Baumgartner:

A casual rereading of Miss Camp's book review indicates that her opinion of this book is much the same as yours. We find no substantial disagreement.

We should point out that a book review is not necessarily an advertisement for a book, but rather an evaluation of the book which may indicate to the reader or purchaser whether the book in question is the one that he would want to read or buy.

We appreciate your interest in our publication and we are sure that you will continue to find it worthy of your reading.

Maynard Shelly

Dear Editor,

For some time I have followed with interest the articles appearing in "The Mennonite" concerning Christian women's vocational service in our Conference. Your article in the November 27 issue inspired me to write to assure you that there are those of us, who, because of marriage and children are unable to take active part in such service but heartily approve such a fellowship and urge its organization.

Ever since I became acquainted with the Lutheran deaconess program while attending Valparaiso University, I have felt our church needed such a program also. At Valparaiso I had the privilege of becoming well acquainted with the program and the girls who were training for service. These girls certainly were the "salt" of the campus.

So here's an approving "Amen" to your efforts in organizing and planning toward more effective Christian service for women in our Conference.

Mrs. John M. Suderman
Westville, Indiana

Good stewardship not only requires the tithe, but also the proper use of the nine-tenths.—Milo Kauffman, in *The Challenge of Christian Stewardship.*

Flashes of Thought

CHRISTMAS SHOES

Walter Gering

They told me it is true; I do not know. I have never been there to see it; neither have I any firsthand information. Round about news, by the grapevine, can often be misleading as we all know. Nevertheless, whether true or not, it left its impression.

It has to do with the children in Norway and their celebration of Christmas. Every people has its own peculiar manner of interpreting the message of this great church festival. Some think in terms of sleeping upon beds of straw to remind them of the lowly Christ Child, laid in a manger. There are those who leave a vacant chair at the Christmas meal, lest He should come again and find no room in the inn. There are the millions of Christmas cards of greeting which flood the mails. Often a few lines of personal greeting are enclosed to convey the spirit of good will. The singing of carols as a family, the reading of the glorious account of this historic night as it is recorded in the Gospels—these and many others have become traditional customs of the peoples of the world.

But a ceremony of Norway has inspired my soul. Imagine the children of the home gathered in the family circle on Christmas Eve. There are the usual festivities; what a happy occasion this can become! Then comes the solemn moment. One by one the shoes are placed in a row until all have participated in the ceremony. There they stand, side by side on Christmas Eve. The meaning of all this? It is a pledge that in the coming year they shall walk together in peace.

I thought of the heavens resounding with the angels' song: "Glory to God in the highest and on earth peace, good will toward men." Could there be anything more wonderful than this? Imagine how the heavens would resound with joy and praise to God if we only could learn this simple lesson of the shoes at Christmas time.

Lord, Teach Us to Walk Together in Peace.

The Church has always needed strong, dedicated leadership, for its light shines through people. But there are more vacancies in church pulpits than there are men who are willing and qualified to accept calls. Why does such a situation exist and what can we do about it?

The need for
A New Look at Ministerial Recruitment

P. K. Regier

General Conference Exec. Sec.

Today there are many factors and influences which are bidding for the young manhood of our churches. The days when we as Mennonites were a strictly agricultural people are gone never to return. The movement away from the farm has also made itself felt in Mennonite circles.

Two World Wars with their Civilian Public Service Camps and Alternate Service projects, as well as the world-wide Voluntary Service opportunities, have opened doors that have led our young people to all parts of the world. These circumstances have definitely led some of our young men to consider the ministry who would not have thought of entering this area of service otherwise. At the same time it has opened many different fields of service, religious in nature, yet not specifically ministerial.

ADVERSE FACTORS

This multiplicity of service opportunities is not the only factor which has kept many of our best young men from entering the ministry. I wish to enumerate some of the factors which in my estimation have entered into the thinking of thoughtful youth that have not been conducive to consideration of the ministry as a life profession. Many of these arise from the treatment which some of our ministers have experienced in the service.

When the tenure of service of a conscientious man, who dares to proclaim the truth as God has given him to see it, depends upon the likes and dislikes of an unsympathetic membership, the attractiveness of the work is not enhanced. While the ministry should be a high calling of God where a man first of all takes his orders from God who has called him, the treatment which some ministers experience at the hands of their congregations belies any such concept. Is it any wonder that some young men hesitate to give consideration to such a calling when other professions are open to them?

Most of our churches have made great progress in the method of selecting and calling a new minister. But it still happens that methods are used that are not ethical, to say nothing about being Christian. To have a congregation consider two, three, and sometimes as many as half a dozen candidates at a time not only confuses and divides the membership, but it places the high calling of the ministry on a competitive basis similar to any secular vocation. This is sure to lower the respect for this calling.

The work of a minister is very exacting and many demands are placed upon him. Many of our young men come out of college or seminary with school debts still hanging over them. In addition to that, this is the time they raise their families. The prospect that the family may constantly be handicapped because of financial want is discouraging, to say the least.

We have already mentioned that many other professions are bidding for the talented young manhood of our churches. Some of these are closely related to the ministry, and so it happens that not even all the young men who find their way to the Seminary are actually entering the active ministry.

THE NEED FOR RECRUITMENT

Thus we have more vacancies in churches than we have men who are willing and qualified to accept calls. This, of course, is not peculiar to our denomination. In fact, this need may be considered to be quite normal. And yet the situation is such that we can no longer be complacent about it. We should take a new look at ministerial recruitment.

But before we do, we should recall what the old look at this problem has been. How have we sought to meet this problem in the past and what has been our attitude toward ministerial recruitment?

To be sure, we have passed through some very interesting stages of experimentation. The day is not so far past when casting of lots was used. A congregation found itself in need of a minister. Two or more candidates were selected by the congregation. Then a lot was cast, and the one whom it struck was considered as called of God. While this method may have had Scriptural precedence, no one would say that this is the highest, most intelligent, and most divinely guided way of recruiting for the ministry.

A second, and surely a somewhat higher, look or view was expressed in the saying: "The voice of the people is the voice of God." In other words, the congregation held a free-for-all election. The merit in this system was that the choice of such a man was made a matter of fervent and extended prayer. Surely no one would say that the Lord's guidance is not possible in this method. The weakness, however, lay in the possibility of human error entering in where a young man might be chosen on the basis of popularity or because of strong support from near relation or kinship.

Another attitude often held is perhaps the direct opposite of the one just discussed. It may be described as the laissez-faire or hands off policy. In other words, the call must come from God and we as human beings have no part in it. In a general way, the exhortation of Jesus was followed when He counseled us to pray for laborers. But this was applied almost exclusively to the mission field rather than the need for ministers in our churches.

We gladly give our ministers of yesterday credit for preaching some effective mission sermons in which they made a strong plea for laborers in God's harvest field. Nor has this method been bare or fruitless. Some of our most consecrated missionaries with many years of successful service to their credit heard the call of God in such mission sermons. But I think it is only fair to say that these appeals were directed to missions, and if perchance some minister directed his challenge for workers in the home congregations, youth as a whole largely missed this plea perhaps because missions seemed more glamorous. That God calls missionaries has long been established in the minds of our constituency, but we are not quite so sure about the minister.

I believe that at our last General Conference sessions in Winnipeg there was an awakening of interest in the home base of our churches. To be sure, foreign mission work is important and deserves more rather than less emphasis. But we are beginning to awaken to the fact that the home work in our churches has been neglected. One phase of this neglect has been ministerial recruitment.

WHAT THEN IS THIS NEED FOR A NEW LOOK IN RECRUITMENT?

In the first place, the groundwork for recruitment must begin early. The fact that God does lay His hand, at times, on a man in the maturity of his years with a sudden impulsion is no excuse for not beginning this work on young men in the most formative years of life, and that is early youth.

And so I make the point that this work should begin in the home. Samuel was dedicated to the service of the Lord by his mother long before he was born; so were other great leaders in the Bible. A father or mother is closer to a child in those early years than anyone else can be in later life. Then, too, they are in a better position to know the aptitudes and talents of their children. What a golden opportunity they have, by a word well spoken, to sow the seed thought in the heart of their son to be ever open to the call of God into this type of Christian service.

In the second place, I believe the adolescent years of high school are very important. I am afraid that if we postpone this till the college years, the opportunity to influence some will have been lost.

Just who should do this early work may be a question. Perhaps it should be the Sunday school teacher, or a close, older friend with influence, or even a Christian high school teacher. Many choices of life vocations are made far earlier than we generally think. Quite frequently children ask themselves: "When I grow up, what will I be?" It is necessary that a young boy be directed in thinking about a life vocation and given wise counsel to know how to discover the will of God for his life work.

But this new look at ministerial recruitment reveals to us our area of great and serious neglect. I very definitely include myself when I say in all sincerity that we should confess that we have not met our full obligations in the past. Yes, we have preached sermons on choosing a life vocation. Certainly we have appealed to youth and have challenged them in a general way to consecrate themselves to Christian service. Many fine sermons have been preached on "What constitutes a call?" pointing out such factors as innate aptitudes, special God given gifts and talents, open doors for making worthy contributions to the welfare of our fellow men, and urgent needs that can only be met as sufficient young people give

(*Continued on page* 29)

Christ Sought Me

FIRST OF TWO PARTS

Hanno Klassen

tells the story of his soul's pilgrimage -- from Hitler's army to the prison camp where Christ found him

IT WAS in a U. S. prison camp in France where I first realized what man had made out of the message of Christ and how His church was represented in the world. The picture which I received at that time is engraved on my mind.

In this camp the only thing which was not taken away from me was the New Testament. Little strength was left from a diet of one can of thin soup a day. In this great need of basic things — water, food, clothing, a place to sleep — I was able to comprehend much better than ever before what I read in the New Testament. When reading the story of Jesus' temptation, I realized it was a miracle that He did not change the stones into bread.

He must have had a different attitude than all the 21,000 in our camp. He said, "Man shall not live by bread alone." In the camp everybody was ready to sell his birthright for pottage as Esau did. Wedding rings were exchanged for a crust of bread; a fountain pen just for a puff on a cigarette. Being a habitual smoker sometimes resulted in death, because every bit of food was exchanged for cigarettes. Thus did the 21,000 men demand material things — which alone are not sufficient for life.

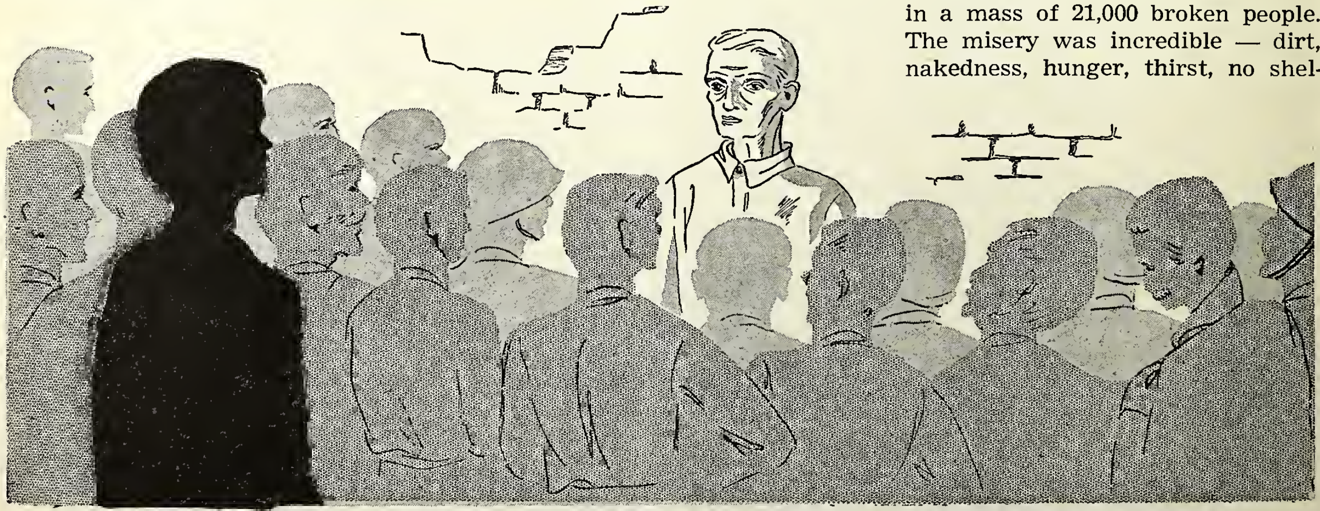
Prisoner Speaks for Christ

It was a rainy, damp afternoon. In Cage A was a soldier leaning against the very dirty brick wall of one of the destroyed buildings. He pressed both of his palms against the wall to support his weight. The uniform must have been his only covering for several years in sun and rain, for the color was quite faded out. Only a spot where the iron cross decoration had been showed the original color of the cloth which was now hanging around his body. He looked starved. The brown skin of his face was taut over the bones. But his dark shiny eyes dominated him.

It seemed he spoke with his last energy, calm, slow, and with effort. I joined the group of soldiers who had formed a tight ring around him and were listening intently. His words dropped upon my ears like water upon a thirsty tongue.

The speaker pictured Christ in a most realistic way—a man of suffering, misunderstood, going through life on a lonesome road. He spoke to the situation we were in, as one who belonged to us but who had a good Friend. During His life, this friend had been in the same situation. But He was now a king, a ruler with eternal power, helping those in despair. The hungry and thirsty, forsaken and despised could find comfort in Him.

Here spoke a man with authority in a mass of 21,000 broken people. The misery was incredible — dirt, nakedness, hunger, thirst, no shel-



I joined the group of soldiers who had formed a tight ring around him and were listening intently.

ter, no hope. Here a man spoke very obviously in the same despairing situation, but with great hope, using his last strength to tell others that he was loved and comforted. What he said was radiant, full of soul. We could see his friend Jesus Christ.

In Hitler's Germany

Not too many years before, another voice, another man in Germany had promised hope to the despairing, nourishment for the hungry, shelter for the weary. *"Niemand soll hungern and frieren"* was the catch-word which had won so many hearts. Hitler came to power by force and said, "Right is what is useful for the people." His promises were not empty. He did miracles. Out of coal was made butter and out of trees came suits.

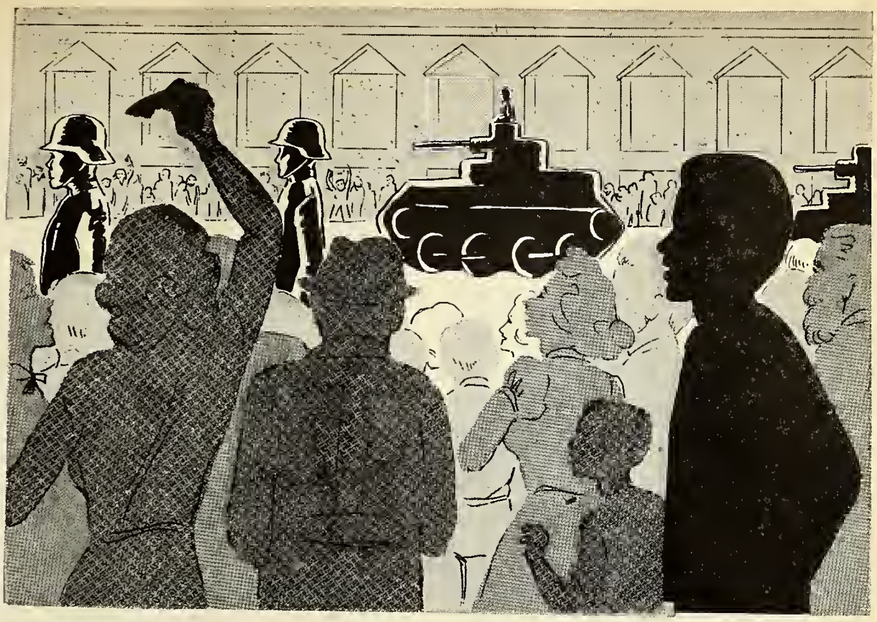
The people could not hear the voice of the One who said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Their ears were deafened by the roaring bulldozers clearing the way for the *Autobahn.*

The man whom the people of Germany heard said, "We have enough for our people and can live happily if we keep it for ourselves. Strange people have gained power among us and defile our brotherhood by their foreign ways of life. We are a Christian nation; Jews undermine our progress and pollute our race."

Many did not like to forsake their friends who belonged to the attacked group, but they had already pledged their allegiance to the powerful man who promised and fulfilled so much. They could not forsake their children and wives, lose their jobs, and be kicked out of the brotherhood. Besides that, "You shall not stumble over little things when you are on the way to great things," they said to themselves. They forgot the words of Christ: "Whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother."

Prosperity and Achievement

Every home now had a radio and all could hear the great symphonies which the nation had produced. Speakers told them how strong the nation was growing and how happy everyone was. People from over the world gathered at the Berlin Olympic Games. Most of the guests greeted the man who was able to lead a whole nation out of misery. They were impressed by what they saw.



I could not help wishing to be one of the men on the big tanks.

Again the big man, the *Fuehrer,* spoke to his people. "A friend calls upon us for help. His country is threatened by the Anti-Christ. Our nation cannot live happily in freedom and peace if others are deprived of it. We have to help our friend Franco in Spain because communism is threatening the whole of Europe." No one heard the voice that said, "Love your enemies, and pray for them that persecute you," when the fate of Europe and maybe the whole world was at stake.

For some it was a holy duty to fight communism in Spain. These bold men shook hands with the *Fuehrer* and many died for the *Vaterland.* The nation was very proud of them because they had given their lives for a good cause.

But at that time other nations of the world did not agree. America wanted freedom for everyone in Spain and gave recognition only to the communist government. None of the nations heard the voice of the one who said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Our leader was happy to be able to free the poor Spanish people from communism.

ABOUT THE AUTHOR

Hanno Klassen came to the United States as a student shortly after World War II. After several years at Mennonite Biblical Seminary, Chicago, he decided to make his permanent home in this country and joined the General Conference Mennonite Church. He has served as pastor of a United Church in northern Saskatchewan and presently holds a teaching position at a parochial school in Long Island, New York.

Acclaim in Austria

Our Austrian brother wanted very much to have a share in this wonderful development. Since an army was at hand to protect Austria from communistic influences, we could surely manage to help the threatened people there. Anyway, Austria was our brother by birth.

In Vienna I personally witnessed this great love of freedom. Our family was then on its way to escape Austria. A year before we had had to leave Germany because my father had listened too much to the Voice which calls for peace and brotherhood among all.

But I — not being in personal contact with the One who went to the cross — was fascinated by the whole spectacle. I could not help wishing to be one of the men on top of the big tanks. They were motionless and proud in their utter confidence, seeming to disdain the tumultuous welcome they were given. I envied the man wearing earphones, listening only to the single commanding voice in the midst of the rain of flowers and the roaring of the masses.

People were beside themselves.

Pretty girls rushed out to kiss the soldiers as if trying to embrace the whole nation which was showing its beneficence to them. I could not resist the temptation to be proud of belonging to this nation of liberators. I experienced mass psychology. I was one of the mass.

Fear of Exposure

But for many of the "liberated" the picture was quite different. It was dangerous now to stand for peace when Hitler's armies marched through the streets. People who a few days before had conducted a peace meeting with my father did not know him any more, and he was sick at heart. Others experienced the degradation of having to kneel in the streets and scrub from the pavement the symbols of their own heritage and political thinking. They were persecuted and despised.

The predicament of our family made me uncomfortable. I hoped strongly not to be one of those publicly exposed. I did not hear the One who had said, "Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely for my sake."

Our family moved back to Germany after the roads were again opened. We dispersed. My father moved from place to place to keep the police off his trail, and to avoid having to register his address with them. But one day he was caught and imprisoned. My mother tried every means to secure his release and finally succeeded. But the strain of events was too much for her, and she died.

Flight and Capture

Not really sure what to do, I decided to leave Germany and bought a ticket to The Hague. I did not leave because I wanted to stand as a witness for Christ, or because I could not abide the evils which were taking place in my homeland. It was just the opposite. I fled as a refugee from my Christian background. I was neither a Christian nor a good German citizen. All the other fellows of my age saw a great future before them. I was outlawed.

My attempt to escape failed and I was taken by the S. S. police. I had to report regularly at the Gestapo headquarters. They treated me very generously, providing that I would become a part of the military education program. I was even permitted to join the highly esteemed flying Corps. In this group girls and boys dedicated all their free time to building gliders. On weekends we flew, carried high over the country by the wind. I was happy in this adventurous life. Not realizing that I had forsaken the faith of my fathers, I was now glad to be an accepted member of society.

I Become a Soldier

From the Flying Corps it was only a minor step into the German Air Force. Certain convictions of my father flashed through my mind when in training camp I had to take the oath on the flag to die for *Fuehrer, Volk, und Vaterland.* But I was still not hearing the voice that said, "Do not swear at all."

We were molded into machines. Individual thinking was destroyed. Day and night we were under orders till we became marionettes acting automatically. That which makes a man a man had to be eliminated or at least suppressed in the interest of producing good soldiers. We learned that the most efficient army obeys; it does not think. Most of my comrades had relationship with the church and were baptized. But during the drill and the oath, the very freedom of will which makes it possible to do the will of God was sold to Caesar.

(*Concluded next week*)

First Class Mail

COLLEGE ENGLISH

Dear Editor,

Your article, "The Janitor's English," reminds me of some experiences when I enrolled in college. I asked the girl in the treasurer's office what "matriculation" meant on my bill.

"Enrollment," she said.

"Why don't they say enrollment?"

"I don't know," she said.

Puzzled, I decided that at college they didn't use little words if they could get by with big ones.

Down in the corner of a card I had to fill out was a place where I was supposed to write "White" or "Negro." I almost wrote "White." Then I remembered that at college they didn't use little words if they could get by with big ones. So I wrote "Caucasian."

I took the card to a girl who was typing copies for the president and dean. She rattled the information off until she got to the last space. Then she stopped, gave me a suspicious look and said:

"You're White, aren't you?"

"Yes," I said. "That's the same as Caucasian, isn't it?"

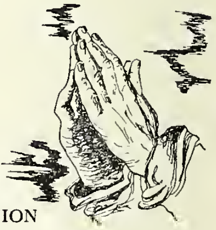
She shrugged and typed "White" on the copies for the president and dean.

Did she think those college professors wouldn't understand "Caucasian?" Or was she a pioneer in promoting the use of "janitor's English"?

Harold Peters
Walton, Kansas

Youth Prayer Calendar

1957



YOUNG PEOPLE'S UNION
General Conference Mennonite Church

Off the Press

In 1957 the Youth Prayer Calendar is again finding its way to you through your local church YPU. We are all convinced that Christian young people need to cultivate the spiritual aspects of their lives. We are just as convinced there is power in the prayers of Christian youth.

The YPU Prayer Calendar is to aid and stimulate in both of these areas. Through the suggested Scripture readings, your periods of meditation can be enriched. Through the prayer guides, the concentrated, simultaneous prayers of over 12,000 young people can be brought to bear upon life and environment.

As soon as you get it, put the Prayer Calendar into your personal Bible, and then use it once a day, every day, throughout 1957!

—The YPU Executive.

There's always drama in stewardship when

Faith Promises

It was the closing evening of the Missionary Conference. One field after another had been presented. Their own missionary couple, with their children, had been on the program repeatedly, presenting the needs of missions to them.

Before the conference in large letters was the theme, "Ye shall be witnesses unto me." And to the right, in plain sight, hung the great thermometer with a $10,000 goal. Could the 89 members pledge themselves for so much for missions besides the minister's salary and the running expenses of the church? They had reached their goal the year before.

Faith Promise blanks had been handed out during the week. People had been urged to pray and then make their promises to God, trusting Him to make it possible for them to give the pledged amount, or to give outright. Now the blanks were collected and evaluated.

As the ushers went to check the amount there was a sense of expectancy and perhaps just a bit of apprehension in the minds of some. Perhaps all were not fully attentive to songs sung or words spoken in the interval.

An usher hurried in and gave the pastor a paper. This time the red line crept up and up until it rested at $8,700. Turning to his people the pastor said, "Let us sing, 'Praise God from Whom all blessings flow.' "

There it stood — almost a hundred dollars per person! Each had pledged an amount and also the field to which it was to go. In the breakup it was discovered that they were $18 a month short on the $350 per month to be raised for their own two missionaries.

"Are there nine men who are willing to pledge $2.00 a month more so that this can be met?" asked the pastor. In a very short time that too was pledged; this brought the red line to $8900 — and there were only 89 members.

A thrill ran through the audience. Even as the missionaries went out in faith that the necessary funds would be there in due time, so this church stepped out in faith that God would so prosper them that they could give as they had promised.

Christena Duerksen

More Bookmarks

SEVEN SINS

THE SEVEN DEADLY SINS by Billy Graham. 113 *pp. Zondervan Publishing House,* $2.00.

What the reader has here is the very little changed results of seven messages by Billy Graham over the broadcast "The Hour of Decision." Taking his cue from the classification of sins under seven main heads by Pope Gregory the Great, Graham speaks out in his own well known way against the evils of pride, anger, envy, impurity, gluttony, slothfulness, and avarice.

The famous evangelist points most of his concern to the nonchristian; but it is evident that much is left for the already committed one to ponder as he sees the mirror of life brought to his awareness. This is good preaching that, while not characterized by great depth, is helpful and discerning.

Graham seemingly implies that when Christ is accepted, all is then perfectly well. The analysis of each evil is followed by the brief answer, "Accept Christ, confess your sin to God, and renounce it. . . ." The original scope of the radio time of course limited much of what could have been done. But at times the concerned Christian feels that a too pat answer may be not the most helpful to a nonchristian or newly converted Christian.

At several points in his rundown of the deadly sins, Graham shows creativeness and neat phrasing. One such gem is: "The worst thing that slothfulness does is to rob a man of spiritual purpose — the power of Christian decision. In stupidity and indolence, this spiritual drowsiness renders him incapable of choosing Christ."

All in all, it is a good book for the Christian to have!

—Boyd E. Bonebrake

A NEW LOOK AT MINISTERIAL RECRUITMENT

(Continued from page 25)

themselves in full consecration to such professions.

Having done all this, there is still the area of neglect in the personal touch. Here is a young man who feels promptings toward the ministry. At times he hears the call rather clearly. But there come moments when he asks himself as did Moses of old, "Who am I to think I should be chosen for such a high calling?"

Also, he is timid and perhaps oversensitive to the opinion of his close youthful friends and his own peers. So there come times when the inner and subjective promptings need to be supplemented and strengthened by the objective call and encouragements from without.

OUR RESPONSIBILITY

I want to place before ministers a strong plea to be ever alert to the potentialities you will find in the young manhood of the congregations you are serving. Scriptures show clearly how through the ages God handpicks His workers, and often through human agencies, as a Samuel anointing a David, or the Church in Jerusalem working together with the Holy Spirit in singling out for service a Paul and a Barnabas.

We need to approach this matter seriously and prayerfully. If God inspires you to preach an effective sermon, can He not just as logically direct you to lay your hand on the shoulder of a promising young lad and frankly place before him the thought that God may need him and call him into the ministry? Here, as well as in missions, the fields are ripe unto harvest.

What, then, is the new look in ministerial recruitment? It is this: do not think that God will do it all, nor that man can do it alone. As in other aspects of the Christian Church, man and God must work together. Here, too, we are to be coworkers with Christ and permit His Spirit to prompt us to assume our full responsibility, leading young men fitted for the work to prayerful consideration, so that they can hear the call more clearly and say with Samuel, "Speak Lord, thy servant heareth," or with Isaiah, "Here am I, send me."

MCC news & notes

FOURFOLD PROGRAM FOR INDONESIA

The picture of MCC service in Indonesia may be portrayed chiefly in four phases: medicine, material aid, agriculture, and church assistance.

An average of 220 patients are served during a typical day in two medical clinics on the island of Java. A program of treatment for trachoma (eye disease) is in progress for public school children. More than 2500 children were examined the past year, 20 per cent needing treatment. Medical services are administered jointly with the Christian Church of Muria (Mennonite) in Java (both Chinese and Javanese synods). On the staff are Dr. Glenn Hoffman (Maytown, Pa.), nurses Ruth Kennel (Atglen, Pa.), Lena Miller (Rittman, Ohio) and Mrs. Christian Yoder (Warwick, Va.).

United States surplus milk and rice are distributed in co-ordination with Church World Service to various parts of Indonesia in hospitals, medical centers, orphanages, and schools. Christian Yoder (Warwick, Va.) is in charge of this phase of service.

An agricultural project is being developed on the island of Timor at the eastern end of the Indonesian archipelago. The island has an acute food problem due to poor soil and poor agricultural techniques. Plans call for demonstration plots of crops plus dairy and poultry projects. The Leonard Kingsleys (Berne, Ind.) and Paxmen Albert Hoover (Troy, Ohio) and Edgar Hoover (Detroit, Kan.) serve on Timor.

A program of Christian educational materials is part of the long range plan for Mennonite churches in Java. Financial assistance is given to theological students and to an Indonesian Mennonite missionary in Sumatra. Wilbert Shenk (Sheridan, Ore.) gives leadership to the church youth program.

PEACE WITNESS IN JAPAN

The concept of Christian peace is being shared with Japanese Christians through the efforts of Melvin Gingerich (Goshen, Ind.) as a representative of the Peace Section. During the past six months Gingerich gave 120 lectures to more than 17,000 listeners in churches, public halls, and schools. In addition, large amounts of literature were distributed.

Of the church meetings Gingerich said, "I deeply appreciated the fellowship and the response of Japanese Christians, nearly all of whom seemingly were open to an emphasis on Christian nonresistance."

Meetings in public halls, he said, found a cooler reception to the idea of peace and the relevance of Christianity to the present world scene. However these meetings generally established a harmonious relationship through question periods.

Lectures in schools generally presented an opportunity to cultivate friendship and understanding, to stress the spiritual foundation of a free society, and to emphasize the origins and nature of civil liberties. Gingerich commented that one of the most satisfying responses was in a Buddhist girls' school.

He said three questions were consistently asked: "What is your attitude on the production and testing of H-bombs?" "How do you explain the racial segregation and discrimination in the United States?" "What is your attitude toward America taking away farm lands of the peoples of Japan and Okinawa for the enlargement of military bases?"

NEW COMMUNITY CENTER

The new Mennonite community center at Kaiserslautern, Germany, has its kindergarten off to a good start with an enrollment of 48 children. Other children wait to be enrolled when room is available. Liselotte Geiger (Germany) is director.

A Bible school for 35 neighborhood children was conducted last summer. Other community center activities are expected to get under way when funds and personnel become available. These include a library and more programs for other children, youth, and adults.

The center is directed by the Milton Harders (Butterfield, Minn.) assisted by Elmira Kliewer (Mountain Lake, Minn.).

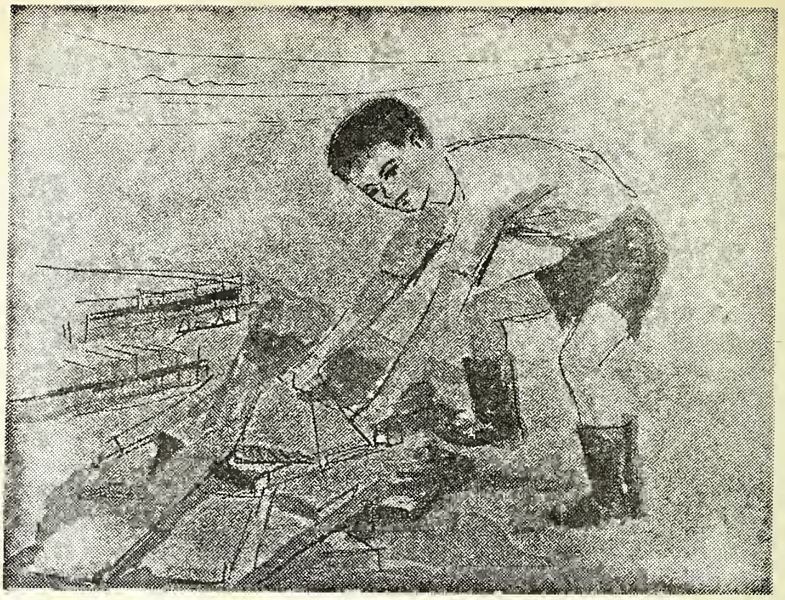
STUDENTS-IN-INDUSTRY UNIT PLANNED FOR TORONTO

A students-in-industry unit is being planned for Toronto, Ont., in connection with the Canadian Summer Service program. The unit is expected to be composed of twelve members who will work regular days shifts in a factory and share in a planned course of studies in the evenings.

HELP STILL NEEDED FOR HUNGARIAN REFUGEES

MCC continues to minister to the needs of Hungarian refugees who crossed into Austria. Refugee homes have been set up to provide food, clothing, registration, resettlement, and spiritual care.

Financial contributions to meet the goal of $50,000 for the emergency program in Austria are being received by MCC through Board of Christian Service, 722 Main, Newton, Kansas.



Child of Hope

Johnny is the child who has found love. He has been hungry, but now he is fed. He was sick, but now he is well. He was a refugee, but now he has a home. Given "in the name of Christ," this has brought hope and trust to the face once darkened with fear and want.

The Child of Need or the Child of Hope? Your stewardship is Johnny's future.

Jottings

STEPHENS CO-WORKERS WITH RATZLAFFS

—New Hopedale Church, Meno, Okla.: A week of special meetings were held with L. R. Amstutz from the Emmaus Church at Whitewater, Kan. The book of Titus was studied and many valuable lessons brought out. Missionary Peter Voran from Japan joined us Sunday, Nov. 11, for our annual Mission Harvest Festival. He told of their work, also showed pictures. On Thanksgiving Day it was our privilege to have Helen and Samuel Stephen from India with us. We enjoyed the curry and rice supper the following Saturday evening. They also showed pictures of India. We especially appreciate the Stephens because they are well acquainted and co-workers with Harold and Ruth Ratzlaff, missionaries in India from our congregation. We are looking forward to their coming home. The Ratzlaffs and Stephens are planning to attend the World Conference in Germany before they go to their homes. Communion was observed during the morning service, Nov. 18. Also, three members were added to our congregation on that day: Rodney Koehn by baptism; Mrs. Roscoe Decker and Mrs. Leroy Unruh by letters of transfer.

—Mrs. H. J. Becker, Corr.

CLASSEN MEMORIAL SERVICE

—First Church, Beatrice, Neb.: It was our privilege to have Rev. and Mrs. Verney Unruh with us Oct. 7. Bro. Unruh delivered the morning message, and in the evening he spoke and showed pictures of the work in Japan. Oct. 14 we observed communion with A. W. Friesen, Henderson, Neb., in charge of the service. Mr. and Mrs. Abraham Jantzen observed their silver anniversary on the evening of Oct. 28 with a large number of relatives and friends present. John T. Claassen entered his eternal home Nov. 6, after a lingering illness. Memorial services were held Nov. 9. The meat cannery was in Beatrice Nov. 12-13. Our group canned 1,013 cans of lard and 1,260 cans of pork for relief. William Unrau, Deer Creek, Okla., held special services in the Beatrice Church Nov. 19-25, to which our congregation was invited. In the absence of a pastor various ministers are supplying the pulpit on Sunday mornings. On Thanksgiving Day Henry Goossen, McPherson, Kan., brought the message. The pupils and teachers of the Junior Sunday School Dept. and the young people and teachers sent $45 to MCC to be used for medicine for the sick in Korea, Formosa, Indo-China, Indonesia, and Jordan.—Martha Janzen, Corr.

PEACE AND SERVICE MEETINGS

—West Swamp Church, Quakertown, Pa.: Sept. 9 our Harvest Home service was held. Articles brought to the church went to the Home for Aged at Frederick, Pa. Five of our church attended the E. D. Leadership Training School at Souderton. Oct. 3 preparatory service was held, and communion on Oct. 7 with our pastor, Arthur Rosenberger, in charge. Our Missionary Society had designated Oct. as the month to contribute serviceable clothing and other articles for relief. The amount was 705 pounds. The E. D. Peace and Service Com. arranged two interesting meetings; one was held at the Zion Church, Souderton, where Pres. L. L. Ramseyer of Bluffton College spoke on his visit to Russia. The second meeting was held at the Grace Church, Lansdale, with Don Smucker of the Mennonite Biblical Seminary, Chicago, as speaker. Both meetings were well attended. Nov. 25 eleven infants were consecrated at the morning service. Nov. 28 was family night; Curtis Bedsworth of Philadelphia was the speaker. A gift was given to Pastor and Mrs. Rosenberger in honor of their wedding anniversary. Pastor Rosenberger is a surgical patient in the University of Pennsylvania Hospital in Philadelphia. —Corr.

NEW PARSONAGE DEDICATED

—Brudertal Church, Hillsboro, Kan.: Helen Kornelson was our speaker during the morning mission service on Thanksgiving Day. Nov. 18-21 we had our annual fall meetings with Esko Loewen as speaker. Our parsonage was dedicated during the morning service Dec. 2. During the afternoon and evening open house was observed at the parsonage. On Tues., Oct. 16, Rebecca Nickel spoke to the ladies of our church about her work with migrants in Arizona. The ladies from the Johannesthal Church were special guests. The Sunday school bought 15 Youth Hymnaries for the juniors and young people of our church.—Mrs. John F. Andreas, Corr.

SONG FESTIVAL

—Swiss Church, Alsen, N. Dak.: Our church constitution was drawn up and completed. The Song Festival was held at the Munich High School auditorium with the four churches, Rosehill, Bethel, Munich, and Alsen participating. C. E. was held Nov. 25. The Ladies Mission Society gave a program Nov. 29. Miss Gwen Dick showed slides of her work in Africa. We are sorry to hear that Jake Albrecht is in the hospital. May the Lord restore his health back to him that he may return home soon. ———Mrs. Fred Feil, Corr.

FAREWELLS FOR IVAN DECKERTS

—Bergthal Church, Pawnee Rock, Kan.: In a recent special relief drive the church collected a total of $881.42. Many from here attended the oratorio "Elijah" which was given in the Larned city auditorium Dec. 2. The Mission Workers gave their Christmas program Dec. 5. A project of sewing kits for Korea and Jordan was completed. Loren Deckert, who has been in PAX service in Europe the past two years, and his wife arrived in New York recently. A reception was given in their honor Dec. 9. Loren showed slides of Palestine Dec. 19, at which time a Christmas cantata was given by the church choir. Farewell services for Rev. and Mrs. Ivan Deckert, missionaries to Africa who have spent a part of their furlough here, were held Dec. 16.

—Mrs. LaVerne Unruh, Corr.

NOTE-BURNING CEREMONY

—Grace Hill Church, Whitewater, Kan.: Our Thanksgiving service, Nov. 22, consisted of three parts: the note-burning ceremony of our new church; the Thanksgiving message brought by Edmund Miller, pastor of the First Church of Christian, Moundridge; and the presentation of a scale model of the old church (built in 1881) made by Wade Harms, who is now serving with the I-W unit at Evanston, Ill. The evening of Nov. 23 a family fellowship supper was held in the church basement. Following the supper a film, "As the Twig is Bent," was shown. We also appreciated hearing two solos by Marvin Dirks from Chicago, who was with us at the time. Nov. 5 the Women's Study Class and the Women's Missionary Society met for a joint all day meeting. Candies and cookies were packed for those in institutions, the sick, and aged ones of our church. At present we have 11 students at Bethel College and one at Emporia State College. Dec. 9 Samuel Stephen of India brought the morning message and Mrs. Stephen talked to some of the Sunday school classes.—Mrs. Arthur Schmidt, Corr.

WOMEN PRESENT WORSHIP SERVICE

—First Church, Halstead, Kan.: The Sunday of the men's retreat at Camp Mennoscah, the ladies had charge of the worship service; they presented Miss Justina Neufeld, a refugee from Russia, who graduated this spring from Bethel School of Nursing in Newton. On Mother's Day 12 children were consecrated. At our mother-daughter banquet the men did the serving; music was provided by a high school flute trio; the guest speaker was Armena Urey from Liberia, a student at Bethel College. Pentecost Sunday, 9 young people were baptized, and 4 joined by letter. Some 40 Christmas bundles prepared by Mission Societies, Sunday school classes, families, and individuals, were dedicated at the close of the June 10 service. Pastor Roland Goering and wife, Marlo Winsky and wife, and Edna Ruth Mueller represented our church at the Winnipeg Conference.—Anna V. Lehmann, Corr.

DINNER FOR COLLEGE TEACHERS

—First Church, Hutchinson, Kan.: Nov. 18 was Homecoming Sunday. George Neufeld, missionary from Africa, was our speaker, telling us of the work in the Congo. We know missionaries in their work go through some hardships and are in need of our prayers. We also need to show our colors: non-Christians read our lives more than the Bible. The collection on Homecoming day amounted to $1,215.57, which was divided for local church expense, missions, and relief. We had a week of special meetings starting Nov. 18, with Rev. Miller of Moundridge as speaker. He brought us very heart-searching and practical messages. A hobby show was sponsored by the Youth Fellowship Nov. 29. Many interesting things were shown. The Faithful Workers gave a dinner for the Bethel College teachers during the convention. Our minister emphasized very much that Christmas is a message of hope and the future belongs to Christ.—Mrs. J. H. Epp, Corr.

J. E. HARTZLER SPEAKS

—Sterling Ave. Church, Kitchener, Ont.: On Advent Sunday, Dec. 2, we had as guest speaker J. E. Hartzler. He spoke on the topic "Religion Around the World," and at the evening service, "Who are the Mennonites?" The choir sang at both services. On Monday evening Dr. Hartzler spoke at the Inter-Mennonite Youth Advent service. Young people from all our twin-city Y.P.S.

groups participated at this service. The Women's Missionary Association's annual Christmas banquet was held Tuesday, Dec. 4. Dr. Hartzler gave a lecture on "Palestine: Jewish Arab Encounter." The husbands of members of the W.M.A. and the Brotherhood were guests. We all received a blessing from the messages that were presented by Dr. Hartzler.—Corr.

HAY COMMITTEE ORGANIZED

—**Johannesthal Church, Hillsboro, Kan.:** Rev. and Mrs. Geo. Neufeld, missionaries to the Congo and now on furlough, were guest speakers at our annual Harvest Festival Nov. 4. Our offering, which amounted to $767.05, went for missions and relief. Our church again took part in the relief meat canning project in Nov. Funeral services for Mrs. P. S. Schroeder were held at our church Nov. 7. She attained the age of 93. The two mission societies sponsored a mission sale on the evening of Nov. 15. The proceeds amounted to $500.86. The Mennonite Men met Nov. 19; pictures of Disaster Service were shown, and Mennonite hospitalization and medical aid were discussed. A farewell fellowship lunch was held in the church basement Nov. 25 in honor of the Bennie Schmidt family, who plan to make their home in Wolf Point, Montana. Our Peace Committee and pastor attended a conference of the Western District Peace Committee at Deer Creek, Okla., Dec. 9. The ladies' annual Christmas party was held the evening of Dec. 13. For a gift a pair of socks, gloves, or a scarf were brought for relief. The Youth Fellowship had a Christmas banquet Dec. 17. Their theme was "Following the Star." Maynard Shelly was the guest speaker. A hay committee representing the Mennonite churches of Hillsboro has been organized for the purpose of obtaining hay from the Mountain Lake, Minn., area. A total of 44 carloads are definitely expected, with as many as 70 needed.—Mrs. Walter Bartel, Corr.

CHRISTMAS PARADE

—**Friedensfeld Church, Turpin, Okla.:** Nov. 26 our Women's Missionary Society sponsored a supper after which the Young Mission Workers presented a play, "Margaret's Call." Dec. 4, a good number of our church were present at the PTA Christmas program at Turpin. Recently our Ladies' Aid packed 156 pounds of clothing for MCC relief, and 50 pounds for Salvation Army. The first Sunday in Dec. we had our C. E. Christmas program. All the Sunday school classes had their Christmas parties; the Women's Missionary Society had their party Dec. 17. We had a very nice Christmas parade in Liberal, Kan. There were many colorful bands and all the floats were based on the "Life of Christ." We wish all THE MENNONITE readers a blessed new year.—Mrs. Chester Windsor, Corr.

CONFERENCE ON DRAFT

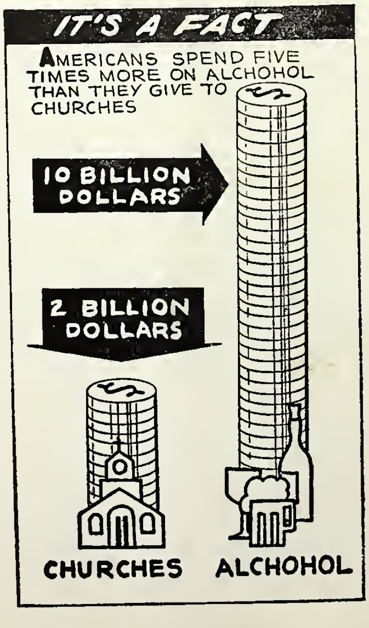
—**First Church, Upland, Calif.:** Nov. 25 our pastor, **Paul Goering**, presented a challenge to every listener, using the text, "Will a Man Rob God?" In the evening service Cornelius Krahn gave an illustrated lecture on "The Believers' Church." Dec. 2 there was an all day conference on "Nonresistance and the Draft," planned by MCC and local ministers, at Upland College and our church. Dec. 5 a congregational business meeting was held after a smorgasbord dinner. The evening of Dec. 9, the annual program of Thank Offering of our Women's Missionary Society was given. Mrs. Allen Buckwalter, under the Brethren in Christ, was guest speaker. Our pastor sang a solo and the program closed with a message in song by members of our Serving Others Circle. Our Sunday school Christmas program was presented the evening of Dec. 23, followed by a Fellowship Hour. There was a candle light Christmas Eve service.—Corr.

NEW MINISTER OF MUSIC

—**Eden Church, Moundridge, Kan.:** Robert Senner, music instructor at Buhler High School, has accepted the call to be our minister of music on a part time basis. In early October, Milo Kauffman of Hesston College presented a series of five lectures on stewardship. Oct. 21 T. B. Brown, pastor of the Mount Bethel Baptist Church, Gulfport, Miss., filled our pulpit. A car load of men went to Gulfport the first week in Nov. to help with some construction work at the Gulfport unit. Nov. 18-24 we were spiritually refreshed with messages on "Guideposts of Christian Faith," given by Marvin Ewert of Bethel Hospital. Nov. 25 we held our annual Harvest Festival with missionary Peter Voran, Rosa Kim, and Marvin Ewert as guest speakers. The offerings went to missions and relief. Our Wed. evening meetings have been conducted in the form of panel discussions, based on the General Conference goals as adopted at Winnipeg. A different goal was discussed at each meeting. Much interest and enthusiasm was shown by the congregation. — Edwin Schrag, Corr.

God is not depending on supernatural agencies for the propaganda of the Gospel. He is depending on ordinary people like ourselves.

—Edwin Lewis



Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

WORK OPPORTUNITIES

Farm Help — Middle-aged couple wanted to work with purebred Hereford cattle and help in wheat farming. Farm of about 1200 acres located near Lindsborg, Kansas. Within eight miles of church. Good home life. Contact: Mutual Aid. (No. P 138)

Farm Help — Mennonite farmer near Aberdeen. Idaho, will need man during the coming year. Prefers a married couple with children. Work in a Mennonite community—near a Mennonite church. Write to F. J. Klempel, Aberdeen, Idaho. (No. P 139)

Domestic Help — Full time position for young girl or woman in home of Mennonite doctor in Kansas City. Desire person with true Christian attitude to care for children and do housework. Location near Mennonite church. Private quarters; evenings free to visit with other Mennonite youth. Contact: Mutual Aid. (No. P 141)

Farm Help — Position near Newton, Kansas, for married man. Living quarters provided. Contact: Mutual Aid. (No. P 141)

Into the Beyond

Frank P. Martens, of Mountain Lake, Minnesota, and member of the First Church of Mountain Lake, was born May 16, 1895, and died November 26, 1956.

Mrs. Martin Graber, of Pretty Prairie, Kansas, and member of the First Church, Pretty Prairie, was born August 28, 1911, and died December 7, 1956.

Christianity should hold ever aloft the hope of a world in which income is adequate, justly distributed, and wisely consumed.

—*American Income and its Uses,* Hoyt et al.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

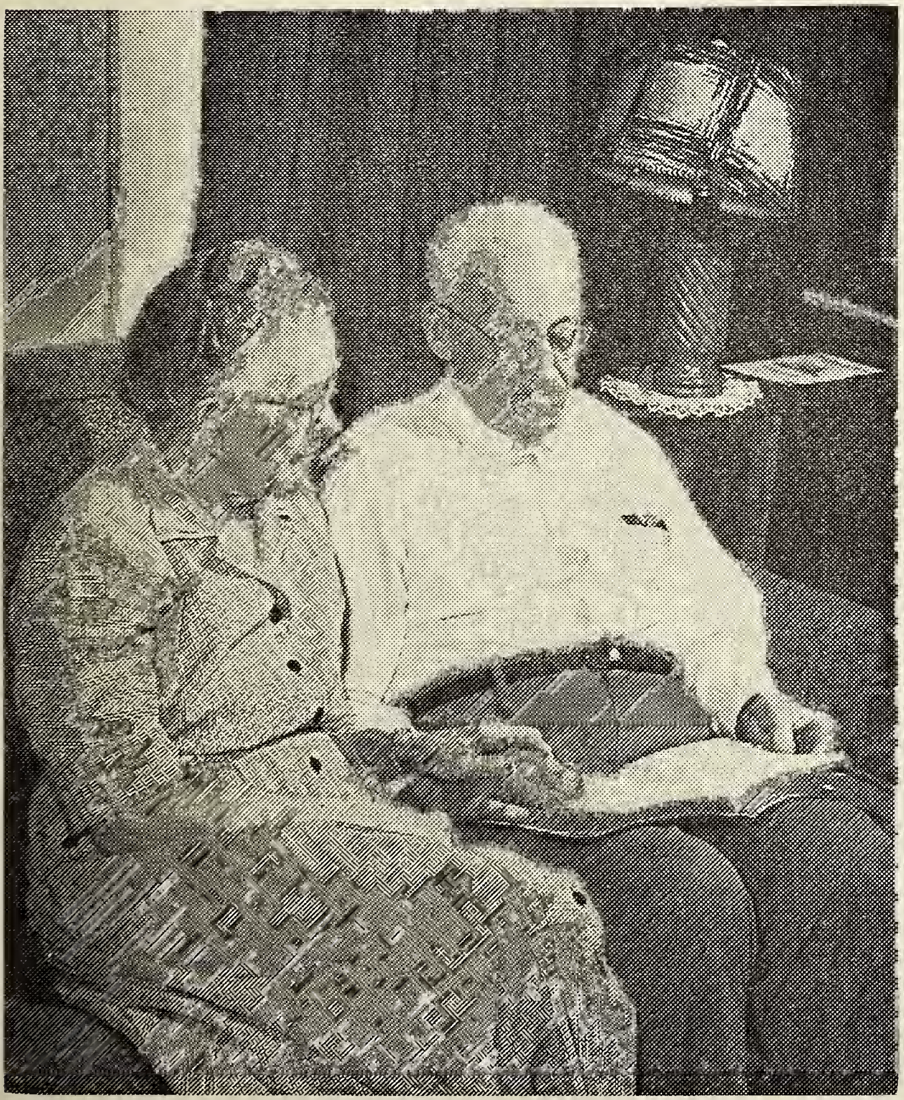


Photo by Waltner

A Good Old Age
Aaron J. Epp

Letter From the Past

A Dutch Peace Testimony

Volume 72 Number 3 January 15, 1957

In This Issue

ARTICLES:

Gifts to Schools and Churches 36
A Dutch Peace Testimony 37
Letter From the Past 38
A Good Old Age
By Aaron J. Epp 40

DEPARTMENTS:

Editorials 35
Bookmarks 39
Mennonite Youth:
Christ Sought Me 42
Christianity to Nepal 44
MCC News Notes 46
Jottings 47

Of Things To Come

Feb. 10—Race Relations Sunday
March 8—World Day of Prayer
March 10—Conference Sunday
April 21—Easter Sunday
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.

WIENS TOURS CHURCHES

David B. Wiens, recently returned MCC delegate to Russia, is being sponsored for a deputation tour in Mennonite communities during the months of January and February. The tour will begin in the state of Washington and other states in the Pacific District, where he will spend five days visiting General Conference churches. Eight days will be spent visiting congregations through Oklahoma and Kansas. A detailed itinerary will be published later.

Whitewater, Kan.—Wayne Harms, a 1-W at Evanston, Ill., has completed a three-year project of building a miniature model of a very old Mennonite Church in this community before it was razed. The exact-scale model is detailed with hymnals, folding chairs, window shade pull cords and a shoe scraper. Harms estimates it took 200 hours to complete. He said the most difficult task was to carve and assemble 36 pews and to make the exterior of the church resemble the original native rock. It is his home church.

—1-*W Mirror*

God hears no more than the heart speaks. —T. Brooks

There is a bottleneck in the program for

Hungarian Relief

Because relief workers were already on the field, because churches had given food and clothing for "relief where needed most," MCC was able to give $125,000 worth of food and clothing immediately when needed. Refugees are continuing to come and we want MCC to give more help!

The bottleneck for the special six months program set up by MCC will be the cash needed to support added workers, housing, transportation, and the like.

Because of the Hungarian relief need, the General Conference Board of Christian Service is endeavoring to increase relief and refugee cash contributions to MCC by one third for the next six months. This means many congregations must double their regular offerings. Churches not having special offerings are urged to have them. Pastors and relief committees are urged to take special note.

Elmer Ediger
Board of Christian Service

RESETTLEMENT AT WARDEN

The second issue of *Regarding Mennonite Settlements,* newssheet of the Mutual Aid Placement Service, carries a very complete report on the community of Warden, Washington. At present, ten Mennonite families have resettled in this Columbia Basin area and are working toward the establishing of a church there. The newssheet, available on request from Mutual Aid, 722 Main, Newton, Kansas, describes the potential of this area where fertile land is being reclaimed in a huge government irrigation project. It is an area with a future of growth. Interested parties are invited to correspond with Mutual Aid or the Chamber of Commerce, Warden.

YPU PRAYER CALENDAR

The Young People's Union Prayer Calendar for 1957 is being mailed by the Youth Office to conference youth fellowships, by the Board of Education and Publication to students attending non-conference schools, and by the Board of Christian Service to men in 1-W service. The calendar is intended to help and encourage these persons to pray for specific needs and concerns. The consecrated, simultaneous prayers of over 12,000 young people will thus bear upon the various phases of our life and environment.

RELIEF SPEAKERS AVAILABLE

Churches in the Central and Middle Districts interested in sponsoring a speaker on MCC relief may contact C. L. Graber, 1202 South 8th St., Goshen, Indiana. Brother Graber will present the work in Paraguay in general, and the project of the roadway in particular. For speakers on the European relief program write to Chauncey Kauffman, 1202 S. Eighth St., Goshen, Indiana.

MISSION PUBLICATIONS

Of special interest to Conference members will be some of the mission field publications now available at Central Offices, 722 Main, Newton, Kansas. *India Calling,* edited by Kenneth Bauman on the mission field, gives a vivid picture of the work and need in India. *Colombian News* is edited in Cachipay, Colombia, and is filled with stories of "the fruits of the field," stories of the spreading of God's Word in the face of severe opposition. *The Taiwan Home Bond,* tells the story of work in Formosa. This work is carried on in a children's home, a hospital and in evangelism.

Our religion begins at home but does not stay at home. Jesus did not heal the last person in one town before He healed the first person in the next town. Ours is a begin-at-home religion and not a stay-at-home religion. —Rolland W. Schlorb

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit-filled Seminary program receiving whole-hearted support.**

SUPPORT THE TOTAL WORK

The third objective in the above list, and one of the goals adopted by the Winnipeg Conference — "Every church supporting every Board" — merits careful consideration and action. Church leaders need to emphasize this goal before their people that it be given the attention it deserves.

All the Conference Boards are important. Like the church, they may be compared to different members of the body, each having its important function, and all being of vital importance to the health and duties of the body.

The Board of Missions is perhaps the best known. It deals with home and foreign missions, church unity, evangelism, mission personnel, and the ministry. The work of missions has always had a special appeal to our people. We support this Board but frequently hinder it in its full obligation by a too small support. To be true to our Lord's commission we must continue to give serious heed to the work of this Board.

But the Board of Christian Service also has many Christian obligations. We believe in giving help to the needy and destitute in the form of relief. We believe in caring for the physically ill through hospitals and institutions. We are becoming aware of the great field of Voluntary Service, both for the young people and older ones as well. We are conscious of the real need for strong peace teaching and testimony. We wish to continue support to the splendid work of the Mennonite Central Committee in its world wide activity. Christian service must be an expression of our Christian faith, and this particular Board deserves our full support.

The Board of Education and Publication often lags behind in its support from the churches. This must be because its work is not fully understood and appreciated. For certainly Christian teaching, and the publishing of materials to implement such teaching, is a sacred obligation. We need to have a deep concern about our educational institutions. The colleges have a great influence on the thought and life of our young people.

There is emphasis on Christian education in the church through the Sunday school, and we need the best guidance and help we can get here. We need proper devotional and spiritual material for the homes. There is the influence of our church publications, religious music, radio and visual aid possibilities, historical material, the publishing of tracts, and good books. To inspire youth in the line of missions and direct religious service we need to be sure they are taught the fundamentals of Christianity in home, church, and school. This Board deserves a better support than it has been receiving in the past.

There is also the Board of Business Administration, to many perhaps scarcely known. Yet this Board, with its financial obligations, its trust of Conference property, and its plan to aid needy ministers and others by various pension systems, cannot be left out without seriously affecting the work of all other Boards. Finances are tremendously important in the Lord's work, and this Board does its best to supply this need, as it is supported by the various churches.

Another Board — too often neglected or thought of merely as an appendage to some other board — is the Seminary Board. But it is a separate Board, established and recognized by Conference. It is in special need of support in every way during the next few years as it plans its relocation from Chicago to Elkhart, with a closer association with other Mennonite groups. It has a vision of wider united Mennonite training for church leaders and servants. It has an immense building program before it. Several substantial donations have already been made in its behalf, but many more are needed. So are the prayers for God's guidance in these history-making days.

All the Conference Boards are important; all are needed. If one suffers, all must suffer. The churches should give full and impartial support to all Boards, with interest and prayers and money, that the work of the Lord may go forward unhindered.

"HOW GREAT THOU ART"

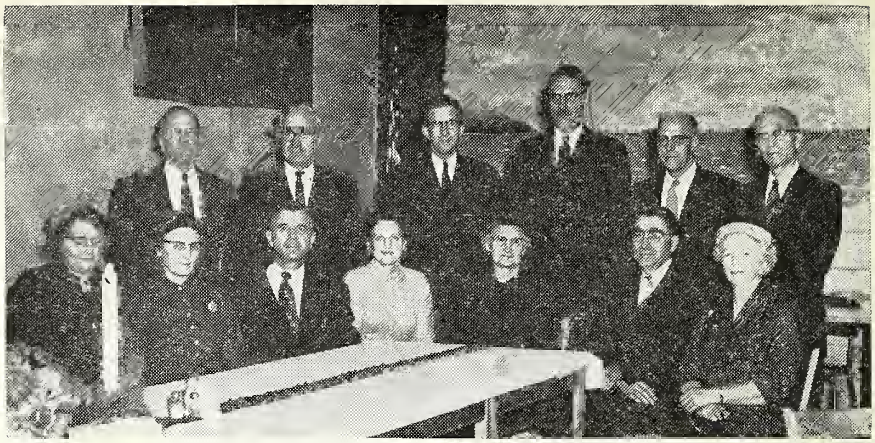
The recent hymn, with the above refrain, touches our hearts by its great yet simple truth. We can little understand or fathom the greatness of God. Our little minds are just too small to "take it in." But by proper meditation and exercise these little minds can be enlarged to comprehend and appreciate more and more of the greatness of God as the years pass.

Whether it be the greatness and majesty of the heavens above, or the mystery and beauty of the earth, the hidden secrets baffling the minds of the greatest, it all adds up to a feeling of wonder and awe at the greatness of God. The more we can comprehend this greatness, the more our little minds are brought in tune with Him.

But the greatest wonder of all is His love and concern for each one personally and individually. How can so great a God take note of so small a speck as one human being? Yet His greatness is most fully manifested in the fact that He gave himself in the form of Christ to prove His love and to give us Life and Peace.

O God, how great Thou art! Help us to appreciate Thy greatness of love and to express our gratitude by giving ourselves fully to Thee.

Gifts to Schools and Churches



Left to right, front row: Mrs. Olin Krehbiel, Mrs. C. A. Schmidt, Mr. and Mrs. A. M. Stahley, Mrs. O. F. Gilliom, Mr. and Mrs. Clyde Cover.

Left to right, rear row: Dr. S. F. Pannabecker, Dr. L. L. Ramseyer, Andrew R. Shelly, Olin Krehbiel, Harry Yoder, C. A. Schmidt.

Wednesday, December 19, was a memorable day for three General Conference institutions. After a luncheon served in the Marine Room of the Berne, Indiana, Auditorium, Mrs. O. F. Gilliom, member of the First Mennonite Church, made presentations of Lincoln National Life Insurance stock amounting to almost $500,000. The *Berne Witness* reports that this was "probably the largest gift ever made in Berne."

Presiding at the pre-Christmas event was Mrs. O. F. Gilliom. Assisting her were her daughter and son-in-law, Mr. and Mrs. A. M. Stahley. Mr. and Mrs. Clyde Cover (he is a Fort Wayne attorney) were also present. Mr. Cover, long time friend of the family, addressed the gathering. In his remarks he stressed the importance of educational, cultural, and religious institutions.

Special guests of the Gilliom family were: Pastor and Mrs. O. A. Krehbiel, First Mennonite Church; Pastor and Mrs. C. A. Schmidt, Cross Reformed Church, Berne; President Lloyd L. Ramseyer and Harry Yoder, Bluffton College; President S. F. Pannabecker and Andrew R. Shelly, Mennonite Biblical Seminary.

A. M. Stahley, after appropriate remarks, announced each institutional recipient, whereupon Mrs. Gilliom presented the gifts to the representatives.

Stocks in monetary value in approximately the following amounts were given: First Mennonite Church, $200,000; Bluffton College, $80,000; and Mennonite Biblical Seminary, $80,000. Cross Reformed Church, Berne, received approximately $100,000.

Each of the four institutions is in the midst of building plans. In making the presentations, Mrs. Gilliom pointed out that the money is to be used for expansion purposes.

Mrs. Gilliom is the widow of the late O. F. Gilliom, district manager of Lincoln National Life Insurance Company. Gilliom was a lifelong member of First Mennonite Church and also served on the board of Bluffton College. It was in his memory that the gifts were made.

After the receipt of the gifts, institutional representatives opened their envelopes. Expressions of gratitude were expressed by each one. The thought was frequently stated that teamwork is needed in the cause of Christ. One of the essential ingredients is financial support. Sentiment was expressed that a substantial boost like this is a real encouragement to all for rededication to the causes represented in the gifts.

The General Conference institutions are deeply grateful to the Gilliom family for this generous gift. May all continue to give "as the Lord hath prospered." In this way our conference enterprises under the Lordship of Christ may in an ever stronger way speak and minister to a bleeding, despairing world.

In all of our work we need the blend of the power of our Lord, personal service, and financial resources. Indeed, "we are laborers together with God."

'by love serve one another'

The Dutch Mennonite Peace Group wrote the following statement when military conflict broke out in Egypt and Hungary.

A Dutch Peace Testimony

In these days in which peace in the world seems in danger more than at any time during the last few years, the board of the (Dutch) Mennonite Peace Group addresses itself with this statement to its members and kindred spirits and to all in the Mennonite brotherhood and outside who know themselves bound to our living Lord Jesus Christ.

We want to call all of you to pray for peace; to pray that the spirit of Christ may get control over, and the Kingdom of God may be set up in, the hearts of all people. May this be the case especially in our own hearts and lives.

For as long as this prayer has not been answered, and as long as that for which we pray has not become a reality, there will be no peace. The booming of cannon and the annihilation of human lives is then but the reinforcing of the power of the evil spirits that wield lordship over us in our fears and revengeful feelings.

In the midst of the bewildering reports that come storming in upon us from all sides, we want to call you to pause and to think of what we now are to do.

We are in deep mourning for all the grief about which we learn from reports of events in Hungary and Egypt and in all the places where people oppose each other. But we are as much filled with mourning over the extent to which these reports are used, in the various camps into which this world is fatally divided, to incite hatred and revengeful feelings on the part of the opposing sides.

This takes on another form than that which can be termed spontaneous indignation against committed injustice. We have seen that this is possible also in our midst, that taking revenge against people and property could also occur in our own country. We ask ourselves whether this is not a flagrant example of doing that which in others we condemn and abhor.

It is always easy to take sides, to rejoice with the "ally," and to hate the "enemy." But Christ did not take sides. Let us look through His eyes at all conflict in our world; through His God given perspective let us read our newspaper headlines and consider current events.

We deeply regret a news report that acclaims as heroism what is so contrary to that which our Lord Jesus asked of His disciples. We feel deeply sorry that so many forget that with the measure with which they mete shall they be measured again.

Let everyone, therefore, who calls on the name of the Lord separate himself from unrighteousness. Let us pray that for Christ's sake we may shun wrong in word and deed.

In the coming time much help will be needed. You may in a material sense assist with alleviating the need of all victims, the women and children — ever and again the children, who are lacking in the most necessary things. It is not necessary to stimulate you to do what you can in this. But, also, in a spiritual sense, by all means you must help to carry out into this world the spirit of Him who called you and keeps calling you to bless and not to curse.

If once again we shall have a chance to escape, may it not be then that we harden in a posture of defense. May we with ever new energy and imagination be faithful to our calling, namely, as much as possible, insofar as it depends on us, to keep peace with all men.

But if the tumult of war should become stronger, we shall know ourselves and each other to be in God's hand. For, whether we live or whether we die, we are the Lord's. Against all that which gives us pain we can and may put nothing other than that true humanity to which we are called in the name of Christ.

May the Lord strengthen you all and us to this end in these days.

C. F. Brusewitz
E. A. Franken-Lefrinck
G. Jensma
T. O. Hylkema
G. Kater
A. G. van Gilse
H. van Bilderbeek
Cor Inja

Thoughts on Peace

The proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations. . . . It is simple peace, sought in its natural course, and in its ordinary haunts; it is peace sought in the spirit of peace, and laid in principles purely pacific.
—Edmund Burke: *Conciliation with America.*

"I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces."

"Our civilization cannot survive materially unless it be redeemed spiritually."

"We are not trying to keep out of trouble; we are trying to preserve the foundation upon which peace can be built." —Woodrow Wilson

Letter from the Past

ON November 18, 1956, an anniversary was observed at the Janjgir mission station in India. It marked the beginning of missionary service to the Indians fifty years before in the person of Annie C. Funk. A fitting memorial service was held at the school, now bearing her name, where she served.

Six years after her arrival on the field, Annie Funk died in the tragic wreck of the "unsinkable" Titanic. Thus ended one short life of giving to others, for as in life, so in death she gave up her place on the lifeboat that a mother and her child could be rescued together.

A letter, written by her and dated January 11, 1912, three months before her death, has been brought to light and interestingly recounts experiences of her work at a time when our mission work in India was very new.

Janjgir, C. P.
India
January 11, 1912

Dear Friends:

Thinking that you might be interested to know how we do things here in India, I will tell you a little about our Christmas celebration and our trip to the new mission station, namely Mauhadi, where we missionaries, with nearly all Christians of Champa and Janjgir, had a sort of camp meeting.

Weeks before Christmas we planned suitable gifts for all our people. These people are always in need. Clothes is nearly always the cry, that is, second to food. Therefore some article of clothes is nearly always provided. For each one enrolled in the Sunday school and the girls' school, a bag of sweets was also provided. The children are just as fond of their sweets as the children at home are.

On Christmas Eve we had a program of song, recitations, and the Christmas story from the Bible. We hope that some day the truth and reality of the Christmas story may burn into their hearts. On Christmas morning we had another service, and in the afternoon everyone seemed to be busy getting ready for the trip on the following day.

Journey to Mauhadi

On Tuesday at 7:30 a.m. four carts loaded with tables, cooking utensils, tents, bedding, and women and children started off. A monkey living on the compound could not be left behind, neither the dog. Altogether we looked like travellers bound for a long distance.

The road led through rice fields and over mud ridges, which, during the rainy season, are used to keep the water in the fields and then are opened during harvesting. It is not a great pleasure or comfort to sit on a cart similar to a dump cart at home, when the road is very uneven, even if there is some bedding to sit on, so we walked more than half the distance both ways. We did some singing and preaching as we passed through the villages and always had good audiences, since not many white people travel through these villages, especially not women. We were questioned as to our relation to each other, why some of us were not married, and whether our parents had not looked after that.

In a Mango Grove

The trip could not be made in one day so we stopped for the night in a mango grove. Crowds always gather at such places to see what the white people will do and say. We asked some boys to get some straw for us, assuring them of pay. They went and brought several bundles and then asked for singing books as pay. We were delighted to give them, as they could all read. Sitting by the fire, we and they sang by turns, of course different tunes, but the same words. When our "curry bhat" was ready we excused them and ate, quite picniclike. After that we spread our bedding on the straw and went fast asleep under the blue sky.

Crossing the River

Early in the morning our people began to stir; one of the orphan boys began to sing, "The sun is up, why are you still asleep." Altogether we were quite a happy crowd. After drinking tea the carts were again loaded and we were off again. At three o'clock we could see the bungalow across the river, but crossing a river in India usually takes some time. The Indian Christians waded through the water; we Europeans got into a kind of boat, but two got off and waded, as the boat got stuck in the sand. On arriving at the other side we were welcomed by Brother and Sister Wiens. The station is situated on a beautiful spot, at the junction of two rivers. They seem to be quite happy even though they are a long distance from the rest of us.

We had two services daily in the Hindi language for the Christians, and then one or two of the evangelists spoke to the village people, who came in large numbers. On Sunday morning three children were consecrated to the Lord.

Annie C. Funk and her school

Stubborn Buffaloes

On the second of January, 1912, we had our carts again loaded and started on the homeward journey. We could all say it was good for us to have been here.

Again the river was before us, and as none of us felt like wading in the cool morning, we got on one of the carts with two strong buffaloes in front, and we were quite elated to think that soon we would be on the other side. The beasts did not seem to be like-minded, and after going a little distance they wanted to lie down or turn around.

No amount of yelling and the more than gentle use of sticks were of avail, so another pair of buffaloes was brought and hitched on. Even then, for a while, we were afraid of going back, but we did finally succeed. It took only forty minutes, and at least six men tried to help us along with their yelling. Such yelling one does not soon forget. It is the country's custom.

For our noon lunches we stopped under trees by water tanks, where both man and beast are refreshed. At such places many amusing incidents occur which are peculiar to this country.

A Sad Scene

As we entered our village we heard very sharp talking and screaming, so we concluded that some one was getting a beating. As we turned the corner of a house we saw a sad sight. A man was pulling a woman down to the ground by the hair with one hand, and in the other hand he had a heavy stick upraised while another man was trying to get her away. It took them less time to drop than a minute, and the striker, who happened to be the husband, quickly hid behind some straw. The woman, with her hair all down, was scolding and using such language that makes one shudder. Such scenes are not exceptional. Both parties think that they are justified in sticking to their own ideas, but they know very well that they are both wrong.

We all had a good time, and we hope and pray that the truths presented at the meetings may become a part of these people, and that the seed sown along the way may bear fruit in their hearts. Keep praying that some day the light may break, as it surely will by and by.

If any one is interested in India, just ask questions. I will always be glad to answer letters.

Your sister in Christ,
Annie C. Funk

BOOKMARKS

Not How Long You Live

NEARER TO HEAVEN by Frank Baker, 237 *pp., Westminster Press*, $3.50.

Lawrence Hearne, an Anglican cleric, faces the very difficult knowledge that he has less than one year to live. Returning to his small Hinton parish from the physician's office, Hearne is bothered by the seemingly inconsequential twenty years already spent there.

This knowledge, that he alone holds, slowly transforms him. Now he begins to gain a better perspective on life, to realize what are the really lasting and valuable qualities. But since his wife, Vera, and daughter, Susan, are unaware of his approaching death, they cannot understand his apparent lack of common sense and appreciation of their economic difficulties.

Hearne is asked by the Dean of the diocese to preach the Founder's Day sermon at St. Andrew's. At the last moment he tears up his prepared message and talks "life" to the boys. He pleads for positive, courageous living, unconsciously lamenting his past years.

It is a striking message, and because the press twists its theme, Hearne is overnight a popular and novel cleric on the staid England scene.

Frank Baker wrote a fast moving story that is tender, very realistic and at the same time very uplifting. It leaves one with the conviction that life is not necessarily lived well if it is just lived long. It takes total commitment to Christ to make the shortest or longest lived life worth while.

—Boyd E. Bonebrake

What do you want most at seventy?

A Good Old Age

Aaron J. Epp*

One of the most unusual research projects is the one announced by the Community Service Society, aided by a grant from the Rockefeller Brothers' fund of $225,000. This will finance a three-year study of what constitutes "a good old age." The director of the society, Stanley P. Davies, says it will be the most thoroughgoing study of its kind ever undertaken on problems of growing old. (The assumption is that growing old has problems.) Questions that will be raised are, "When does old age begin?" "Does the elderly person believe he has a future?" "Does he do anything to prepare for it?" "Does he recognize a purpose for his life?"

We earnestly hope that the research will not leave out the most important factor; that is, trust in the God of all the years, the God of time and eternity. Of course, we will acknowledge freely the physical needs of old age, as well as of any age; and speaking of such needs, Jesus said: "Your heavenly Father knoweth you have need of such things."

All people do need the provision of security for the physical basis of life, provision for care of health, and enough moral and spiritual resources for the darkest hour.

Yet a good old age comes from within rather than from outward circumstances. It comes from character shaped by Christian faith. All too often people expect bread returned by the water when they have not cast any bread upon the waters. They are waiting for their ships to come in when they have not sent out any ships. "And age comes on, uncheered by faith and hope."

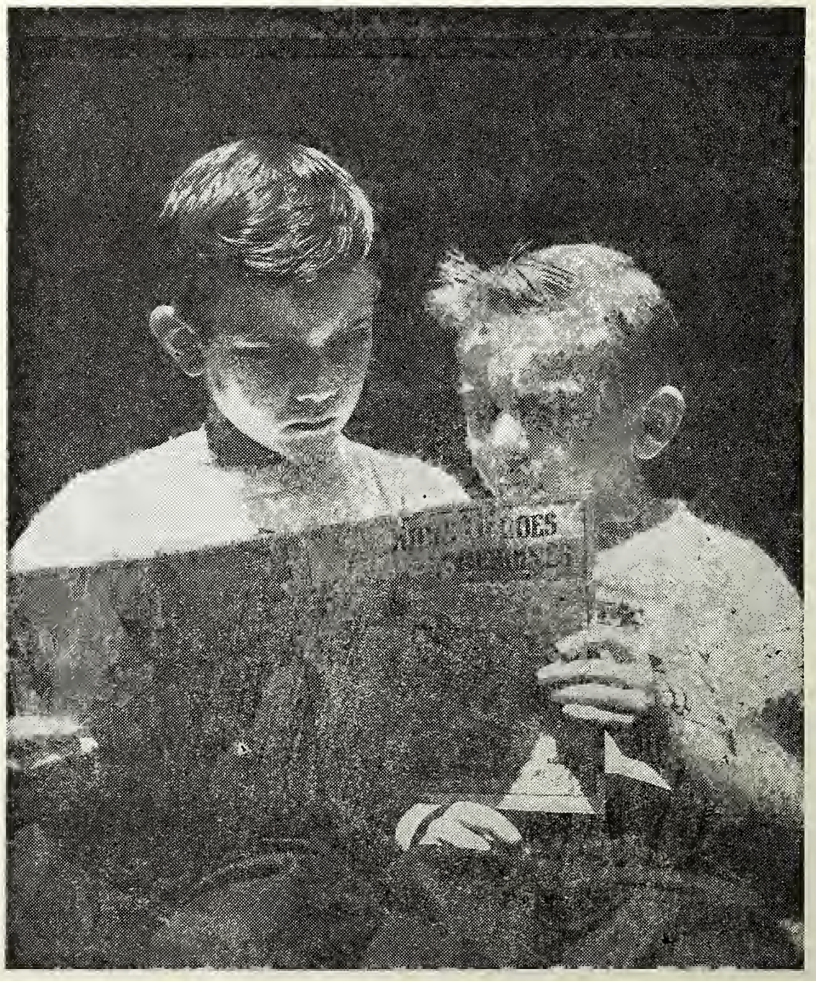
The most profound and wise advice ever given for attaining a good old age was not written about old age at all, but about youth, and was addressed to youth:

"Remember now thy creator in the days of thy youth" (Eccl. 12:1). The only sure way to have a "good old age" is to prepare for it by piling up spiritual capital and resources in the earlier years of life.

Remember Thy Creator!

One of the basic things that we must understand is that we have a Creator. The language of the text implies that man has a Creator (Gen. 1:1; 1:26). It implies that man originally knows God. Even though man has come to his sinful condition, he still has a knowledge of God (Romans 1:21). The language also implies that man may forget his Creator. Moses was afraid lest Israel should be guilty of so doing (Deut. 6:12), in which case they would be no better than the heathen peoples about them. Isn't this the world's sin today? And isn't this the sin against which Christians have to guard? Heb. 3:12

● Remember thy Creator by thinking of Him. A characteristic of a wicked person is that God simply does not enter his thoughts; whereas a good man reads the Bible, prays, and gives himself to the



Eva Louma Photos

"Remember now thy Creator in the days of thy youth" church. Remember Him by acknowledging His goodness. God's bounties in providence and mercies in grace must be equally recalled and thankfully retained before the mind. "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2). One who accepts God's daily benefits as the dog accepts food, accepting them for consumption but not for consideration, is guilty of forgetting God.

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*Pastor, First Church, Reedley, California

Remember Him by meditating in His Word. Where God's Word is counted as strange, no further proof is needed that God himself has been forgotten (Hosea 8:12). Also, remember Him by keeping His commandments. At a time when Joseph was tempted by the wife of his master, he answered: "How then can I do this great wickedness and sin against God?" Gen. 20:9.

● Remember thy Creator "in the days of thy youth." But not then only: the remembrance of God is a duty which extends along the whole course of life. No age can be exempted from it, as none is unsuitable for it. But the Creator should be remembered especially at the time of youth. This advice comes to us also from Moses (Deut. 31:13) and David (Ps. 34:11).

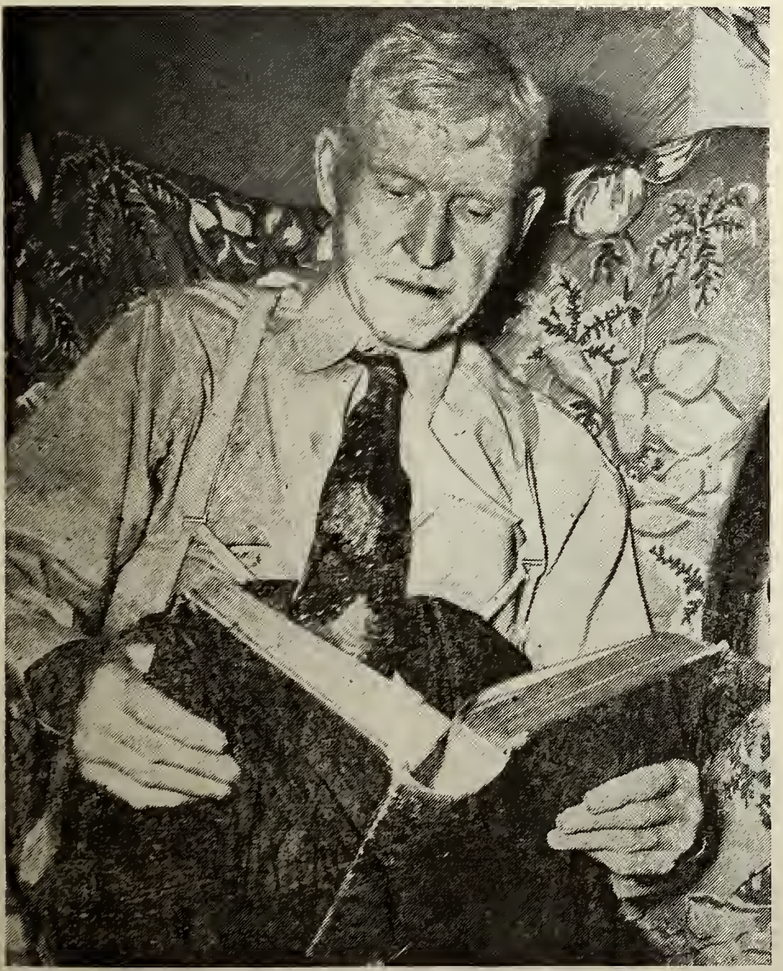
● Why remember thy Creator? Because He is worthy of our remembrance. It is the natural thing to do. Do you not always remember your benefactor? He is entitled to it simply as being Creator.

But why in youth? Because youth, as the first portion of a man's life, is due to God; and because youth, as the happiest season in life, is the time in which God can most easily be remembered.

● What relation does the life you live in youth have to the life you live in older age? Basically, we can say that a life of youth lived meaningfully for the Lord will also be a life worth living at an old age. Realistically, there are few who live to a "good old age" without consciousness of loss. But these are only a few. With old age usually comes privation. Older people become painfully conscious that they are not what they were in respect to sight, hearing, power of locomotion, facility of speaking, memory, or intellectual grasp.

They need comfort under the sense of loss; they need another source of satisfaction and of joy. Blessed are these who have remembered their Creator in the days of their youth, not only as a far off Being, but as One who has become a very personal Friend and Saviour in Jesus Christ.

We know that just because an individual accepts Jesus Christ as his Saviour doesn't mean that he won't have any problems in life. Just because a person remembered his Creator in his youth doesn't mean that he can neglect the related factors of life which are important in obtaining a good old age.



Eva Louma Photos

"The Child is father of the Man"—Wadsworth

Factors Related to a "Good Old Age"

● The first of these is to understand our relationship to the Creator as stewards. The Christian steward recognizes that God is the Creator and Owner of all things and that He graciously bestows upon man the gifts of personality, abilities, time, and material things. These gifts are a trust and must be used according to the will of God. Stewardship is an attitude of daily living, recognizing God as the Owner of all. The greatest motivation that Jesus gave His followers for stewardship was its returns. Good stewardship would enrich their lives.

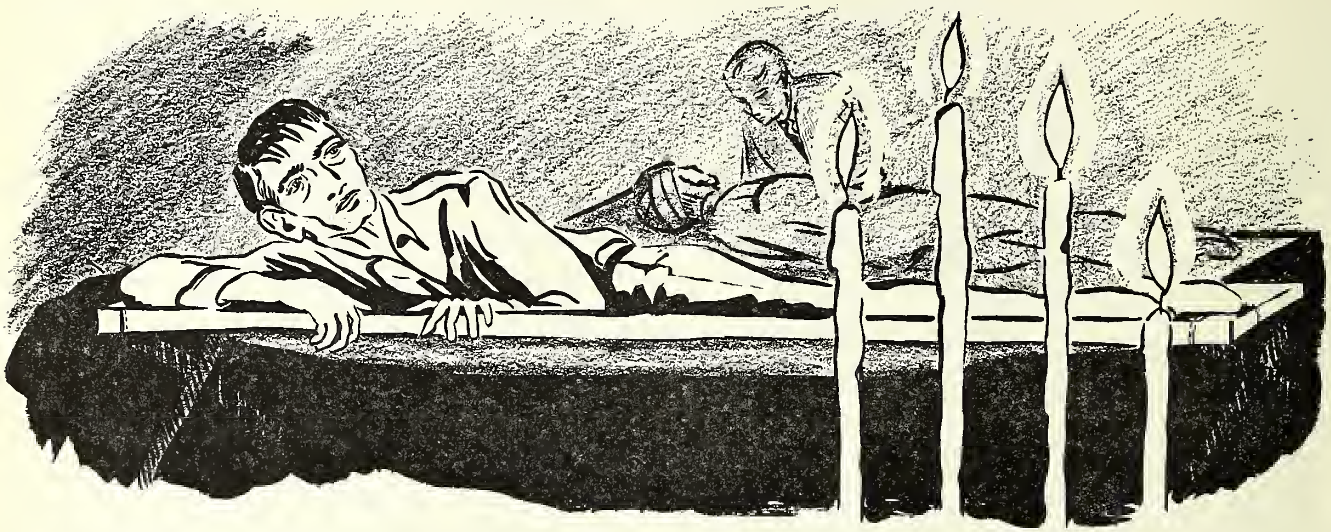
● Another factor is re-emphasis of a good home life. We have been willing to go along with the apparent American trend that the home is a place where you sleep and spend a little time on the day off. I am under the conviction that the mother in normal situations should once again find her way into the kitchen and the home as a full time worker.

● There needs to be development of a good inter-personal relationship with husband and wife and other people. "Simon Stylites" has ironically advised that one way to get a "good old age" "is through the

(*Continued on page* 45)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.



In the desert south of Bengazi I lay in a hospital tent with a tropical disease.

SECOND OF TWO PARTS

Christ Sought Me

By Hanno Klassen

After serving in North Africa, Russia, and Belgium, this former German soldier rejected militarism and found the way of peace

I WAS AMONG those selected for Rommel's Africa Corps and marched through Italy, hailed by the people on all sides. I was now one of the big silent men sitting on the big machines. I was now one of those acclaimed by the crowd.

Disillusionment came soon. Desert life was hard. Epidemics or bullets killed or wounded most of us. In the cool of the night we dug large holes in which as many as possible were buried.

The death of my mother had been different than that of my comrades. For her it had meant a door opened to a long-sought realm. The letters of my grandmother contained something which I could not catch either. They reflected great hope in something above the world and its struggle. She did not express fear about my life, but tried to show me something which I did not understand—Christ.

Christmas 1941 in the desert south of Bengazi I lay in a hospital tent with a tropical disease. There were others seriously wounded. The hospital orderly moved calmly from cot to cot, and when he bent over the patients I saw his lips moving in the dim light. He was a Catholic student preparing for the priesthood. He wore an infantry uniform marked with the Red Cross. No clergy would serve in the Air Force, but we had called for help and this man was sent—a man with a completely different attitude.

God seemed real to him. At about midnight he took a little cardboard Christmas tree out of an envelope and lighted four tiny candles on it. They radiated their light into the darkness and lonesomeness of our tent, awakening remembrance of home, of the security and care of our families. He also shared his water with us — sweet water in the desert — what a gift! I received many impressions during the war in Africa, but this orderly spoke to something deeper in me.

Winter on Russian Front

Winter 1943 found me as a little piece in the defense belt around Leningrad in Russia. The longing for water in the desert was replaced by a desire for protection against the cold Russian winter. For a while I was drawn out of the front line to a little fishing village on the Ilmen Lake. Billeted with a Russian family in a little hut on the lake, I was supposed to take one room of their two-room house. There lived an old mother and father who had two sons in the Russian army from whom they had had no word since their departure, and their daughter-in-law with two little girls.

I did not want to disturb the family, and slept, in opposition to the order I had been given, in the kitchen. They realized my attitude and showed me their kindness. There was a loving spirit in the family which made me feel happy. I became friends with the little girls and soon became a part of the whole family. Goat's milk, potatoes, and salted fish were their main foods. They lived primitively but with great affection, emotion, and love.

I had to leave very early every morning for the exhausting exercise of bunker and tank storming and man to man fighting. The old mother got up before I left to heat me a bowl of milk. In the evening hot water to wash was provided, dirty clothes were washed, and hot bricks put into my blankets on the floor. Every good deed they could do for me was done.

I realized that the whole family was very poorly dressed, going barefoot all the time in the house. So that she could make a dress for the little girls, I gave the mother a warm shirt which my sister had sent to me. She wept profusely when I gave it to her, saying more than language could communicate. The old mother, showing me the pictures of her sons, once explained to me that she hoped they were prisoners in the care of my mother. I did not attempt to explain to her that she was the only mother I had.

Who Were Our Enemies?

Bolshevist Russia! What had I heard — threat to the whole world — uncultured and uncivilized! After four years of war I found a place where love dwelt in the midst of an enemy. Who were our enemies — the ones we were supposed to kill? The sons of the mother and father who had kept me as one of their own? I knew that people back home in the reverse situation were despised when they took the enemy into their homes. Who heard the One who said that love is the right answer and attitude for everything; that we shall forgive if we want God to forgive us?

I was in great conflict with my conscience. Had I not given an oath before God that I would fight for my people? But who were my people? All are children of God. Good and evil are in every nation. Either you fight for mammon, for possessions, or you fight for God. Even liberty can be a possession, an evil claim, and serfdom can be the greatest freedom, if we obey the voice which says, "My kingdom is not of this world."

Later, in Belgium I stood against the United States forces. Again I was quartered with a family. The whole situation was chaotic and nobody asked me why I had no gun. I asked God about the oath I had given: "You know that I did wrong and followed leaders of this world and gave an oath before You that I would follow those leaders till death or victory. Tell me what I shall do now. I shall find Your answer in this way: if our troops move forward I shall stick to my oath and go with them, but if they move backward I shall leave the army and remain here with this family."

The troops withdrew the same night and I remained hidden in a forest. "Dishonorable deserter" of the German army they wrote home.

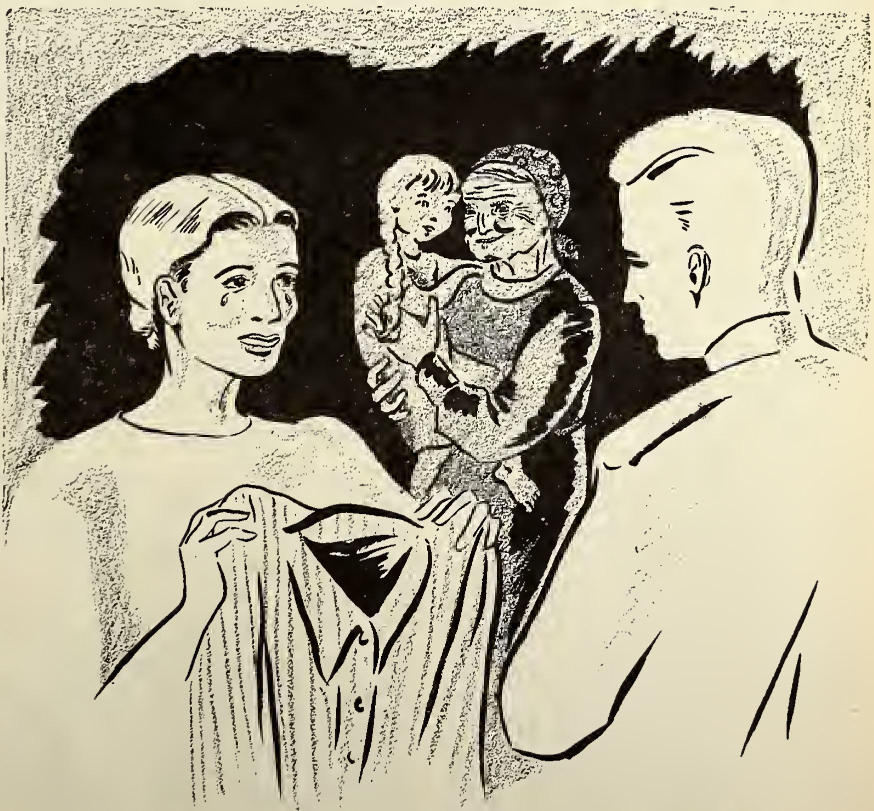
Christ Found Me in Prison Camp

The circle closes. After many brutal experiences I came into the prison camp where I started these lines, where I faced 21,000 disillusioned men. They were disillusioned because they had followed the wrong voices — voices which wanted to build a kingdom on this earth. In reading the New Testament I thought about the way of Christ and how His Church was represented in this world.

Almost all of those 21,000 disillusioned men had been baptized, confirmed, and were either Protestants or Catholics. All of these men went into war with the full consent of their church and believed that they did right in the name of Christ. All had sworn allegiance to the leadership of Germany, believing that they did the most Christian action.

In the New Testament Christ said something quite different than those churches had been saying to their members.

"Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God," were His words. Membership through blood heritage is not valid in the true Church of Christ. Baptism has meaning only as undertaken in the full responsibility of the individual to show outwardly an inner dedication to Christ. Most of the disillusioned men had



I gave the mother a warm shirt which my sister had sent me.

received infant or substitute baptism as heirs of the kingdom. Did they really hear the voice of Christ? Now they despised all religion because they felt cheated. The demands of the church had not been high enough.

Not a Material Kingdom

Christ said, "My kingdom is not of this world; if my kingdom were of this world my servants would fight." There is nothing for which a Christian has to use force. Liberty is an attitude. It cannot be taken away. Paul was more free in prison in Philippi or Rome than most citizens of the democracies, bound to a standard of living, supported by many material goods which they feel it necessary to defend. The Russian family radiated love because the enemy could not take much away.

The New Testament commands us: "You shall not swear." How can a follower of Christ bind himself by oath to men's will and still remain true to the guidance of Christ? No man can serve God and mammon. If I had met the sons of the Russian mother on the battlefield, God would ask me to love them like brothers; the flag and nation would have demanded that I kill them. I could be true to only one.

When I came out of the prison camp I found many Christians who looked in the same direction. Where was a community which dared to follow Christ; a church with a higher principle than that of the State Church? Finally the answer came. At Thomashof (a Mennonite meeting place in Germany) Dr. Bender from Goshen College presented the principles for which we were looking. Dr. Bender called himself a Mennonite.

Same Forces in America

History repeats itself. Later, in America I heard the same kind of speeches as were given by Dr. Goebbels to the German people in Berlin fifteen years ago. This time they were in regard to Korea.

I call upon the Mennonites of America now because I saw the Peace Churches in Germany forsake their faith in nonswearing and nonresistance. Instead of being a witness for Christ, they became a strength on the side of Hitler's army as they joined the tide of militarism and nationalism.

I have been pulled by all kinds of earthly voices. Now I thank Christ who leads me another way — not as a hero, but as a sinner; not for liberty of country, but for serfdom in obedience to God.

Love is a gift of God and only the true disciple of Christ is capable of it when all others are following an opposite path. Millions of people will be disillusioned when this war for which they now prepare is fought. Who will show them the true way of Christ?

Two Paxmen and Relief Worker Help Take

Christianity to Nepal

The Kingdom of Nepal, the land of Buddha's birth and a strong Hindu country, has opened its doors to Christianity.

The Christian Church is represented with an organized mission for the first time in the long and warish history of the proud but underdeveloped little nation of 8,596,000 persons. Nepal is about the size of Florida or Wisconsin, with four times as many people.

Nepal is sandwiched (geographically and culturally) between the teeming country of India and the towering terrain of Tibet. The mighty Himalaya mountains form the wall-like northern border of Nepal where high and majestic Mount Everest rules in regal splendor.

Bricks and Mortar

Three Mennonite Central Committee men — two Paxmen and a relief worker—have become members of a staff of Christians who are laying foundations for a Christian communion in this Hindu-Buddhist-Moslem country. The three men are Rudolph Friesen (Marquette, Ont.) who has been a relief worker in India the past year and a half, Otho Horst of Clear Springs, Md., and Earl Schmidt of Rosthern, Sask., both of whom were in Pax in Germany the past year.

They are helping to construct hospitals as part of a medical and educational project of the United Christian Mission. The Mission is composed of more than fifty workers from nine denominations, representing eight nationalities, half of them being Nepalese and Indian.

How Birds Helped

Before 1950 very few foreigners were allowed into Nepal, and those who did enter had very few privileges. A new king, Maharajadhiraja Tribhubana Bir, came to power in 1950 and revised the government. The new policy included a friendly attitude toward the entrance of foreigners into the country,

About that time Dr. R. L. Fleming, a biologist teaching in Woodstock School in northern India, and his wife made an excursion into Nepal, seeking a particular species of bird for a Chicago museum.

The great need for medical aid so impressed them (Mrs. Fleming is a medical doctor) that they took some time to give medical help. This need prompted the Flemings to organize a medical mission in 1954 which evolved into the present United Christian Mission. Some Indian Christian seminarians had also done some evangelistic work in Nepal before the Mission was formed.

Medicine, Education

The MCC men will help with the construction of two hospitals at Tansen and Bhadgaon. An old palace has been made into a fifty-bed hospital at the capital city of Katmandu, which has a population of 175,000. A number of dispensaries are nearby.

An educational program for village children is also in the making. About 98 per cent of the people of Nepal do not read or write.

The bulk of evangelism is expected to be done by Indian and Nepali Christians. The country's new king, Mahendra Bir Bikram Shah Dev, recently paid a visit to the Katmandu hospital; and the Royal Princesses organized a group of women to furnish regular help in the hospital.

Financial support, personnel, and equipment for the mission come from Christians in North America, Europe and India. —MCC Release.

Martens To Help Plan Transition

Harry E. Martens

Bethel College will make available the services of Harry E. Martens to the Mennonite Biblical Seminary in the development program of the Associated Seminaries to be located at Elkhart, Indiana, it was announced jointly today by President D. C. Wedel of the college and President S. F. Pannabecker of the seminary.

Mr. Martens, who has been working as assistant to the president of Bethel College, will be made available for short blocks of time during the school year to become special assistant to President S. F. Pannabecker of the seminary. As this special assistant, he will help plan the transition of the Mennonite Biblical Seminary from its present location at Woodlawn Avenue and Forty-Sixth Street in Chicago to Elkhart, Indiana, in the near future. In this new location Mennonite Biblical Seminary is to be one of the Associated Seminaries in conjunction with other Mennonite groups. Action approving such a move for the seminary was taken at the meeting of the General Conference in Winnipeg this past August.

This move on the part of the seminary will involve a liquidation of the present holdings in Chicago and the construction of a new plant in Elkhart on a fifty-five acre plot which was recently purchased by the seminary board. Mr. Martens will be in charge of the liquidation of the property in Chicago and of the planning of the development of the new campus at Elkhart, including the first major buildings. It is anticipated that this work will require his time throughout the summer months, after which he will again resume his duties as assistant to the president at Bethel College.

BETHEL COLLEGE OFFERS NEW THREE-TWO PROGRAM

An arrangement with Kansas State College and the University of Kansas which will enable a student at Bethel College to earn both the A.B. and the B.S. degrees in the field of engineering has been announced by Dr. D. C. Wedel, president of Bethel College. Under this program the student would take his first three years of residence at Bethel College and would complete a prescribed curriculum.

Acting Dean Eldon W. Graber explained that if the student does satisfactory work here he would be eligible to transfer to Kansas State College or Kansas University. Upon completion of 30 additional semester hours of satisfactory upper level work at either of these he would receive the A.B. degree in natural science from Bethel College. After the completion of the requirements of the selected school, he would receive the B.S. degree in the field of engineering. The latter program will normally require five years, but will depend to a certain extent on the particular field of engineering chosen.

FORMER DEAN ACCEPTS TUCSON POST

Dr. R. C. Kauffman, former professor of psychology and dean of Bethel College, has resigned his position to accept a similar position at the University of Arizona, Tucson.

Last spring R. C. Kauffman was granted a year's leave of absence to teach at the University. He has since accepted a position there as professor of psychology and assistant to the dean of the college of liberal arts.

Mr. and Mrs. Kauffman and children, Bonnie and Edward, moved to Tucson last August.

Save the energy which goes into worry and put it into works.

A GOOD OLD AGE

(Continued from page 41)

use of irritation, to keep the fighting spirit of youth."

- We need to re-evaluate and understand monthly payments and our pattern of buying and spending. This whole scheme is doing something to our family economy. It is doing something for our minds that is not wholesome or conducive to accomplishing "a good old age." I would like to direct my attention especially to young married couples and have them read the article in the August issue of *Reader's Digest* entitled "The Opiate of Monthly Payments."

- We need to think in terms of work suitable and adaptable to declining physical strength. To counteract a society of drive, change, progress, and success, we need to develop a culture where age will reflect achievement and joy in living.

- We need to learn to be less mobile. People come to the West and Southwest to settle, not to shop around. But today families are divided; there is no home soil, no old friends. To have a "good old age" does not have the appeal that it ought because the family is moving around too much. A "good old age" does not come accidentally; it is something for which we prepare and work.

What Is Most Important?

But when health and strength have failed, then what? The department of Social Studies at Sweet Briar College asked many people of all ages what they wanted when they were seventy. The younger people placed financial security and freedom of responsibility at the top, whereas the older folk headed their list with a feeling of being loved, wanted, and useful.

To arrive at a "good old age" is to love, enjoy the present, and be useful to man and God. Two responsibilities stay with us: you and I need to get to a "good old age" and do it well; this means we must work at it; second, we must make provision for our people when health and strength are gone.

Let us lay hold of the truth, "Remember thy Creator in the days of thy youth."

MCC news & notes

NEW MISSION FOR MCC PEACE SECTION

The Executive Committee of the Peace Section was authorized at the MCC annual meeting to study American race relations and possibly organize a mission of goodwill, fellowship, and inquiry to persons involved in current race problems.

The Peace Section voted to continue services of peace promotion in Europe and Japan beyond the termination dates of the present workers if satisfactory personnel and financing can be arranged. A program of writing and lecturing is carried on in these areas.

The 1957 Peace Section officers are H. S. Bender of Goshen, Ind., chairman; J. B. Toews of Hillsboro, Kan., vice-chairman; J. Harold Sherk of Akron, Pa., secretary. Members-at-large are C. J. Rempel of Kitchener, Ont.; Robert Kreider of Bluffton, Ohio; J. Harold Sherk of Akron, Pa.; and C. N. Hostetter of Grantham, Pa. Hostetter and Kreider are additional members of the executive committee.

MATERIAL AID PROGRAM STUDIED

The material aid program is to undergo a study to determine the best ways of handling material assistance, according to action at the MCC annual meeting. The study committee includes Elmer Ediger (chairman), General Conference; Boyd Nelson, (Old) Mennonite; Edward G. Snyder, Waterloo, Ont., office; M. A. Kroeker, Mennonite Brethren; Ira Buckwalter, Lancaster Conference and Robert Miller, MCC Akron.

INDIGENOUS YOUTH WORK FOR NORTH GERMANY

The present MCC program in North Germany is being directed toward an indigenous youth work. Leonard Gross (Doylestown, Pa.) is giving leadership to the youth with a year-round program of youth programs and retreats. MCC personnel in Europe have been serving as speakers, and MCC food and blankets used.

VOLUNARTY SERVICE WORKER DIES

Lela N. Yoder of Filer, Idaho, died Jan. 2 at Ephrata (Pa.) Hospital following a period of illness. She was a cook at the Akron headquarters in the Voluntary Service program the past seven months.

She was born at Harrisonville, Mo., and was a member of Sycamore Grove Mennonite Church at Garden City, Mo., where she was active in Sunday school work. She moved to Filer, Idaho, in 1946 where she lived until going to Akron.

Surviving are her brother Reuben of Harrisonville and sisters, Mrs. John Miller of Filer, Idaho; Mrs. Ora Hartzler, and Mrs. C. V. Hartzler, both of Harrisonville.

"TOMORROW NEVER COMES FOR THEM"

The six volunteers at Junior Village in Washington, D. C., report they were overloaded with activities during the Christmas season helping with festivities for the 200 dependent and neglected children. The volunteers serve as counselors in small, new cottages. Children brought to Junior Village are from broken or semi-broken homes. Some are there a few days or weeks and some for longer periods of time.

One worker relates an experience with two children: "Ann and Patty came to Taft Cottage. Ann was crying, asking for her mommy. Patty acted as big sister to Ann. There were times when no one could do anything with Ann except Patty. No one else could touch her. They would not be separated for nursery school.

"I took an interest in Ann, feeling that something could be done for the dear child. I felt she could not trust anybody so I told her she could come to me any time. She comes to me now and tells me her problems and desires instead of crying. Her father is in prison and her mother is unable to support them. The girls talk about 'going home tomorrow.' But tomorrow never comes for them."

More voluntary workers could find big opportunities for Christian service at Junior Village.

NEW MCC MEMBER

The Beachy Amish Mennonite Church is now represented on the MCC. Appointed was Elam L. Kauffman of Ronks, Pa., vice-president of the Amish Mennonite Aid organization. There are now 13 conferences with MCC membership.

1957 OFFICERS

MCC officers for the coming year are C. N. Hostetter, Jr., of Grantham, Pa., chairman; H. A. Fast of Newton, Kan., vice-chairman; Orie O. Miller of Akron, Pa., secretary-treasurer; H. S. Bender of Goshen, Ind., assistant secretary. Orie O. Miller and William T. Snyder are members-at-large of the executive committee. Additional members include H. S. Bender of Goshen, Ind., and J. J. Thiessen of Saskatoon, Sask.

MCC PERSONNEL

Emma Schlichting of Weatherford, Okla., has begun another period of service at Akron headquarters. She has formerly served in Akron, Paraguay, and Germany. She is the daughter of Mr. and Mrs. J. D. Schlichting and a member of the Mennonite Brethren Church at Corn, Okla.

Herbert R. Kramer of Hellertown, Pa., serves as a new psychiatric aide at Brook Lane Farm, Hagerstown, Md. He is a member of the Church of the Brethren at Quakertown, Pa.

More Bookmarks

A LONELY MAN IN A DANGEROUS SITUATION

JEREMIAH THE PROPHET, by George A. Birmingham. 251 pp. Harper and Brothers Publishers, $3.50.

"Jeremiah accepted the loneliness as God's will." It is of a lonely man in a dangerous situation that George Birmingham (Rev. J. O. Hanney) tells us. We see the prophet right in his time, in his historical setting in Jerusalem, yet not so far removed from us that his problems were not our own. "If patriotism means, as it seems to mean today in Europe, arrogant militarism and insane passion for national aggrandizement, then the accusation against Jeremiah (lack of patriotism) was just." In such striking reflections the author ties the life of Jeremiah to the other prophets, to Jesus Christ, and to our own time. His primary intention is to make the words of Jeremiah meaningful against the background of his time. Into an interesting, well written account of the prophet's life he has fitted the prophet's words, assigning them to those occasions where they seem to belong. The result is a coherent and readable biography of Jeremiah, full of deep insight into human relationships and motivation.

Sometimes Mr. Birmingham has presented his own conjectures as to the sequence of the material in the book of Jeremiah, sacrificing historical certainty in favor of clarity; yet he is not dogmatic about his interpretations. A sense of the dramatic in the midst of common everyday events lifts the book, especially the beginning and the end, to real heights of storytelling.

The evangelical Christian reader will value the reverent, yet realistic, treatment of the theme, and the warm and sincere tone used to describe the intimate relationship between a great man and his God.

Waldemar Janzen

India Missions Upheld

Many readers of our Mennonite papers are deeply interested in India and what happens to our Christian Church in that great land. Below is a summary of a reply to what is known as the Niyogi Commission of 1954. This commission was appointed by Madhya Pradesh (Central Provinces) authorities (not national authorities) to seek proof which would prejudice the people against Christian work.

Some Christians were intimidated when called before that commission. Yet many of them were strengthened when their motives for becoming Christian were questioned. This reply by some of the Christians of India in high places will strengthen us. One feels like singing with them: "Stand up, Stand up, for Jesus."

The following report is taken from the Missionary News Service, dated Dec. 17, 1956:

NINE INDIA LEADERS COMMEND MISSIONARIES' WORK

Nine prominent Indian leaders in a joint statement issued last November 28 praised the work of Christian missionaries and repudiated allegations made against Christian institutions by some state governments.

An official committee appointed by the Madhya Pradesh Government last year asserted that missionary work was not prompted strictly by spiritual motives. It charged that attempts were being made to create "Christian pockets" with a view to disrupting the solidarity of the Hindu society.

Disagreeing with this committee, the signatories to the joint statement include Jadunath Sarkar, former vice chancellor of Calcutta University, B. V. Narayan Reddy, general manager of the Bank of Mysore, Dr. P. Sybbarayan, former Chief Minister of Madras and now a member of Parliament, and Tej Singh, retired Chief Justice of the Punjab high court.

The statement said it was painful to see a tendency to indulge in indiscreet and extravagant attacks against missionaries and their activities. It asserted that the signatories had not found any instance of missionaries trying to "undermine patriotic and national loyalties" as had been alleged in some official reports.

Into the Beyond

Miss Mary Steiner, 88, member of the First Mennonite Church, Berne, Indiana, passed away November 4, 1956, at the Southview Nursing Home near Bluffton, Indiana, where she had been a patient for some time.

Clarence Habegger, 59, died of a heart attack at an Indianapolis hospital on December 10, 1956. He was a member of the First Mennonite Church, Berne, Indiana.

Caroline (Mrs. Isaac) Lehman, member of the First Mennonite Church, Berne, Indiana, succumbed to a heart attack at the Berne Nursing Home on December 10. She lacked nine days of being 88 years old.

Mrs. Louisa Lehman Baumgartner, 83, widow of Eli Baumgartner, passed away at her home in Berne, Indiana, on December 19. She was a member of the First Mennonite Church.

Mrs. Katherine Friesen, of Hillsboro, Kansas, and member of the First Church, Hillsboro, was born February 14, 1869, and died December 18, 1956.

Mutual Aid Placement Service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

Farm Help Wanted — Position near Newton, Kansas, for married man. Living quarters provided. Contact: Mutual Aid. (No. P 141)

Jottings

HOSTETLER SUBMITS RESIGNATION —Bethany Church, Freeman, S. D.: Holy communion was observed Oct. 7 and again on Dec. 30. We have our Bible study Wed. and Saengerfests once a month. Nov. 18 we had our Harvest Home festival with Verney Unruh as guest speaker; the evening service was combined with our Saengerfest; the offerings for missions and relief amounted to $1253.48. Arnold Nickel served us while our pastor took part in the dedication service at North Newton, Kan., Dec. 2. The Orlando Waltners spoke to our young people in the afternoon, Dec. 9; in the evening we had our Saengerfest together with the film, "Our Bible—How It Came to Us." Monday night, Dec. 10, we had our annual meeting: Glen Waltner was elected moderator; Dave Pankratz to the Board of Deacons; and Chas. Gering to the Board of Trustees. The congregation was surprised when our pastor, Lester Hostetler, submitted his resignation to take effect on or before April 1. The Hostetlers served us faithfully nearly 5 years. Herbert Yost was married to Sharon Bessel Nov. 21. Dawn Renne was born to the Chas. W. Preheims, Oct. 15. Three little children were consecrated Dec. 23, and the following were received into the church: Mr. and Mrs. Julius Albrecht and Mrs. Jonas P. L. Graber by letter, and Howard Graber by baptism. The funeral service for Mrs. Jake T. Gross was held in the afternoon. She suffered much during several years of illness. The Christmas season with all its festivities is behind us again and we go into the new year with new hope and greater faith.—Ben. J. Waltner, Corr.

CHOIR PRESENTS CANTATA —Menno Church, Ritzville, Wash.: The C. E. and S. S. Convention was held in the Newport, Wash., Church Oct. 27-28. John H. Purvis, representing the MCC, was here to discuss the expansion program at Kings View Homes in Reedley, Calif. Ervin Wedel presented interesting facts on the Negro situation in the South. H. D. Burkholder brought a series of messages on "Rediscovering the Church" during a Bible Conference in Nov. Dec. 4 Joseph Schmidt, who has directed the Leprosy Mission in Paraguay since 1943, showed slides and told about the work among the lepers. Eight children were brought for dedication at the morning service Dec. 2. The cantata "Christmas Song of Songs" was presented the evening of Dec. 16. The young people gathered at the church Friday evening, Dec. 21, to decorate the Christmas tree; on Sunday, Dec. 23, they spent an evening caroling. The elementary S. S. gave a Christmas Program on Christmas Eve.—Corr.

WORKSHOP FOR YOUNG PEOPLE —First Church, Paso Robles, Calif.: Holy communion was observed Oct. 7. The annual bazaar of the Ladies' Missionary Society and Girls' Sewing Club was well attended and every item sold, proceeds going to worthy projects. Guest speaker on Oct. 14 was Paul Quenzer from Dolan, N. D.; with him were his wife and two sons. They visited his parents and "geschwister" and stopped in Oregon to visit

Mrs. Quenzer's family, enroute to Washington, where Paul was scheduled to conduct a series of meetings. Nov. 3-4 Maynard Shelly held a C. E. and S. S. workshop in Bakersfield, executives of the California churches attending. On the 8th Shelly was in our church showing film strips in the interest of C. E. and Young People's work. Nov. 21 C. Krahn from Bethel College held an evening service, the topic being "The Content and Price of Our Faith." Thanksgiving morning he spoke on "The Fruits of a Living Faith." Both messages were illustrated. Nov. 27 the Men's Fellowship had Tarbell Martin as their guest speaker; he spoke about his experiences in Voluntary Service in Europe this past summer. Floyd Quenzer is planning to enter the ministry and is taking the practical course offered at our local high school. M. J. Galle is the instructor for this course. The Social Committee arranged monthly Family Nights that were entertaining and educational through the year, high lighted with the annual beach party at the Neufeld cottage, and the Thanksgiving dinner in the Civic Auditorium. Dec. 21 the choir rendered the Christmas cantata, "Memories of the Manger," by Roy E. Nolte. The choir was directed by Eugene Schmidt. Dec. 23 the S. S. gave their Christmas program in the evening to an appreciative audience. May the New Year bring many blessings to all. —Corr.

SCHMIDT SPEAKS ON LEPER WORK

—**First Church, Aberdeen, Idaho:** The annual Bible Conference sponsored by our young people was conducted by Alfred Swartz of Sweet Home, Ore. A number made a definite decision for the Lord; others rededicated their lives to Him. The King's Daughters served the annual Harvest Dinner; proceeds amounted to $481.69, which went to missions. Members of the Methodist, Presbyterian, and Gospel Tabernacle churches met with us for a union service on Thanksgiving Day; Brother Coulter, new Methodist minister, brought the message. Our pastor attended the Council of Boards at Newton, Kan., and brought an interesting report on the work of the Boards. We are trying Family Night in our church; children from grades 1-7, young people, and adults all meet for Bible study and choir practice on Thursday evenings. We held our congregational business meeting the evening of Dec. 5. John R. Schmidt gave an account of his work among the lepers of Paraguay. Alfred Wedel, a pioneer businessman of our church, passed away Dec. 7. The Men's Brotherhood gave a special program on the evening of Bible Sunday, showing a film "As For Me and My House." Our children presented their Christmas program Sun., Dec. 23, after which the pastor brought the Christmas message. In the evening the choir presented the cantata, "The Melody of Christmas." Those confined to the hospital recently are: Mrs. John Neuman, Mrs. Lillie Dyck, Peter Bartholoma, and Mrs. Edw. Becker.—L. J. Wenger, Corr.

SERVICE AT RESCUE MISSION

—**Inman Church, Inman, Kan.:** A group of our laymen held a service at the Union Rescue Mission in Wichita, Dec. 12. A musical Christmas program was given on Dec. 16 by the various musical groups of the church. The annual Sunday school Christmas program was given on Dec. 24; the offering of the evening was designated for Hungarian relief. The Christmas morning offering was also taken for relief. The project of the Sunday school for Christmas was warm caps for relief. A short dedication service for these caps was held Dec. 30. Mr. and Mrs. Abe Plett are the parents of a baby girl born Dec. 9. A son, Lowell Dean, was born Dec. 15, to Mr. and Mrs. John H. Reimer. The infant lived only six hours. Graveside services were held Dec. 17.—Corr.

C. E. COMPLETES PROJECT

—**Bethel Church, Hydro, Okla.:** We have had our business meeting and Sunday school election and are ready to begin another year. May the Giver of all good things guide our thoughts and minds as we undertake this great work. Three young people are taking catechetical instruction from Pastor Isaak. Four new road signs have been made and put up as one of our C. E. projects. Mr. and Mrs. Ed. Pankratz celebrated their silver wedding anniversary Thanksgiving Day. A dinner and program was given in their honor.—Wilfred Ewy, Corr.

MISSION FESTIVAL

—**Bethel Lustre Church, Frazer, Mont.:** Richard Wolff and Norman Voth, both from "Back to the Bible" broadcast of Lincoln, Neb., were guest speakers at our Harvest Mission Festival in Oct. A week of services followed. Graveside funeral services were held Oct. 13 for Rachel Miriam, still-born daughter of Mr. and Mrs. Alvin Kliewer. There are 49 students enrolled in Lustre Bible Academy. Two new teachers joined the faculty: Miss Evelyn Rouselle of McCook, Neb., and Ronald Leppke of Reedley, Calif. Mr. and Mrs. Clarence Baerg became parents of a daughter, Shirley Kae, on Nov. 10. Leatha Unger is attending Briercrest Bible Institute at Caraupcart, Sask. Mr. and Mrs. John Dirks and LaVonne of Dalmeny, Sask., are visiting at the parental O. J. Wall home. They plan to live in the States. Rev. Jesse Toaws of Billings showed the film "Martyred Men" at Lustre Bible Academy.—Mrs. Otto Kliewer, Corr.

NEW YEAR BEGINS WITH WORSHIP

—**Hoffnungsau Church, Inman, Kan.:** The week of Dec. 16, pastor Gaeddert was speaker on Faith and Life program over Newton Radio Station. Mrs. Henry F. Friesen, who lives in Sunshine Home, went to Adams, Okla., to be with her children at Christmas. Christmas Eve the Junior Sunday School Dept. gave a program. Christmas Day three children were consecrated to the Lord, and Willis Harder was received into church membership. Dec. 26 we had church services; Brother Voth preached. New Year's Day we had a short worship service, and after that our annual church business meeting.—Kathryn Klassen, Corr.

ACADEMY FACULTY SERVE CHURCH

—**Ebenezer Church, Gotebo, Okla.:** Still being without a minister, we are served every first and third Sunday by brethren from the Corn Bible Academy. Oct. 18 our Mission Society met in the home of Mrs. Walter Schmidt. Quilt blocks were cut, and bandages were cut and rolled. Nov. 15 our Mission Society met in the home of Mrs. Ted Schmidt. A comforter was tacked, clothing was packed for relief, and a gift box was packed for the mental hospital at Fort Supply, Okla. Nov. 30 the Missionary Alliance met in the Methodist Church. A nice program was rendered, and Rev. Barr of the Methodist Church brought the message. Union meeting was held Dec. 2 in our church with Bro. Siemens, Corn, bringing the message. Churches taking part are Methodist, Christian, Community, and Mennonite. Dec. 20 our Mission Society met in the home of Mrs. Abe Thiessen. A Christian program was given and gifts were brought for relief. On Dec. 24 we had our Christmas program.—Mrs. Arnold Brandt, Corr.

ORGAN GIVEN TO CHURCH

—**Apostolic Church, Trenton, Ohio:** Dec. 2 the Sunday school classes united their offerings with the church and a generous sum was received for missions. The Mennonite Christian Service enjoyed a covered dish dinner in the fellowship rooms of the church, followed by a Christmas program and a short business meeting. The Mennonite League met in the church and decorated for the holiday services. Dec. 23 the Sunday school presented a most inspiring program during the worship hour, and brought the Christmas message in recitation, story, and song. The Junior Choir presented several numbers. The Senior Choir, under the direction of Mrs. Stella Howe, presented the Advent in the evening. Walter Bender gave, in memory of his parents, a Maschall organ. The organ and the chimes add greatly to the music program of the church and Sunday school, and are greatly appreciated by the congregation.—Edna M. Kinsinger, Corr.

DYCK HOLDS MEETINGS

—**First Church, Pretty Prairie, Kan.:** Peter Dyck held meetings at the church during the week of Oct. 28, with Bible study in the mornings and preaching services in the evening. One evening he showed his pictures on the moving of Mennonite refugees to South America. Mr. and Mrs. Ben. P. O. Graber celebrated their fiftieth wedding anniversary Nov. 4. Nov. 25 seven children were presented for consecration at the morning service. The "Messiah" was given by the choral society of the church at the evening service. Andrew R. Shelly spoke at the morning service Dec. 2, and showed pictures in the evening on the work and influence of the Seminary. The communion service was held Dec. 9. Dec. 13 Peter Voran gave an illustrated message at the Mennonite Men's meeting. The Sunday school Christmas program by the children was presented Christmas Eve. Christmas night former members of the choir joined with the present choir to present a Christmas program. The annual congregational meeting was held Dec. 27, with a fellowship dinner at noon served by the Sewing Society. The last meeting of the year, held the evening of Dec. 31, was a program given by the college students, home for the holidays.—Corr.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Hungarian Refugees at Church Service

Building the Church
Earl Salzman

This Miraculous Universe
Kirby Page

Helping Hungarian Refugees
Arlo Kasper

Volume 72 Number 4 January 22, 1957

In This Issue

ARTICLES:

Building the Church
By Earl Salzman 52
Farming in the Chaco
By Peter Duerksen 53
Godliness Good for Two Worlds
By H. H. Smith, Sr. 54
A Religion Which Cost Nothing
By Russell L. Mast 55
This Miraculous Universe
By Kirby Page 56

DEPARTMENTS:

Editorials 51
Flashes of Thought 55
Bookmark 57
Mennonite Youth:
Pax Men Helping in Hungarian Refugee Crisis 58
Faulty Logic
By Elaine Sommers Rich 60
Our Schools 61
MCC News Notes 62
Jottings 63

ANNOUNCEMENT

As of now, all correspondence concerning the Waterloo-Kitchener United Mennonite Church should be addressed as follows: 15 George St., Waterloo, Ont.

In behalf of the Church Board
G. Neufeld

CONFERENCE CONSTITUTION

Printed copies of the Conference constitution, as revised and amended at the Winnipeg Conference sessions, are ready for distribution. Each Conference church will receive a number of copies. Pastors are urged to see to it that officers and key persons in the church get a copy. If more copies are needed, write to P. K. Regier, Conference Executive Secretary, 722 Main St., Newton, Kansas.

TOTAL 1956 RECEIPTS $787,000

Receipts for the four Conference Boards in December (including the "Special December" gifts) reached almost $151,000. Total receipts for the year were almost $787,000. Although this total is about $100,000 less than the budget, the people did give over $45,000 more in 1956 than in 1955. Details will appear in a later issue.

—A. J. Richert, Treasurer

Leprosy Patients Seek Social Acceptance

Dr. Arthur Thiessen, missionary doctor at the leper hospital in Champa, India, wrote recently, "During this season we do a thorough evaluation of our 500 patients, and quite a number whose disease is now arrested will leave us after Christmas. It is a time of deep gratitude and happiness to those whose homes are open to them and whose families will receive them back. But to those whose homes and communities will not receive them back, it is a time of great anxiety and actual mourning.

"Of course we cannot keep all those who have permanent disfigurement, although a number of extreme cases we permit to stay with us for the rest of their lives because it would be impossible for them to mingle in society. Therefore a certain number have to be sent out, with as much preparation as possible for their adjustment in the outside world.

'Some of these want to become Christians with the motive of receiving physical help from the Christian community. This requires a lot of patience and insight on the part of our Indian pastors and ourselves. We pray that those who want to take the name of Christ may do so only after experiencing His love and His saving grace in their own hearts. Those who have accepted Christ as their Saviour will, upon leaving the shelter of the leprosarium, have a source of strength which can overcome the severe trials which they must face.

"Our leprosy patients, as do Indians generally, like to make much of a festival. Christmas provides the greatest outlet for this desire, and even though most of the patients are non-Christian, they enter wholeheartedly into the festivities. They are particularly fond of dramatic expression, and love to make up their own plays, usually including some songs which they themselves have composed. We pray that God will use these activities to reveal His infinite love in the hearts of those who participate, that the Holy Spirit might speak to them even while they sing the praises of the Christ whom they really do not yet know."

(Conference News and Notes)
(Continued on page 62)

SHOWALTER FOUNDATION GRANTS

It has just been announced that the Schowalter Foundation, Inc., of Newton, Kansas, has made several grants. Due to some governmental regulation it was deemed necessary this time to restrict these grants to Kansas institutions and to be used in Kansas.

Institutions benefiting under these grants are Hesston College, Hesston, Kansas; Bethel College, North Newton, Kansas; Mercy Hospital, Moundridge, Kansas; Bethel Home, Montezuma, Kansas; Bethel Deaconess Hospital and Home for Aged, Newton, Kansas; and Prairie View Hospital, Newton, Kansas.

The grant to Bethel College was in the amount of five thousand dollars and is designed to be used for scholarships and for supplemental support to aid Christian workers and worthy students preparing for full time Christian or church service.

The grant to Bethel Deaconess Hospital was three thousand and the one to Bethel Home for Aged was two thousand. Under a special provision of the will a grant of five thousand was made to the Bethel Sisters' Maintenance Fund.

The grant to the Prairie View Hospital was in the amount of five thousand dollars.

H. J. Andres, President
Schowalter Foundation, Inc.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit-filled Seminary program receiving whole-hearted support.**

PLANNED EXPANSION

The fourth objective in the above list, as adopted by the Winnipeg Conference, calls for an average of five new congregations a year by the time of the next General Conference. If this goal is to be taken seriously there must be careful planning with vision and courage; we cannot expect such congregations to spring up automatically.

We understand this to mean that within three years there should be fifteen new church centers springing up where there was no church before. This does not just happen but is the result of insight, enthusiasm, loyalty, and sacrifice. Is such a project to be initiated by our Board of Missions? by District Mission Boards? by local churches? The first step in meeting this important goal is to be clear about whose responsibility it is to start such an enterprise. This should be done promptly and clearly.

Next would come the place and method of starting such centers. Where should they be located? Some, no doubt, would be in rural or sparsely populated areas where people do not have the opportunity to attend church. Some would perhaps be located in city centers where others churches have moved out and left the city community unchurched. But certainly some would be among the new and rapidly growing suburban areas near the large cities. There is a rapid move toward the fringe areas of cities, and these new centers are excellent places for new churches.

Perhaps a logical way of beginning a new center would be to have several consecrated people go into a home and begin Sunday school and worship service. As interest and attendance picks up, one or more families should then locate in the new community and form a nucleus of a church. These would become active "personal workers" in the community and seek to interest their neighbors in becoming regular attendants and finally full members. Such a new church at first may need some help from some mission board but in due time should become self-supporting.

Here is a real challenge; can we meet it?

THOSE EMBARRASSING QUESTIONS

In a recent report, Melvin Gingerich, at present an MCC worker in Japan, tells of some embarrassing questions which he encounters in his various lectures on peace. Special mention is made of three which continually come up.

One is the question of the continued production and testing of H-bombs. If Christians and the Christian nation, America, are really interested in peace, why keep on preparing for bigger and more terrible wars? To the average listener this simply does not make sense. It seems like the old method of talking peace and thinking war.

For peace is not enforced with bombs. Real peace is a spirit and attitude toward all nations, and it must be based on love and goodwill instead of H-bombs and military might.

A second question asks how we explain our racial segregation and discrimination while saying to the world that we are the champions of all peoples' rights and liberties. Here again our actions shout more loudly than words. Why are we so horrified at racial injustices in other lands while we practice them ourselves? The year just passed has seen this problem intensified in such events as the Montgomery, Alabama, bus strike; the Clinton, Tennessee, school struggle; and in a number of others. The Supreme Court decision on nonsegregation is quietly at work, but it also reveals how deep is the prejudice against the colored race.

The third question frequently asked is about the justice of taking away much needed farm land from the people of Japan and Okinawa to be used for the enlargement of United States military bases. We speak so loudly of justice and freedom and democracy for all people everywhere, but when we want a choice site for a military base we generally get it in one way or another. This is hard for common people of those countries to understand. It is likewise difficult for the one preaching peace to explain.

How often it is true that the wisdom of the common man (babes) has confounded the mighty (so-called wise). Here are three simple questions that reveal fundamental wisdom. Will we concern ourselves with the problems they present?

THE MCC WAS THERE

The tragic events in Hungary during the past few months have shocked the world. Refugees streaming out of their much-loved native land by the thousands indicate how serious the situation really is. The Hungarians are a liberty-loving people, and where this is denied them at home they seek it elsewhere. Many, also, had to flee for fear of reprisals; they were likely to be caught up in the communist blood-bath.

Fortunately, the Mennonite Central Committee was in the bordering state of Austria into which the refugees streamed, and at various centers it was in position to give help to the needy who escaped. There was prompt action in arranging for aid and supplies. Along with other organizations, the MCC could thus perform a real service—all of this "In the Name of Christ" and made possible by the support of the world-wide work of mercy of the MCC. This type of world mission should not be forced to close down because of failure of home support.

Keep the needy centers open; we never know what and where the next emergency may be!

Building the Church

Earl Salzman

IF WE had been asked when we were children what we meant by "the Church" we probably would have said, "That is our church down there on the corner; we go there every Sunday with our parents." In a sense that is the truth—not the whole truth, but at least a part of the truth. As we grew older we attended a district conference with our parents and discovered there were other churches very much like our own and this became for us the true church, the Mennonite Church. As we continued to grow, our conception of the church began to take in other denominations and other people of different races who accept Christ as Lord and Master of their lives.

John in his marvelous vision on the island of Patmos saw the heavens open and the Holy City coming down out of heaven. Here the Community and the Church are one—no temple therein, but he saw the Holy City coming down out of heaven from God.

THE CHURCH on earth had its beginning with Jesus. Jesus chose twelve men that they might be with Him. In a very real sense every denomination has its beginning with this fellowship. When we realize this awesome truth, it should cause every church member to say in a solemn voice to himself, I, even I, am privileged to be a member of this noble fellowship. To see such a vision is to realize that being a church member is one of the most wonderful things that life has to offer, both by way of opportunity and possibility.

The Church is something vastly more exciting than some little church quite neglected, where Mrs. Smith will not speak to Mrs. Brown because she was snubbed there twenty years ago; or where Mr. Jones can sing very lustily that he is "washed in the blood of the Lamb" but seems very uncomfortable when some stranger would like to sit in the same pew, and he has not paid the milkman's bill which he has owed for ever so long. It isn't easy to keep the vision of the church bright and clear when such attitudes prevail. But when we are gripped by the thought that the church has been called into being by the power of God, then the church is something more than a human institution; it is Divine. There is something of the Eternal in it.

How foolish then for critics to speak of the church failing. When men are really gripped by an eternal truth they never let it go. Oh, it may seem at times the idea is lost from sight, but before long it leaps out again in some other form with more power and vigor than ever.

How foolish to lower the qualifications of church membership. We would follow Jesus more closely if folks were not taken in until they saw membership as a challenge and something daring and costly. The weakness of the present church is that it is cluttered up with well-meaning people who have never taken Jesus with a noble seriousness. The trouble is, they have never entered the Kingdom themselves and hence fail to lead others where they themselves have never gone. "Come, be like us," they say. But the man in the street says in his heart, "From me becoming like you, may your God deliver me."

This leads us to say that perhaps there are some on the inside of the church who should be on the outside, and some on the outside that should be on the inside. Those who remain on the outside because of her faults are using very poor logic. Some one says, "I don't go to church, because I don't like this, and I don't like that, and I don't get anything out of it." We would say of him who goes into it merely for what he can get out of it, that his motive is very selfish.

Then we need to say there is something romantic in building a church. I take it that there must be something romantic in building a huge bridge or factory or a department store — anything that makes for community betterment and human progress. But the romance of building a church is something that surpasses them all. Here we are now in our remodeled church. It isn't difficult to think that only a few months ago the material that composes this structure was in its raw state. Perhaps the woodwork was standing timber in some distant forest. The glass that forms the windowpane was mere sheets of glass in some warehouse. The stone was still in the quarry. Now all these various items have been fashioned into this particular sanctuary where we now engage in the highest act of which men are capable, worship of Almighty God. These walls are bathed with an atmosphere of prayer and praise. Already young people are coming here to solemnize their wedding vows. In due time they come with their babes in their arms for the consecration of the little ones to God. We who build a church dare to hope that our children and their children will gather here long after we are gone to pledge their allegiance to loyalties which can transform this world into the family of God. So let us continue to build.

There is a familiar legend that when Jesus returned to Heaven, His work on earth finished, the angel Gabriel met Him and asked what plans He had laid to make sure that His work would be carried on. "I have given the message to Peter, to John, to Mary and Martha," Jesus answered. "They will tell others and thus the message will spread." "But suppose," said the angel Gabriel, "that the fishermen are too busy with their fishing, and the women are too busy with their housework, so that they forget to tell their friends, or the friends forget to pass the message on. What other plans hast thou made, Lord?" Jesus paused and smiled a wonderful smile "I have no other plans," he answered quietly; "I am counting on them." In like manner He is counting on us.

Excerpts from an address given by Oberschulz Peter Derksen at a Neuland colony meeting.

Farming in the Chaco

The past half year was filled with hopes, successes, disappointments, and failures. Our main interest lies in farming. Although all of us know what we harvested, it is well that we concern ourselves with this.

For the harvest year 1955-56 the following were planted in Neuland Colony: cotton, 1100 hectares (a hectare is slightly more than two acres); peanuts, 565 hectares; kafir, 1200 hectares; miscellaneous, 1200 hectares. That makes an average of 9.3 hectares per farmer for 434 farmers, which is the number we had at the beginning of the year.

The average yield for cotton this year is a bit over 400 kilograms per hectare. This is 50 kg. below the average yield for the past eight years. Peanuts yielded on the average of 1200 kg. per hectare, which is 400 kg. more than the average for the last eight years.

The kafir harvest was better than ever before. From this we must conclude that the crops in general were good. Regarding the cotton yield, it should be mentioned that the average yield for most villages was quite a bit below the over-all average. Since some villages had early spring rains, the yield there raised the over-all average.

It is surprising to note that the average yield of cotton in eight years is about 200-300 kg. below the average yield in Fernheim and Menno Colonies. I believe the reason for this is that we have not fully recognized the need for pest control.

If we examine the statistics covering the acreage planted since the establishment of our colony, we see that already in the year 1952 — four or five years after our colony was established — we had reached the peak of our total acreage planted.

What is the reason for this standstill? We cannot increase our cotton acreage because we cannot harvest more without machinery. It is not possible to consider mechanized cotton farming in Paraguay because it is too expensive.

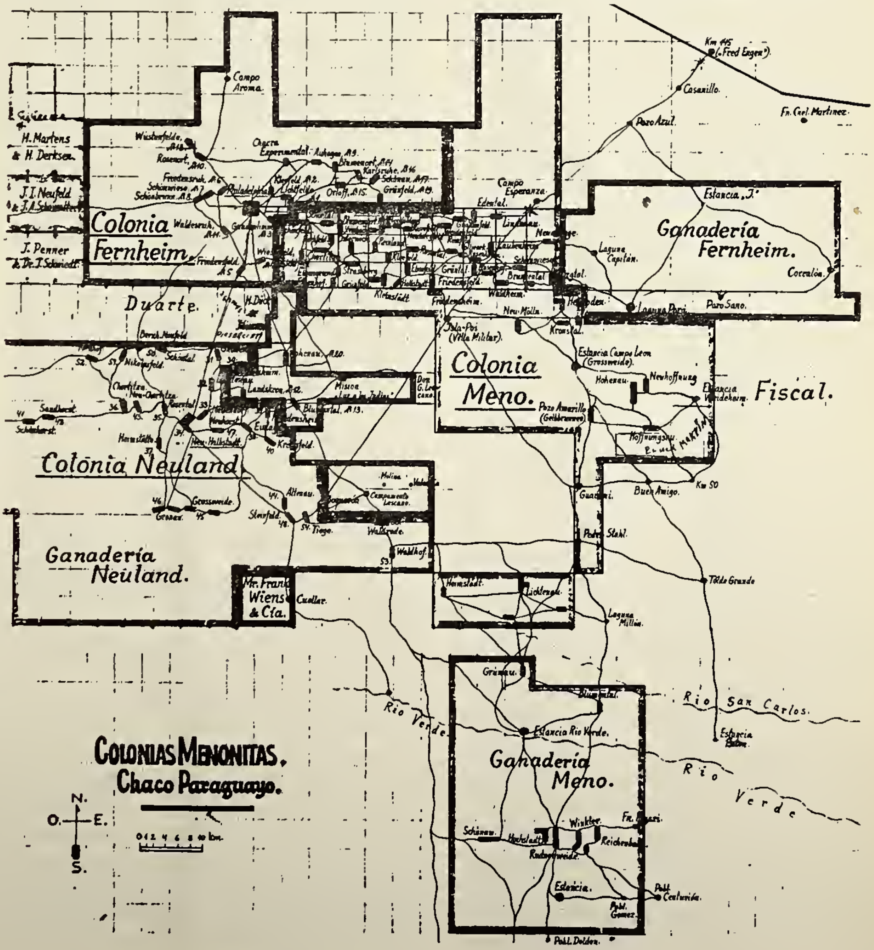
Nothing is left for us except to look around for other possibilities. I believe I can say today that there are other possibilities. Namely, the Chaco colonies will gradually have to change from cotton to oil-producing crops—such as peanuts, castor beans, and others.

The market and price for these crops are good. Partial mechanization is possible, making the harvesting a great deal easier for us. The edible oil production in Paraguay meets only a very small part of the demand, so there should not be any immediate difficulty in finding a market. In addition, various other South American countries do not produce sufficient edible oils, so that it would be possible to export some, too.

Colony Fernheim recognized this fact several years ago, and experiments with peanuts in the past several years have produced very good results. We do have to take into consideration that the peanut yield will not always be as good as it was this year. However, considering the average yield for the past eight years at today's prices we get the following picture:

Cotton brought in on the average 4,068 guaranis (roughly $40.68, varying with inflation) and peanuts 5,187 guaranis per hectare. Using the same manpower one needs to

(*Continued on the next page*)



(*Continued from page* 53)

harvest one hectare of cotton, one can harvest at least two hectares of peanuts. In addition, peanuts are subject to fewer pests than cotton. I believe there is enough proof to say that the conditions are here for the Chaco farmer to double his income.

I would like to say the following to all those who do not yet want to or do not have the possibility of emigrating to Canada:

I believe I can see that the living conditions in the Chaco will improve. I know that it is not easy to remain firm when the main topic of conversation in the colony centers in emigrating. But we must not let ourselves be influenced by this attitude, or else we go directly to our ruin. Let us not always look only where the material conditions are better today.

Let us make an effort to look back ten years and remember our loved ones in Russia whose fate today is still more difficult than ours. Let us all be more concerned about looking up to our Father in Heaven who directs the destiny of nations and also of Colony Neuland.

In closing I would like to draw your attention to Philippians 2:13, 14: "For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputing."

—MCC Release

Godliness

Good for Two Worlds

H. H. Smith, Sr.

Paul, the great apostle and author of several books of the New Testament—Letters to the churches he had founded — wrote to a young preacher, Timothy: "Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come" (1 Tim. 4:7-8, RSV).

Concerning the value of "godliness," it is interesting to note these three translations: The King James Version reads: "Godliness is profitable unto all things." Moffatt uses the word "religion" instead of "godliness" and says: "Religion is of service in all directions." And the Revised Standard Version, as above, reads: "Godliness is of value in every way."

Whether we use the word "godliness" or "religion" we know it means living according to God's will, as it is revealed in the Scriptures and especially as revealed in the life of Jesus Christ. If we live thus, Paul tells us, we are "more than conquerors" in this life and become spiritually prepared for the life to come.

Some 1900 years ago the world's greatest Christian, theologian, and ambassador for God, the apostle Paul said: "Godliness is of value in every way." Look who's saying it today: our leading health authorities, and the FBI, our authority on crime, just to mention two fields.

For some time now, our authorities on health have been telling us that much of the illness today, physical and mental, has a spiritual basis. Many are in hospitals because of a feeling of frustration, anxiety, or guilt, the result of a lack of a satisfying religious experience. Paul gives this formula for a happy life: "Have no anxiety about anything, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Philippians 4:6-7, RSV). Put in fewer words it is this: Worry about nothing, pray about everything, and give thanks to God.

The increase in crime among our youth is a serious matter today. Mr. Hoover of the FBI reported: "Nearly one half of the persons arrested for crimes against property involved people who were under 21 years of age." While the home, the church, and the school may each come in for its share of blame for the moral instability of many of our young people, no one will dispute Mr. Hoover's opinion that much of the blame is to be found in a lack of a religious atmosphere in the home.

No, they do not use the exact words of the Bible, "Godliness is of value in every way," but, as leaders in their respective fields, they do say that religion has a great influence in promoting health and in preventing crime. With our overcrowded hospitals and overcrowded prisons, this ought to be a lesson.

It is difficult to convince the world at large that godliness (religion) is "profitable" — that it really pays in every way to be religious, to strive to live according to God's will. Having no strong convictions about spiritual things and the life to come, many feel that they must grab all they can from the present life, and their motto is: "One world at a time." This usually means they are determined to live here according to their own inclinations and desires—regardless of whether their conduct is in harmony with moral law and the will of God. The result is that their lives are a failure for both worlds.

God wants us to make a success of both worlds; this means living the present life according to His revealed will, and then we are prepared for the life to come. Somehow, many seem to think that God's way of life for us is a sort of "killjoy," but, instead of being a way of joy-robbing, it is a way of joy-giving. A man once remarked to another, "I hear that you have given up all of your pleasures and joined the church." His reply was, "No, I have given up my follies and found my pleasures." The world is slow to learn that God forbids only those things which are detrimental to our welfare. Many, it appears, have not gone beyond the little boy who said, "If it weren't for God and the policeman I could have a good time."

It has been said that God has created a world that is "geared to righteousness." Only as our lives are geared to righteousness or right living, can we make a success of life here and hereafter. Any other way of life means tragic failure. And as we seek a solution of the difficult, baffling problems before a troubled world, we know that "godliness," the Christian way of life, offers the only solution.

A Religion Which Costs Nothing

Russell Mast *

One of the most impressive points of historic interest in Jerusalem today is the Dome of the Rock, sometimes called the Mosque of Omar. This structure, built in the seventh century at the suggestion of the Caliph Omar, shelters a large flat rock from which, Moslems believe, Mohammed ascended into heaven. Inside the Mosque one can see behind an iron fence, this ancient rock, which for thousands of years played a significant part in the history of the Israelites. Gazing through this fence, one remembers that he is standing on the summit of Mt. Moriah, where some think Abraham was prepared to offer his sacrifice. There is little doubt that on this rock stood the altar of sacrifice in front of the successive temples in Jerusalem.

During the time of David the city proper lay to the south of the present city, and Araunah the Jebusite used this large flat rock as a threshing floor. It was admirably suited to this purpose. The rock was flat enough to beat off the grains of barley, and it was high enough for the winds to carry away the chaff. Things had not been going well in Israel. There had been plagues, as well as military reversals. King David, sorely chastened and truly penitent, wanted to make things right with God. Whereupon Gad the prophet commanded David to rear an altar to the Lord on the threshing floor of Araunah the Jebusite. The rock was admirably suited to this purpose, also, since it occupied a commanding position on the windswept heights of Mt. Moriah. In fact, David fell in love with the place and began almost at once to collect material for a sumptuous temple to be built on that very spot.

Now it turned out when David offered to buy the land containing this large flat rock, Araunah the Jebusite offered not only the land, but his oxen for the burnt offering, his yokes and sledges for wood — all as a gift! In response to this unexpected offer, David rises to truly great heights of discernment and insight. "Nay," said David, "but I will surely buy it of thee at a price." Then follows this priceless statement, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Samuel 24:24). David had it right. A religion that is vital and alive ought to cost something. There is real danger in any religion that can be had at too cheap a price.

Here is a warning which speaks emphatically to our condition in this modern age. We are obsessed with a desire to get things for nothing, or at least for very little. Witness the current craze for the fabulous give-away programs on TV and radio or even in the bargain basements in department stores. Nearly all of our modern advertising is built on it. But the craze to get something for nothing is largely a delusion, and when this delusion spills over into our religious experience, the delusion becomes diabolical. Nothing works such a hardship on vital religion as the notion that it can be had without price or cost. There is, of course, a sense in which it is true that salvation is free: it is a gift, we do not earn it. But at the same time our salvation does face us with certain obligations. Did not Jesus caution against an easy acceptance of His way of life without counting the cost involved? (Luke 14:25-30) Did not Jesus, who wrote the story of redemption in His own blood, issue a clear call to self-denial and cross bearing (Luke 9:23)? Surely a religion that costs us nothing cannot deeply influence our lives, or be of any lasting service to humanity. Surely a cheap and easy religion cannot be pleasing to God, and, what is more, such a religion cannot possibly be the Christian religion.

So let us not shrink from the demands of our religion. Let us not chafe under what the church may ask of us in terms of time or talent or money or in the quality of our living. Let no man be deceived. Beware of a religion that costs you nothing!—*The Worker's Exchange*

***Pastor, Salem-Zion Church, Freeman, South Dakota**

Flashes of Thought

WANTED: LEADERS

Walter Gering

We were hopelessly lost in the maze of city traffic. Out on the highways it had been a simple matter. But this was different; the crisscross of traffic and converging streets soon had us confused.

There were those who in passing by attempted to be helpful. They had some idea as to how we might reach our desired destination, but as for specific directions which might be safely followed, that was impossible. A few attempted directions only added to the confusion.

Then it was that he came: a few comments as to our trouble, and we were on our way. With a wave of the hand he motioned us to follow. He was a total stranger; we were but ordinary tourists. But there are times when the only thing to do is to take a chance.

It soon became apparent that we were not traveling the main thoroughfares. A sense of uneasiness crept over us. After all, these dark alleys and slum sections were no place for tourists. Yet what could we do? We were at his mercy.

Suddenly there came another wave of the hand as he motioned us to proceed, and he disappeared around the corner. There in front of us was the highway we desired. He had safely escorted us through the city by means of a shortcut, and we were once more on our way.

Even today the memory of this unknown stranger lingers in memory. The world is clamoring not so much for those who tell us how to go but for such who show us the way. "Not the cry, but the flight of the wild duck, leads the flock to fly and follow" (Chinese parable). The greatest of apostles had learned this lesson. How often he admonished his spiritual children: "Be ye followers of me, even as I am of Christ."

Lord, help us to be such who can show the way.

The best resolution you can make this year is to rededicate your time, talents, and service — your whole life — to the Lord of Time and the Creator of Life.

This *Miraculous* Universe

Kirby Page

WHEREVER man sends his mind, he encounters miracles of God; for miracles are not spectacular acts or events which set aside the laws of the Creator; miracles are mighty works wrought by the hand of the Eternal.

Five thousand stars are visible to the naked eye, ten million celestial bodies can be seen through a small telescope, and the great Palomar glass sucks in the light of billions. The last frontier of vision is two billion light years distant, and a light year is six trillion miles. Two billions multiplied by six trillions!

No longer are atoms conceived as impenetrable billiard balls, for it is now known that each atom is a complex universe of whirling energy. Today's list of known molecules contains more than a million entries, and these are being added to at the rate of thirty thousand a year. There are more molecules in a cell than there are cells in a man, and this latter number, twenty-five million million, is itself ten thousand times as large as the number of people now living in the world. One human body contains a hundred thousand different kinds of protein molecules, with trillions of each variety. The colony of cells called an opossum has kept this pattern the same for eighty million years, and other colonies have held the pattern of a lichen for a billion years—and the first lichen appeared when the earth was in its fourth billion years of old age.

Text Book of Miracles

Pick up any comprehensive volume of modern science—*What Man May Become* by George Russell Harrison is an excellent one—and you will soon be aware that it is a textbook of God's miracles. Long ago it was observed that the "foolishness" of God is wiser than all the wisdom of man.

So powerful is our God that even His "feebleness" is mightier than human strength. The sun sends daily twenty thousand times as much energy as we Earthians use for every purpose, as much as would be released by two million atomic bombs.

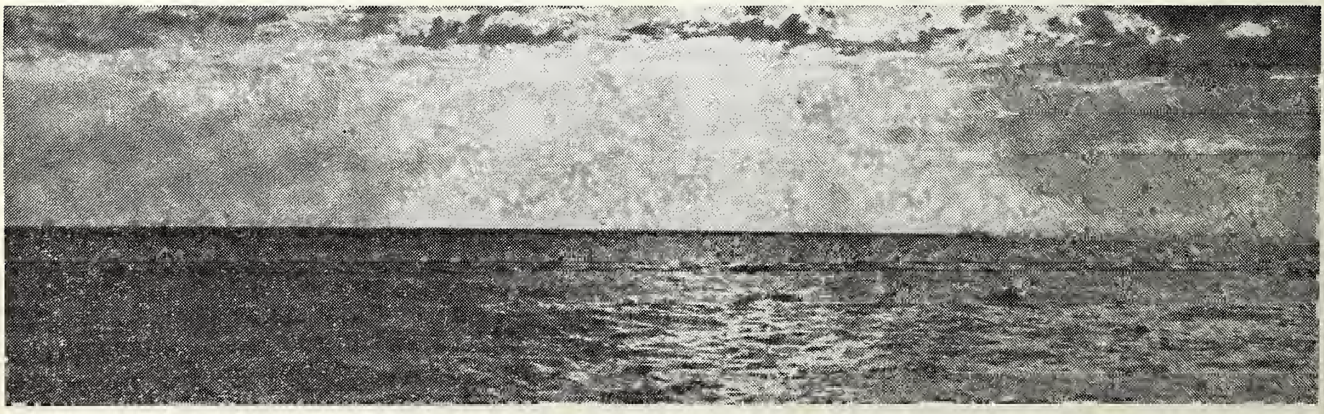
Power beyond comprehension was required to bring about the Rift Valley, a stupendous fracture in the earth's surface, with a sheer drop of fifteen hundred feet in places, and stretching four thousand miles from the Jordan Valley across the Red Sea, through Ethiopia, Kenya, and Mozambique into the sea.

The Laurentian Hills of eastern Canada were born of a succession of volcanic explosions more furious than any the world has known, a vast upwelling of molten rock that engulfed two million square miles with lava two miles thick.

The caverns of the sea are so deep that if Mount Everest were dropped into their lowest depth, it would be submerged, with a mile of water above its summit. The oceanic mountains known as the Mid-Atlantic Range extend for ten thousand miles and are five hundred miles in width, all beneath the sea, except the Azores and a few other islands.

The greatest edifice ever reared by living creatures anywhere on earth is a monument of tiny coral polyps. The coral structure known as the Great Barrier Reef of Australia is twelve hundred miles in

Luoma Photos



length and five hundred miles in width, and is one of the loveliest and most incredible of all creations, a succession of veritable palaces of the sea.

The Miracle of Man

The heart of a human being circulates eight hundred gallons of blood a day, and can be expected to operate for two billion pumping strokes without a failure. On radio waves the sound of a dropped pin can be heard around the world. The human eye can detect a candle burning miles away if it sends even a thousandth part of a trillion horsepower. It is now possible to measure the ticking of atoms in billionths of a second.

So miraculous is the mind of man that he has been able to create a new type of "brain" that utilizes ten thousand tiny ring-shaped magnets woven in a netting of wires to serve as a memory to store ten thousand bits of information in an instant. An electronic computer can in an hour carry out forty million arithmetical operations, handling ten thousand large numbers a second. Such a machine can solve in an hour problems much too complex for a human computer to solve in a lifetime.

Some individuals have what are called photographic memories. One young man could glance over any page of one of Shakespeare's plays and repeat it word for word hours afterward. A small Hindu child was able to multiply any two twenty-eight digit numbers together in a fraction of a second. Coleridge is said to have written Kubla Khan at a feverish speed upon waking from a nap. Beethoven sometimes composed by writing as he directed.

A scientist writes, as he surveys modern knowledge: "It is not difficult to see the hand of God in the patterns which protons, neutrons, and electrons take to form molecules, molecules to form cells, cells to form tissues, organs, and bodies, and bodies to form social aggregations. No picture of creation is more inspiring than that of a beneficent Creator giving His creatures not a completed universe in which to dwell statically, but a universe of ordered and progressive opportunity."

For a billion years life has been evolving on this earth, until a scientist now knows that there are "millions of levels of being alive." Even among human beings there are many degrees of aliveness. Some individuals grope and stumble in spiritual darkness, and other persons have eyes for the invisible. There are Leonardos and Newtons and Einsteins of the spirit, and the towering peak of the range is our Lord Jesus.

The goal of all evolving life is personality with limitless capacity for creative fellowship with men and joyous comradeship with the living God. The Pioneer of life walked the pathway which leads to the Beloved Community, and now lives to guide us one by one to spiritual heights sublime.

Miracle of all marvelous miracles is the love of our heavenly Father for every child of every race in every clime, such personal affection that he seeks the lost until they are found, and endeavors in all appropriate ways to bless them with abundant and eternal life. This is the plan of the ages, this is the consummation of the cross of Christ, this is the goal of God's creation.

Bookmarks

TOWARD UNDERSTANDING

GOD IN HIS WORLD by Charles S. Duthie. 176 *pp. Abingdon,* $2.50.

With a background of active participation in the Congregational Union of England, Wales, and Scotland and in the Tell Scotland Movement, Dr. Duthie seeks to demonstrate from his experience the necessity of grounding personal evangelism in a thorough understanding of the nature of God. Though written with an eye to the Christian layman, the theologian will find much material to engage his thinking.

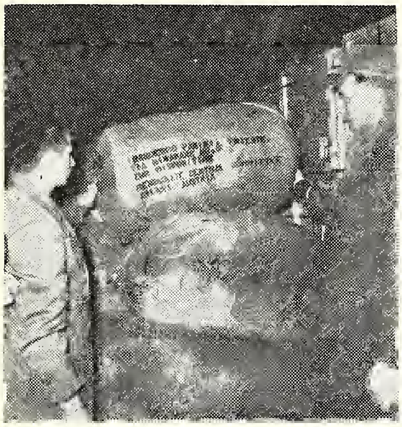
As one notes a growing awareness in the Church for the need of a greater emphasis on Christian discipleship, one can appreciate more fully the author's stress on this point. Men's anxiety being one of the great reasons they become hungry for God, they will seek God "only when they are confronted in the Christian fellowship" with those who "have found the cure for restlessness" (p. 16).

Out of this context the author emphasizes the importance of the layman in the Church: great spiritual movements should incorporate lay leaders from their inception; also, a layman office-holder should see his work with an eye to the Church's mission in the world. He must contact God daily for power through prayer.

The last chapter points to a return to the Church of belief in a "personal" Holy Spirit. Though the author is not as definite as he might be in relating the activity of the Holy Spirit to human instrumentality, there is much to be appreciated here. As a whole the book should be stimulating to the careful thinker who is seeking further light for the basis of personal evangelism. Understanding the nature of God will do much to this end. —Lester E. Janzen

MCC Paxmen Helping In Hungarian Refugee Crisis

By Arlo Kasper*



Relief supplies stored in Vienna

Vienna, Austria.—In an emergency move to aid the Hungarian refugee crisis in Austria, many Mennonite Central Committee Pax personnel of Germany have been or soon will be transferred into the Vienna area. Two MCC Pax sponsored refugee homes were opened early in December with possibility for a third to be in operation later in the month.

Assistance in MCC relief distribution, registering Protestant refugees of scattered camps, and aid to camps other than the MCC homes are all newly begun Pax assignments in Austria.

As the refugee influx from Hungary increased sharply during late November, the available provisions for them became less. Overcrowding and a shortage of staff personnel in the large camps created a great need for better assistance to people who had left everything behind.

Refugee Homes Opened

Taking thirty persons from one of the large central camps, the first MCC Pax refugee home began operation Dec. 5. It is a YWCA hotel at Gugging near Vienna which has been loaned rent-free to MCC for six months.

A second home, located in the tiny village of Ranzenbach 25 miles from Vienna, was then loaned to MCC by the Protestant Church organization of the area. A staff of Paxmen was called from Germany on Dec. 9 and doors were opened for the first refugees on Dec. 12. The large house, equipped as a summer rest home and winter ski resort, accommodated 30 to 35 refugees.

A third home under consideration, also near Vienna, would increase the total MCC refugee accommodations to 100.

In co-operation with Church World Service, which is processing Protestant refugees under the United States quota of 21,500, the MCC homes are providing for States-bound refugees while awaiting final

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*Arlo Kasper, now serving under Pax, is editing the paper called EURO PAX News. Robert Schrag was the former editor.

WAITING FOR REFUGEES leaving Hungary, MCC-Pax relief workers keep vigil with Austrian border guard. Flag indicates Austro-Hungarian border.

OVERFLOW CROWD of refugees, housed in schoolhouse, await instructions for the night. Many are young people and families with small children.

UNLOADING COAL and other supplies, Paxmen prepare to accommodate refugees at Ranzenbach, the second MCC-Pax refugee home.

MEALTIME for first group of 30 Hungarian refugees quartered at Gugging near Vienna. A staff of four Paxmen and a matron operates the home.

registration and clearance to immigrate. It was reported from Vienna that fifteen of the first group in the Gugging home were cleared and left for the States by plane Dec. 14.

Christian Atmosphere

Although operating in somewhat crowded quarters in order to serve as many as possible, the aim to provide a wholesome Christian atmosphere produces a great contrast to the large central camps.

Each home is staffed with four Paxmen and a matron who handle respective jobs of unit management, recreation and activity direction, registration and immigration assistance, plus house maintenance and cooking. The refugee group includes families with small children as well as many young single men and women. A major task in such a program is to keep everyone, young and old, constructively occupied and happy during the days of waiting.

Use MCC Food, Clothing

Working in close co-operation with the MCC Austria relief program, the homes utilize MCC material aid supplies of food and clothing. A small daily subsidy per refugee is also received from the Austrian government.

Currently serving at Gugging are Pax 1-W's Robert Good (Kouts, Ind.), Meredith Hostetler (Topeka, Ind.), John DeCamp (Wooster, Ohio), John Wenger (Wayland, Iowa), and matron Elizabeth Neufeld (Vancouver, B. C.).

In charge of the home at Ranzenbach are Paxmen Dean Hartman (Wakarusa, Ind.), Wilbur Maust (Pigeon, Mich.), Harold Hamm (DeWitt, Neb.), David Hershberger (Arthur, Ill.), and matron Isabel Gingerich (Wellesley, Ont.).

Mobile Distribution Team

Working directly with the MCC relief program in Vienna are Paxmen Henry Gehman (Morwood, Pa.) and Charles Ensz (Beatrice, Neb.). Much of this work now includes MCC Christmas bundles to children, and the men are helping set up a mobile disrtibution team.

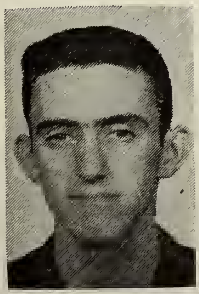
Paxman James Besse (Uniontown, Ohio), representative of European Mennonite Voluntary Service, is assisting a Methodist minister in downtown Vienna who has set up 100 beds in his church auditorium. Besse's main task is to provide helpful activity and recreation for the transient refugees housed there while waiting for immigration clearance.

To register approximately 3,000 Protestant refugees in numerous camps of the Linz area is the task of a Brethren Service Survey team which includes MCC Pax representative Carl Hurst (Goshen, Ind.). While Catholic organizations are responsible for Catholic refugees, the widely scattered Protestants must also be located and registered before any immigration assistance can be extended.

Will Return to Germany

The winter bad-weather season, now hampering Pax housing construction in Germany, fortunately makes Paxmen readily available for this move into the Austrian crisis. Present expectations are that the emergency situation should be eased by mid-March, at which time the weather should also allow construction in Germany to move again into full swing.

General Conf. Paxmen In Austria



Roy Voth

Harold Hamm

Charles Ensz

PENCIL POINTS

Changing Times

Times have changed, 'tis said, and so they have. But perhaps it is we who have had the accident.

Take this matter of wanting to get mail. Used to be that as a kid I could hardly wait until over the hill the mailman would be coming in a cloud of dust and a reluctant chevie. After rubbing my dusty bare feet on my faded jeans for three hours, what did I get from that honored civil servant? Out of that glorious assortment of mail order pitchforks, crates of chicks, and bundles of letters, he selected for our sturdy mailbox a tattered boxholder lighter than a ladybug's eyelash. Though it was only ten-thirty in the morning, the gloom of nightfall settled about me, for with my mind starved for news from the outside world all that should be left me was such intelligence as the Grubby Hoe Handle people cared to share with the po' white folks of the Appalachian foothills.

But today as the post office products are posited on the left ledge of my writing table I shudder silently and look the other way if the pile towers two inches tall. With quivering hands I stack the letters bearing three-cent stamps to one side and hungrily read the circulars from the Ajax Axle Grease Works as long as I can, for envelopes with the flaps pasted tight usually mean work (you gotta answer them, don't you?) and I'm allergic. Only when all the third class mail is exhausted do I open those private scribblings.

This is a rather foolish ritual, I admit, for I get such wonderful letters from such wonderful people. Such a letter I found under my telephone bill on a frosty day last November. It said:

"Dear Mr. Shelly: Recently we had the pleasure of entertaining in our home Bill Gering. We enjoyed so much having him; he is such a cheerful personality, and that is my idea of a real Christian. He informed us of the event which is to take place on December 22. I refer of course to his marriage. We, and I am sure many others, would enjoy seeing a picture of the bride and groom in *The Mennonite*. Thought perhaps you could arrange it. Mrs. Paul J. Clemmer, Philadelphia, Pa."

William Gering, YPU youth worker, and Lucille Peters were married Dec. 22 at the Bethesda Church, Henderson, Neb. Bill is beginning his fourth year as youth worker.

Well, Mrs. Clemmer, that will be no chore at all. On this page you will find the picture that testifies that it happened on December 22 in the Bethesda Mennnoite Church, Henderson, Nebraska; whole we watched and wept—it was so happy and beautiful—William Gering and Lucille Peters were married.—Maynard Shelly.

YOUTH NEWS

The YPU of Grace Church, Pandora, Ohio, reported that two panel discussions and two films were included in their recent programs. Students, parents and teachers served on panels that discussed "Christian Dating" and "Christian Youth and the Automobile."

With the St. John's YPU as guests, the group showed the film "Four to Go" followed by a discussion on "Youth as Witnesses." "Far From Alone" was a film used with a discussion on "Liquor, Why a Foe of Youth." A program on "UN Serving Mankind" was held in connection with house-to-house collection of $130 for UNICEF.

At Fairfield Church, Fairfield, Pa., the YPU reported a fellowship supper and hymn sing, Christmas caroling for shut-ins, and a candlelight service as some of the highlights of their holiday season. The film, "Fire upon the Earth," was shown in one of the youth meetings.—Tynia Trembow.

* * *

The combined YPU's of First Mennonite and Bethel churches, Mountain Lake, Minn., held a banquet and watchnight service to bring in the New Year. Banquet speaker was Samuel Stephens, with Barbara Jungas as MC. The high school quartet supplied music.

After an hour of recreation, the New Year's Eve program featured as speaker Ronald von Riesen, President of Freeman College. The group viewed the film "The Master's Face."—John A. Harder.

FIRST CLASS MAIL

May I request five copies of the forthcoming YPU Prayer Calendar, please? Although I have not seen mention made of the same in the papers, I think an invaluable devotional guide as the YPU Calendar could not possibly be discontinued . . . .

It has been encouraging to see the interest some of our young people are showing in making daily devotionals a habit not to be laid aside or forgotten. . . .

Elsie Heppner
Eloy, Arizona

Faulty Logic

You've had the argument tried on you, no doubt. It goes something like this. In high school it was, "How can you say most movies aren't worth going to when you don't know what they're like? You ought to go to them and find out." In graduate school it was, "How can you say you're opposed to drinking if you've never tried it?"

The idea seems to be that you can't be opposed to anything unless you have tried it. Otherwise you're supposed to be naive and inexperienced. This logic seems ridiculous to me. Do I have to get drunk to know that I'm against getting drunk? Do I have to murder someone to know that I shouldn't? Or, reductio ad absurdum, do I have to commit suicide in order to know that I'm opposed to committing suicide?

—Elaine Sommers Rich in *Youth's Christian Companion*

Mennonite Seminar at Rosthern

The first meeting of the Mennonite Seminar for 1957 will be held at Rosthern Junior College on Monday, Jan. 21, at 7:30 p.m. It is the hope of the planning committee that this meeting will be held in the newly constructed dining hall in which the heating system is now being installed.

Dr. J. Winfield Fretz of Bethel College will be the guest speaker. Dr. Fretz is professor of sociology and is well known as a lecturer and writer. The subject for discussion this year will be: "The Christian Community." A study of the development of industrial enterprise and cultural characteristics will be made. A panel of business, professional, and church leaders will be asked to lead in the discussions. Rev. Arthur Regier of Tiefengrund will be the chairman of the first panel on Jan. 21.

Since many rural communities in Saskatchewan are facing difficult problems in maintaining themselves and developing community enterprises, the planning committee feels that this is a very timely subject. All are invited to participate in it.

COLLEGE RECEIVES GIFTS

Canadian Mennonite Bible College, recipient of many gifts during the festive seasons, is grateful to every individual who has endeavored to make our Christmas a more blessed one. Among the gifts received were a vacuum cleaner from Mr. and Mrs. A. Neufeld, a piano from G. Wiebes, and vegetables.

* * *

Seventeen new students representing all five provinces joined our college family in the winter term. On Friday, Jan. 4, a student reception was held. This is a social function presented at the beginning of a term, when through informal introductions students and teachers become acquainted.

* * *

The week closed with our Saturday night prayer meeting. We were glad to see not only our student body but also numerous students from the nearby Normal School in attendance. A challenging address on "Fighting the good fight of faith in the New Year" by Pres. I. I. Friesen gave rise to a spirit moved session of prayer.

RETREAT CURRICULUM PLANNED

A planning session to map out the Camp Friedenswald curriculum for the next two years was held in Bluffton Jan. 4-5.

Attending the planning session were: Betty van der Smissen, Iowa University; Mrs. Harry Yoder and Francis Niswander, Bluffton; Dan Graber, Goshen, Ind., chairman of the camp; Jacob Friesen, pastor of First Mennonite church in Bluffton; Earl Lehman, representing Bluffton College; Edward Stucky, Berne, Indiana, secretary-treasurer of the camp committee; Olin Yoder, Middlebury, Indiana, camp manager; and the three deans of the retreats: Stanley Bohn, Columbus, Ohio; James Reusser, Dalton, Ohio; and Gordon Neuenschwander, Berne, Indiana.

HONOR ROLL STUDENTS

During the first quarter the following Freeman Academy students were on the Honor Roll receiving A or A minus averages. Freshmen: Kenneth Graber; Sophomores: Virginia Ortman, Carol Preheim, Doyle Preheim, Loren Preheim; Juniors: Ida Gross, Joyce Waltner; Seniors: Lola Eisenbeis, DeLayne Graber, Fern Kleinsasser, Cora Miller, Coral Senner, and Dianne Waltner.

Freeman Junior College students on the Honor Roll were Larry Eisenbeis, Helen Ratzlaff, and John Unruh, Jr. Receiving honorable mention in the College were Lou Etta Bender, Annette Eisenbeis, Rita Fliginger, Betty Graber, Marjorie Harder, JoAnn Kleinsasser, Don Langerock, Birdie Preheim, and Mrs. Darlene Schamber.

KREIDER ELECTED TO MCC PEACE SECTION

At the annual meeting of the Mennonite Central Committee in Chicago Dec. 27-28, Dr. Robert Kreider, dean of Bluffton College, was elected a member-at-large and a member of the Executive Committee of the Peace section of the MCC. Dr. Kreider attended meetings of the Association of American Colleges and the Council of Mennonite and Affiliated Colleges in Philadelphia Jan. 7-9.

They call it "Going Down Day"

"Today our thoughts are with the school children," writes Mrs. Harold Ratzlaff, G.C. missionary to India, "for this is 'Going Down Day.'

"Four hundred children between the ages of six and eighteen will descend the mountain where they have been in school for the last nine months and will spread out in all directions for home.

"The children coming our direction, called the Raipur party, were to have breakfast at 6 a.m. By 8 o'clock they were to be at the bus stand, a three mile walk from the school. A twenty-three mile trip down the mountain and they arrive at the railway station where a whole train of special cars awaits them. The Raipur party is assigned one car with 25 to 30 sleeping berths. Up to this point the school has taken full responsibility for the arrangements, the children, and all their luggage.

"After the children are safely in the train, they become the responsibility of the escorts, a couple of the parents who have made the trip from the plains especially for the purpose of getting the children. Can you visualize the immense amount of work involved in making traveling arrangements for some 400 children, in packing that many trunks, in providing a sack lunch for each child, and for each escort a first-aid kit and a couple containers of drinking water?

"And then I think of the hundreds of praying parents at this time, praying for the safety of all these little travelers, praying that God may grant a happy reunion of families. Yes, our thoughts follow the train these days."

MCC news & notes

THREE CENTERS SERVE HUNGARIAN REFUGEES

Three MCC centers are now serving Hungarian refugees in Austria. The majority of the MCC team in Austria helps in these refugee centers, while others assist in other operations.

In these refugee centers workers help register the Hungarians so they can officially be recognized as refugees to qualify for immigration to other countries. They are given food, clothing, sleeping accommodations, recreation, and other activities. Each center is staffed with a matron and four male workers. Other areas of need are being explored for possible MCC assistance.

J. N. Byler, director of MCC foreign relief and services and now leading the Austrian emergency program, writes of visiting the Austria-Hungary border at Andau:

"We saw many small groups of refugees come in. The village and police station is only a few miles from the border. Austrians go along the border and pick up refugees during the night.

"At Andau the refugees are given something to eat and some clothing by the British Red Cross. They are taken to a nearby school to sleep. Straw serves as a bed and they cover themselves with blankets, clothing, or anything else available (many were really sleeping but others were too excited to sleep).

"Some of the people came across by wading through water knee deep. Some fortunately had rubber boots. Others brought two pairs of shoes and carried the wet ones. Some 150 persons crossed the border while we were there. The next morning the refugees are taken to some refugee camp."

Financial contributions to help give spiritual and physical care to Hungarian refugees may be sent to MCC through the Board of Christian Service, 722 Main, Newton, Kansas, and through your regular relief offerings. The extent of this emergency operation is determined by the amount of funds contributed.

BECKERS GO TO URUGUAY

Mr. and Mrs. Alvin Becker of Burrton, Kansas, have gone to Montevideo, Uruguay, as workers in the Mennonite center to replace Mr. and Mrs. Peter Epp of Wheatley, Ont. The Mennonite center in Montevideo serves as a hostel for Mennonites who travel from the rural colonies to the city. It is also a place for fellowship for Mennonite employed persons in the city.

The center is located adjacent to the Mennonite Biblical Seminary. Approximately 1000 Mennonites reside in Uruguay. There are presently two other MCC workers in the country: Maria Dueck and Gertrud Unruh, both of Filadelfia in the Chaco, who serve as nurses in the Mennonite settlements.

NEW HOSPITAL BUILDING

A new patient activities building is to be constructed at Prairie View Hospital at Newton, Kan., according to action by Mennonite Mental Health Services and MCC.

The new structure is expected to cost approximately $60,000 and will house a day-patient lounge, a gymnasium-auditorium, and several shops for various types of occupational therapy. Total floor space will be 9400 square feet. Construction is expected to begin this spring with partial occupancy scheduled for this autumn.

Plans for financing the project are being developed. The initial funds will come from a Ford Foundation grant.

WEST BERLIN STILL A HAVEN

Approximately 500 persons daily cross from East Germany into West Berlin to stay in refugee camps while awaiting for acceptance as legal refugees.

Two Paxmen—Herb Wiebe (Abbotsford, B. C.) and Wayne Epp (Hampton, Neb.)—are serving as helpers in one of these refugee centers where approximately 2000 refugees live temporarily. Refugees stay at the camp from three weeks to a year. During this time they are not allowed to find employment (except small jobs in the camp), and children are not allowed to attend school.

Wiebe organized a boys' club to help occupy the time of some of the refugee lads 13 and 14 years old who had no organized activities. He has a program of sports in the club. In addition he shows cultural films. He writes,

"While here in Berlin I have also had the opportunity to acquaint myself with the city of Berlin. Even though a great deal of West Berlin has been rebuilt, one can still see the ravages of the war. The cultural activities of the city are redeveloped to a great extent.

"Even though the war is over and ten years behind us, there are still many people who have nothing. Those of us who live in North America may find this unbelievable, since a great deal of relief supplies have been shipped into Berlin after the war. However these people coming from East Germany have just barely been able to earn enough money to keep living."

SUNDAY SCHOOL WORKSHOPS PLANNED

(*Continued from page* 50)

A Sunday school workshop is being planned for the Hillsboro, Kansas, area for January 19 and 20. The following week, January 26 and 27 a similar workshop will be held in the Corn, Oklahoma, area. Leaders in the workshop will be Mrs. Eldon Graber, Mrs. Carl Voth, North Newton, Kansas, Mrs. Emry Ruth, Wichita, Kansas, and Maynard Shelly and Willard Claassen representing the Board of Education and Publication which sponsors the workshops.

Reactions of teachers who participated in a previous workshop at Buhler during November were very favorable.

They felt that their work would benefit from the new ideas and suggestions for teaching that this type of workshop provides.

MISSIONARIES TO JAPAN RETURN

Mr. and Mrs. Paul Boschman, returning from the mission field to Japan, are due to arrive in the States on February 9. They are at present spending some time in Formosa seeing the work there and visiting Miss Martha Boschman, his sister, who is a missionary-nurse at Taichung.

CHRISTIAN SERVICE COMMITTEES FORMED

Sub-committees were formed at the Board of Christian Service annual Council meeting in November These committees are as follows Hospitals and Homes: H. A. Fast H. N. Harder, Carl Smucker, Ralph Weber, and Stanley Stauffer. Peace and I-W: Robert Kreider, Dave Neufeld, Burton Yost, H. B. Schmidt Mrs. L. C. Kreider, and Elmer Neufeld.

The Voluntary Service committee Albert Gaeddert, Harry Martens Frank Epp, Peter Ediger, Gordon Dyck, and Bill Gering. Social Concerns: Peter J. Dyck, Bill Stauffer Gordon Kaufman, Dave Habegger and Harley Stucky. Mutual Aid Harry Detwiler, J. W. Fretz, W. T Snyder, Howard Raid, Ted Friesen and Henry Pankratz.

HIGH SCHOOL WORK CAMPS FOR 1957

The General Conference Voluntary Service program will include a high school age work camp this year Plans are under way for at least one such work camp, as the result of re quests made by high school representatives at the 1956 assembly of the Young Peoples Union.

Students who are sixteen years old or older and have completed their sophomore year are eligible for this Voluntary Service opportunity. From ten to fifteen fellows and girls will meet for a period of four weeks to work together on some project, worship, discuss, and have recreation. The work camp location has not been decided as yet, but volunteers are encouraged to write for details to Leola Shultz, Freeman Junior College, Freeman, South Dakota.

Jottings

"THREE GIFTS"

—**Emmaus Church, Whitewater, Kan.:** The children of our Sunday school gave an evening program Dec. 25. The theme was "Three Gifts": The Father's Gift, His Son; The Son's Gift, Himself; My Gift, my Heart. A number of students were home for the holidays. They had charge of our service Dec. 26 with our pastor filling in. Dec. 28 was our annual business meeting. Jan. 2 Dr. John R. Schmidt spoke and showed slides of the work in Paraguay. Jan. 3 we canned pork for relief.—Corr.

PROGRAM AT SANATORIUM

—**Meadow Church, Colby, Kan.:** Our young people went to Norton, Kan., to give a program at the Norton Tuberculosis Sanatorium on Thanksgiving Day. Our C. E. had their election for the new year in Nov. Pastor and Mrs. L. W. Bergen and the Geo. Bergen family went to Dodge City Dec. 4 to attend Pete Bergen's funeral. Nov. 27 the ministers of the Western District had a fellowship meeting. The young people had a fellowship meeting Dec. 28. On New Year's Day we had our annual church meeting, electing the new officers for the new year. We wish all the readers a blessed new year. "God is pleased with no music below so much as with the thankful songs in the hearts of His saints."—Mrs. J. C. Willems, Corr.

CHOIRS GIVE CANTATA

—**Zion Church, Donnellson, Iowa:** The annual Harvest Home Festival was observed Nov. 25. John Thiessen was the speaker with special emphasis on foreign missions. Pastor and Mrs. Harold Thiessen took the canned food from the Iowa churches to the Seminary in Chicago. Dec. 8 Wm. Stauffer presented a very fine discussion of a new program in our Conference called "The Mission Revolving Fund." On Dec. 11 the Good Will Mission Circle presented a Christmas program to the women of the church. After the program a social time was had by all and refreshments were served. Nov. 17 the Men's Brotherhood had their monthly meeting. Dec. 23 holy communion was observed and a service of blessing for children. In the evening the Christmas cantata, "A Star in the Sky," was presented by our church choirs. The Sunday school program was given on Christmas Eve.—Corr.

TSCHETTER BEGINS NEW PASTORATE

—**Butterfield Church, Butterfield, Minn.:** On Dec. 9 the Martin Luther film was shown. The following Sunday morning Mrs. Lemont Ewy was accepted into our fellowship as a member. That evening our interim pastor, Wesley Jantz, brought a farewell message on the need of personality, praise, and prayer for the power of a true life. A fellowship lunch was enjoyed after the service. The local church extends to the Jantz family God's richest blessings as they assume duties in Eureka, Ill. Dec. 23 our new pastor, Peter Tschetter, spoke on the superiority of the factual significance of Christmas over the visionary interpretation. The Sunday school presented its annual Christmas program on Christmas Day; it dealt with the reacquisition of the spirit of Christ in Christmas.—Willis Linscheid, Corr.

VERN UNRUH FUNERAL

—**Burrton Church, Burrton, Kan.:** Our superintendents and teachers of the children's classes attended the teachers' workshop in Buhler Nov. 3-4. Nov. 18 we held our annual Mission Festival with a fellowship meal at noon. Our pastor, Gideon Yoder, brought the morning message on missions. Arnold Epp preached in the evening. The total offering for missions was $570.35. Vern Unruh, 24, son of Mr. and Mrs. Ben B. Unruh, was killed in a one car accident Dec. 7. Funeral services were held at the Christian Church Dec. 11. A fellowship supper, sponsored by the Women's Missionary Society, was held at the church Dec. 18. Instead of a gift exchange, articles like wool caps, stockings, and mittens were put on a Christmas tree for Hungarian relief. Dec. 24 our annual Sunday School Christmas program was given, including a pageant, "The Christmas Secret." A collection for relief was taken. Dec. 30 Harold Regier, a student at Bethel and a member of our church, brought the morning message. He is serving as assistant pastor at the Christian Church in Newton.—Mrs. Harold Martens, Corr.

NEW ADVENT PLAY

—**Bethel Church, Hydro, Okla.:** Our program was given on Christmas Eve. The play "For God so Loved" was written by one of our members, Mrs. R. F. McKee. The action concerns itself with the story of the Book of Ruth as related to the advent of Christ. The Christmas story was told by the use of colored slides. The offering of $185.00 went for Hungarian relief. Several of our young people spent their vacations with their parents. A son was born to Mr. and Mrs. Leon Gregg Dec. 15.—Mrs. Wilfred Ewy, Corr.

JOINT MISSION PROGRAM

—**Springfield Church, Pleasant Valley, Pa.:** Homecoming Day at Springfield was held Sept. 23, with many former members and friends present. Ward Shelly, the former pastor, was the afternoon speaker. The Sunday School Convention was held Sept. 29. On Oct. 21 we welcomed Kenneth Ross of Roaring Springs to preach our morning service. Oct. 28 our Missionary Society and families were the guests of the Allentown Society. The message and pictures were given by Mrs. David Solt, missionary to Costa Rica. The C. E. conducted vesper services at the Home for the Aged, Frederick, Nov. 11. Our annual family Fellowship Supper was held in the church basement Nov. 17. Howard Shelly of Coopersburg was the speaker. The annual Thank-Offering service was held during our morning worship service on Nov. 25 with Mrs. Harry Landis in charge. A fine playlet, "The Thank-Offering Speaks," was presented. The offering of $57.64 was given to the Gen. Conf. Board of Missions. The Jr. and Inter. C. E. had their annual meeting and social at the Robert Landis home. The S. S. children had their annual Christmas party Dec. 22 and gave a fine Christmas program Dec. 23.—Corr.

MITTEN TREE

—**Wayland Church, Wayland, Iowa:** The YPU had charge of the church services on Nov. 8, Pastor Habegger being in Chicago that weekend. Family Night was observed Nov. 20. On Nov. 21, 1,048 cans of meat were processed for MCC distribution. Pastor Habegger completed the work he had been taking at the Seminary on Nov. 21. The congregation was glad he could take this work, but it seems good to have him back during the week's activities. The union Thanksgiving service was held in the Methodist Church, Pastor Habegger bringing the message. Dec. 19 Wm. Stauffer of Sugarcreek, Ohio, explained to the congregation the Home Mission Extension Project. During the church service Dec. 16 the high school mixed chorus sang a group of Christmas carols, which were enjoyed by all present. The children's Christmas program was presented the evening of Dec. 23, followed by the White Gift service. The White Gifts totaled $540. The children had as a project before Christmas a mitten tree which yielded 63 pair of mittens. Quite a few of the organized S. S. classes and other organizations distributed baskets to shut-ins either at Thanksgiving or Christmas.—Mrs. Jacob Graber, Corr.

PIONEERS CELEBRATE ANNIVERSARY

—**Friedensberg Church, Avon, S. D.:** Pastor and Mrs. Emil Krahn are rejoicing over the arrival of a baby son, born Dec. 26. John Boehr of Omaha was a guest in the church the eve of Dec. 23 and brought us a "singing sermon." Miss Helen Ratzlaff, who did Voluntary Service work on the Montana mission field last summer, showed interesting slides of the work on a recent Wed. evening. Mr. and Mrs. B. A. Unruh observed their 60th wedding anniversary Dec. 30 in the church. A program by the children and grandchildren highlighted the observance. Mr. and Mrs. Unruh are two of the remaining pioneers of 1874, and the farm home has been the home of Mr. Unruh for over 80 years. The Mission Society sponsored their annual Christmas dinner, Dec. 5, for members and their families and friends. A program and offering for various mission projects followed the dinner. Boxes of Christmas goodies for the aged and shutins of the community were also made ready for distribution. The annual Christmas program of the S. S. was given the eve of Dec. 25.—Corr.

YOUNG PEOPLE ASSIST AT MISSION SERVICES

—**Bethel Church, Mountain Lake, Minn.:** Mrs. Orlando Waltner, missionary from India, spoke at the regular meeting of the Bethel Mission Society. An impressive service was the installation of the newly elected officers. John Thiessen from New-

(Continued on the next page)

ton, Kan., was in our church Nov. 18-22. Special emphasis was placed on "The Missionary Challenge." Several topics he spoke on were: Home Missions, Rural Missions, The History of Our Foreign Mission Enterprise, Obedience to Jesus' Command, What God Hath Wrought, A Vision of the Future With Respect to Our Task in Missions. All messages were timely, most impressive, and very challenging. Slides were shown each evening on India, Congo, Japan, and Formosa. The Men's Fellowship met for a supper followed by a business meeting. The message "The Star of Bethlehem" was given by Karlis Kaufmanis, professor of Gustavus Adolphus College, to the public in the church auditorium. During recent canning activities 5,855 cans of meat were canned by the combined churches of this area to be used in relief by the MCC. Clothing for relief was gathered. White gifts were brought by the Mission Society at the Christmas meeting for Gulfport, Miss., and the Oklahoma mission stations. Baskets were carried out to shutins. Brother Schmidt, together with a group of young people, went to assist in services at several mission stations in northern Minnesota: at Ponsford, where Marie Peters is working among the Chippewa Indians, and at Pitt, where Brother Herman Friesen works. The Annual Business Meeting was held Nov. 26. The evening of Dec. 23 the Sunday school presented its annual program. Dr. Erland Waltner from North Newton, Kan., was with us for two days, Dec. 29-30. He was the main speaker at the Youth Rally Saturday evening, and on Sunday he was the moderator of a panel discussion: "Christ, the Challenge for Our Day." Sunday morning the young people had full charge of the service with Dr. Waltner giving the message. In the evening Mr. and Mrs. Samuel Stephen from India told of their work and gave their testimonies. Dr. Waltner gave the final message. We enjoyed Christian fellowship and it was a day filled with spiritual blessings. The evening message was given the last day of the year by Ronald von Riesen from Freeman Junior College. The theme was "Time": How do you spend your time? For the Watch Night Service the young people had a banquet together with the youth at First Church, Brother von Riesen giving the message, and after that was the consecration and candle-light service at midnight; this is always a very impressive service.—Marie Toews, Corr.

RELIGIOUS FILMS SHOWN

—**Grace Church, Lansdale, Pa.:** Don. Smucker, professor of Christian Ethics at our Mennonite Seminary and a nationally known peace speaker, spoke at our services on Sunday, Nov. 11. At the evening service the Peace and Service Committee of the Eastern District Conference was in charge of the meeting. Brother Smucker spoke on "New Frontiers for Christian Peacemakers." The World Community Day Service, sponsored by the United Church Women, was held in our church on Monday evening, Nov. 12. Perry Smith brought the message. The Memorial Picture of Rev. John J. Plenert has been placed in the church library by the Ladies' Bible Class. The young people of our church showed a film Nov. 11 called "The Two Kingdoms." William Nofziger spoke and showed pictures for the Intermediates on Sunday evening, Nov. 18. He has done 1-W work in Peru under LeTourneau for two years. The Brotherhood had their regular meeting on Tuesday evening, Nov. 27. Dr. Earl Stoveris spoke and showed pictures on work he had done in Puerto Rico and the challenges it presents. The Moyer Boys of Deep Run gave special music. Stewardship Sunday for our church was Nov. 18. The Thank Offering amounted to $4,246.35. Walter Hayman showed a film, "A Criminal Is Born," to the Intermediates and the Juniors on Sunday, Dec. 2. At the Women's Missionary Society on Tuesday, Dec. 4, the entire family was invited to see a film entitled "The Boy and His Bible." The Christmas project this year for the Society was dollars to feed the hungry. In a twenty-minute tape recorded message given in a very interesting way, Mary and Kenneth Bauman of India gave a special message at our Family Church Night, Dec. 5. On Sunday evening, Dec. 16, the Junior and Senior Choir, directed by Alice Seasholtz and Don Sommers, presented a choral Christmas program. The Sunday school Christmas program was Sunday evening, Dec. 23. The Bluffton College Gospel Team presented a special program Dec. 30. Our Watch Night Service, sponsored by the young people, was held from 9 to 12 on Dec. 31. Leon Sullivan, a Christian businessman from Philadelphia, Pa., brought the message, and Brother Black, a well-known gospel singer, the music.—Ruth P. Arn, Corr.

SEASONAL ACTIVITIES

—**Immanuel Church, Downey, Calif.:** The Women's Missionary Society elected officers for the new year. A Christmas party sponsored by the Adult Bible Class and the Mission Class was held in Fellowship Hall. There were games, carol singing, devotions, and refreshments. The annual S. S. Christmas program was held the evening of Dec. 23. Many parents were in attendance. A Watchnight Service was held Monday, Dec. 31. Games and refreshments preceded a devotional period, and communion service concluded the evening. The children's missionary project for this Christmas was the gift of a bar of soap or a pair of gloves or mittens for needy children to be sent through the MCC. Congratulations are in order for Mr. and Mrs. Ray Widmer! They are the happy parents of a daughter, Cheryl Lynn, born Dec. 21.—Elsie Heer, Corr.

SOCIAL PREJUDICE DISCUSSED

—**Walton Church, Walton, Kan.:** On Sept. 13, several women attended an all day meeting at the Mennonite Brethren Church, Hillsboro, Kan. Several missionary guest speakers presented the program. Holy communion was observed on Oct. 7. The young married people's class had an ice cream social Oct. 28. "Social Prejudice in the South" was the topic discussed for C. E. on Oct. 21. The discussion was led by Dr. T. B. Brown. The annual Mission Sale was held Nov. 9. Rosa Kim showed pictures and spoke on East and West Germany Nov. 19. Henry Hege was the speaker. Brother Hege also conducted morning Bible study. Services were held Thanksgiving morning. Henry N. Harder of Bloomington, Ill., spoke Dec. 2 and Erwin Goering of North Newton, Kan., spoke Dec. 16. Wednesday night Bible study was started on Dec. 2. A Christmas Eve program and Christmas Day services were conducted. The annual church business meeting was held Dec. 27-Jan. 1. Two members of the church were united in marriage: Donald Wedel to Janice Marie Maixner, and Lee Ray Hiebert to Patricia McNolty.—Donna Jean Graves, Corr.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

BUSINESS OPPORTUNITIES

Farm Available: 320 acre farm near Madrid, Nebraska, available for purchase and possession on March 1. Has pasture and 70 acres of wheat; crops on 1/3 share included. Contact: Mutual Aid. (No. P 142)

Into the Beyond

Herman C. Schattenberg, of Halstead, Kansas, and member of the First Church, Halstead, was born January 19, 1886, and died August 25, 1956.

Samuel Mueller of Halstead, Kansas, and member of the First Church, Halstead, was born January 7, 1872, and died December 5, 1956.

Paul Gerhard Krehbiel, of Halstead, Kansas, and member of the First Church, Halstead, was born January 28, 1882, and died December 7, 1956.

David C. Neufeld, of Exeter, California, and member of the First Church, Reedley, California, was born May 13, 1900, and died December 29, 1956.

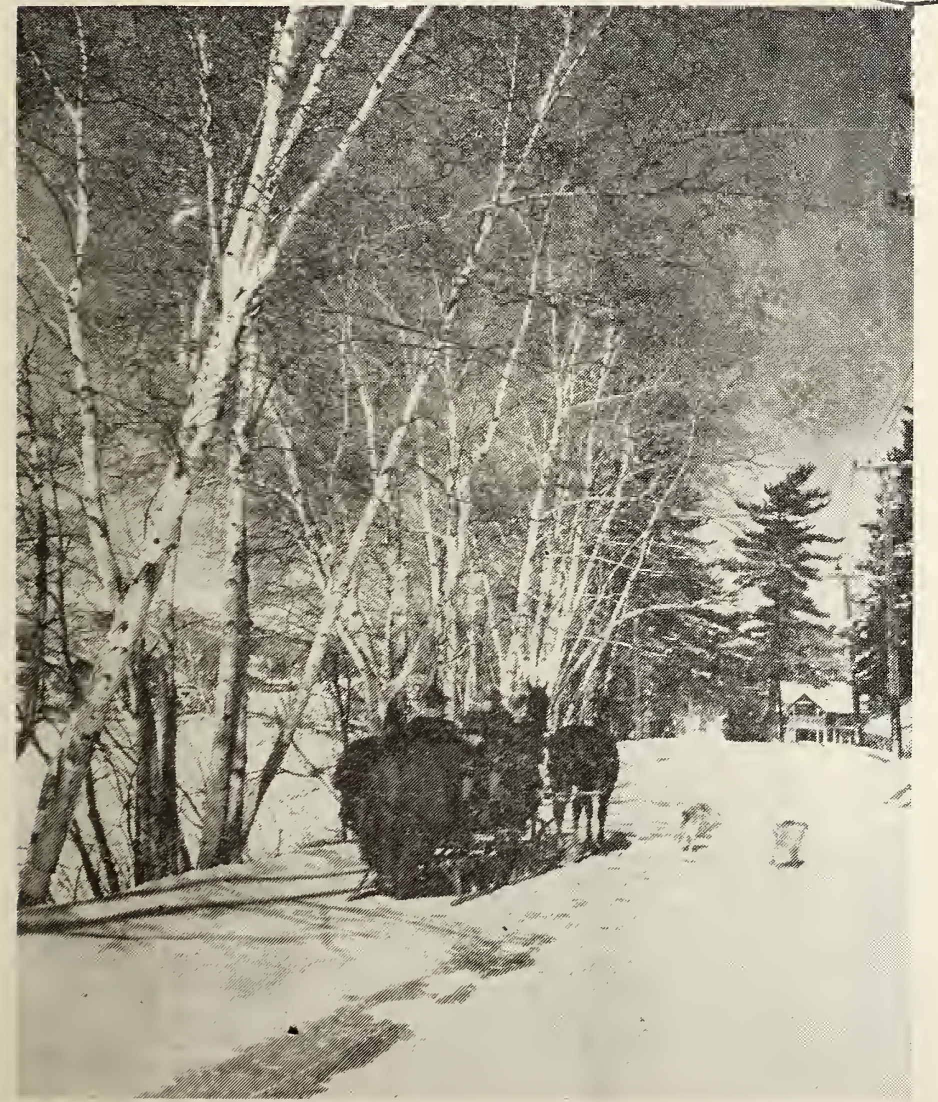
Christian U. Widmer, long time member of the First Church, Upland, California, was born in Switzerland in 1866, and died in Hondo, California, December 30, 1956.

Mrs. Kathrina (Buller) Bartel, of Mountain Lake, Minnesota, and member of the First Church, Mountain Lake, was born May 21, 1868, in Heinrichfeld, South Russia, and died January 3, 1957.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.



Conversation With God
Frank R. Mitchell

We Are Still Walking
Martin Luther King, Jr.

Mennonites Help Hungarians

Volume 72 Number 5 January 29, 1957

In This Issue

ARTICLES:

We Are Still Walking
By Martin Luther King, Jr. 68
Conversation With God
By Frank R. Mitchell 72
Mennonites Help Hungarians 73

DEPARTMENTS:

Editorials 67
The Reader Says 71
Mennonite Youth:
It Worked 74
School With a Mission 75
Our Schools 77
MCC News Notes 78
Jottings 79

WORK ON MISSION FILM PROGRESSES

Work is progressing on a mission film which will picture the work being done in Canada and the United States. Filming has been completed of various mission endeavors and the editing of film and writing of narrative is now under way. The proposed title for this film is "Home Front."

The Board of Missions sponsored a previous film, "The Call of the Cheyenne," which has been shown widely in our Conference.

STUDY CONFERENCE ON INSTITUTIONAL FINANCE

A study conference on Institutional Financing within the context of the total General Conference program will be held February 25 and 26 at the Mennonite Biblical Seminary in Chicago. The purpose of the conference is to seek ways in which co-ordination and integration of financial programs might be realized.

Representatives have been invited from thirty-four educational institutions, homes and hospitals, and retreat grounds. The program has been planned by the General Conference Finance Committee.

Other meetings in Chicago scheduled for this period include: Educational Institutions Committee, February 21; Retreat Committee, Feb. 22 and 23; Association of Mennonite Homes and Hospitals, Feb. 27-28; and General Conference Committee on Homes and Hospitals, Feb. 28-29.

We Are Deeply Grateful

In early December a letter went out to every home in the General Conference giving information concerning what God has been doing in our Conference, as well as concerning urgent financial needs. Now that reports of the Conference Treasurer have come in, we want to express deep gratitude to the Lord and to each one who responded to this letter by gift or prayer.

In the month of December, about $151,000 came in for Conference causes to bring the total for the year to about $785,000. This total is about $44,000 more than the previous year's total, and represents 88.2% of the total Conference Budget. In terms of the entire amount given, this is more than has ever been contributed in any single year in the history of our Conference. This is indeed remarkable when it is remembered that many of our Mennonite communities were victims of drought and crop failure during the year of 1956.

Thus we praise the Lord for the generous spirit of giving which was manifest in the support of General Conference causes during the past year. Failure to meet the entire budget, of course, also meant that not everything could be done that had been planned. We therefore pray for God's continued blessing upon every congregation and every home of the Conference as we grow in the life of Christian stewardship, so that we may enter the great "open doors" which God has set before us and fulfill the work He has given us to do.

Erland Waltner
Conference President

CHURCH DEDICATION AT KAMAYALA, CONGO

Although famine has plagued the Kwango area of Congo the past year, the 2,500 church members of Kamayala station raised sufficient funds to complete their permanent stone church building which was dedicated on December 17, with special services attended by more than 2,000 people. The project was carried out entirely with local funds and donated labor. Missionary Ben Eidse supervised the construction with help from builder Lawrence Rempel of Mukedi station. This was the third permanent church building constructed in the Congo Inland Mission field in 1956; all were built without financial aid from the church in America

VOLUME II PUBLISHED

The second volume of the Mennonite Encyclopedia has been received from the publishers and is now available at our bookstores. Nearly 2,000 Mennonite homes and libraries have received Volume I and the second volume will be mailed soon.

The Mennonite Encyclopedia is a very significant reference work that deserves a prominent place in your library. Churches and ministers are reminded of the discount given by our bookstores at Newton, Kansas; Rosthern, Saskatchewan; and Berne, Indiana.

Price for a set of four volumes is $38.50. Single volume price is $11.00.

EVERY HOME PLAN

Subscription lists of *The Mennonite* and *Der Bote* are being sent to churches participating in the Every Home Plan. These lists are to be checked for changes, omissions, and cancellations.

The Every Home Plan was proposed at the General Conference in Freeman, S. D., in 1950, and was designed to achieve closer communication between and among our member churches.

Participating churches submit lists of addresses covering each home and are asked to contribute the nominal subscription price of $1.00 per home.

Information on the Every Home Plan may be had by writing to Mennonite Publication Office, 720 Main, Newton, Kansas, or Mennonite Bookstore, Rosthern, Saskatchewan, Canada.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck.
Editorial Assistant: Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

A SPIRIT CONTROLLED SEMINARY PROGRAM

The last objective listed above is of vital importance at this time when the whole seminary proposition is before the churches. Since it has been decided to relocate at Elkhart, Indiana, the site has been purchased and plans are going forward for the necessary building program. Much is involved in every way. Not only new buildings are needed, but more instructors and a revised program will be necessary. But in all this planning we certainly want a strong Spirit controlled program all the way through.

A strong program involves basic Christian training from well qualified instructors, but instructors who themselves are spirit filled and controlled. The strong Word of God is to be taught straight and undiluted. The basic fundamentals of the Christian doctrine are to be upheld and promulgated. The men who teach should be Christians of strong faith and real religious experience. A strong program requires strong men as well as strong gospel principles.

It is to be a Spirit controlled program, for without the Spirit's guidance and control it cannot be a strong program. The Seminary should be a clear channel through which the Spirit can make its way into the hearts of both students and those to whom the students would later minister. It must not be merely a place of philosophical discussions and theoretical ideas, but a place where the deep things of the Spirit are revealed. So can men go forth into our churches, filled with the Spirit and led by the Spirit in all they do and say.

Such a program the Seminary Board and those responsible are trying to work out. To accomplish so great a task we need strong support, both in prayers and finances, from all our churches. For the Seminary exists for the leaders it may prepare, for more spiritual service, and for the help it may bring to the churches.

Such a program deserves the full support of every church—NOW. The committees responsible for the present planning feel deeply the need of such spiritual undergirding. For we plan not for a few years only but for the next fifty and a hundred years. Getting started right and planning wisely now is of great importance.

Will all the churches and all members of the churches give their united support to this end? The spiritual support is most important. We need to work together in the "unity of the Spirit." The financial support likewise is very important. How better invest the money God has entrusted to us than to invest in living personalities who dedicate themselves to God as His faithful servants?

"A strong Spirit controlled Seminary program receiving wholehearted support" can be a mighty power for God and His Kingdom in the world. Will you be among those who give such support?

NONVIOLENCE TODAY

A portion of this week's "Mennonite" is devoted to the experiences of the Negroes of Montgomery, Alabama, as described by one of their leaders. Since we are believers in the method of love and nonviolence in all phases of life, we should be encouraged to note how this principle applied to a difficult situation has been working out.

The colored people of Montgomery felt it was not right to be given separate seating in the city buses. But they did not resort to hate and violence in this situation. They did something much greater: they used the method of nonviolence in resisting segregation because they felt such discrimination was a wrong both against themselves and also on the part of the white citizens.

At their church gatherings they simply decided not to ride the buses as long as seating segregation was enforced. They would walk, or pool their car resources. This worked all sorts of hardship upon them, but they persisted. All through this trying period they kept emphasizing that there must be no hate, no violence.

Here is a method that those schooled in the ways of violence simply cannot match. It is a soul force that physical threat and violence cannot master.

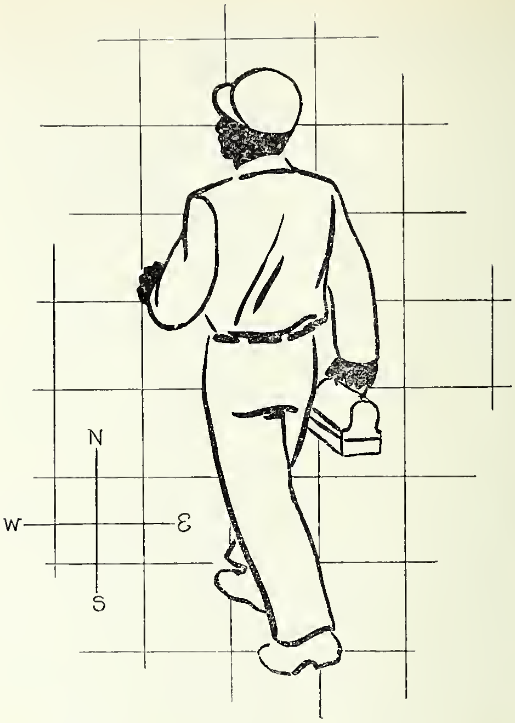
MORE ON PRAYER

We are glad to announce that Frank R. Mitchell will bring us another series on the general subject of prayer. Many may remember the former series he has shared with us through the pages of "The Mennonite," and will look forward to other helpful installments appearing monthly.

Prayer is perhaps one of the least understood and least used powers open to the Christian. Prayer is a meeting place with God where the hungry soul and the great God can meet and where we share our concerns and requests.

Too many people reserve the practice of prayer only for emergencies. It is not so intended, but should be the means of sharing all with God, of waiting upon Him for guidance and strength, and of receiving an infilling of spiritual power needed for right living. The strongest souls feel the need of prayer most keenly. But whosoever will may come and here receive the forgiving love of God, and His help and guidance for every occasion. With such a glorious privilege granted to us all, how we should endeavor to use it to the best possible advantage. A study of the New Testament teaching about this great power surely will be helpful.

We Are Still Walking



Martin Luther King, Jr.*

WHEN THE SUPREME COURT ruled on November 13 that segregated buses are illegal, it must have appeared to many people that our struggle in Montgomery was over. Actually, the most difficult stage of crisis had just begun.

For one thing the immediate response of some influential white people was to scoff at the court decision and to announce that it would never be put into effect. One prosegregationist said: "We are prepared for a century of litigation." The leader of the Montgomery Citizens Council stated: "Any attempt to enforce this decision will inevitably lead to riot and bloodshed." It is clear that all our tact and all our love are called for in order to meet the situation creatively.

Even more important, our own experience and growth has been such that we cannot be satisfied with a court "victory" over our white brothers. We must respond to the decision with an understanding of those who have opposed us and with an appreciation of the difficult adjustments that the court order poses for them. We must be able to face up honestly to our own shortcomings. We must act in such a way as to make possible a coming together of white people and colored people on the basis of a real harmony of interests and understanding. We seek an integration based on mutual respect. We have worked and suffered for nonsegregated buses, but we want this to be a step towards equality, not a step away from it.

Perhaps if I tell you of our first mass meeting the night after the Supreme Court's decision, it will indicate what was going on in our minds. After an opening hymn the Scripture was read by Rev. Robert Graetz, a young Lutheran minister who has been a constant reminder to us in these trying months that white people as well as colored are trying to expand their horizons and work out the day-to-day applications of Christianity. He read from Paul's famous letter to the Corinthians: ". . . though I have all faith, so that I could move mountains, and have not love, I am nothing. . . . Love suffereth long and is kind. . . ."

When he got to the words: "When I was a child, I spoke as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things," the congregation burst into applause. Soon there was shouting, cheering, and waving of handkerchiefs. To me this was an exciting, spontaneous expression by the Negro congregation of what had happened to it these months. The people knew that they had come of age, that they had won new dignity. They would never again be the old subservient, fearful appeasers. But neither would they be resentful fighters for justice who could overlook the rights and feelings of their opponents. When Mr. Graetz concluded the reading with the words: "And now abideth faith, hope, and love, but the greatest of these is love," there was another spontaneous outburst. Only a people who had struggled with all the problems involved in trying to be loving in the midst of bitter conflict could have reacted in this way. I knew then that nonviolence, for all its difficulties, had won its way into our hearts.

Peculiar People

Later, when Rev. Abernathy spoke, he told how a white newspaper man had reproached him for this outburst on the part of the congregation. "Isn't it a little peculiar," he said, "for people to interrupt the Scripture that way?" "Yes it is," said Abernathy, "just as it is peculiar for people to walk in the snow and rain when there are empty buses available; just as it is peculiar for people to pray for those who persecute them; just as it is peculiar for the Southern Negro to stand up and look a white man in

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*The Rev. King is Pastor of the Dexter Avenue Baptist Church, Montgomery Alabama. He was a leader in the recent movement to have colored people walk instead of ride on buses, in protest to bus segregation. This article appeared in the December issue of LIBERATION, and is used by permission.

Just recently six explosions were set off in Montgomery, Alabama. Four Negro churches suffered serious damage, as did the homes of two pastors: Ralph D. Abernathy, Negro pastor working with the author in the Montgomery bus boycott; and Robert Graetz, white pastor mentioned in the article and also an active leader. As a result of the bombing, all city bus service was discontinued. Many thinking people in Alabama and elsewhere have had their sympathies awakened, for lawless aggression thus far has been initiated only by opponents of desegregation, while those working for nonsegregated buses have shown a remarkable spirit of goodwill, respect, and cooperation. As this article tells, the ideal of Christian love has been held continually before both whites and Negroes as the only possible basis for understanding and spiritual harmony.

the face as an equal." Pandemonium broke loose.

In my talk, I tried to discuss the basic philosophy of our movement. It is summed up in the idea that we must go back on the buses not as a right but as a duty. If we go back as a right, there is a danger that we will be blind to the rights of others. We Negroes have been in a humiliating position because others have been chiefly concerned with insisting on their own rights. This is too narrow a basis for human brotherhood, and certainly will not overcome existing tensions and misunderstandings.

Secondly, if we insist on our "rights," we will return to the buses with the psychology of victors. We will think and say — by our manner if not our words — that we are the victors. This would be unworthy of us and a barrier to the growth we hope for in others.

In the past, we have sat in the back of the buses, and this has indicated a basic lack of self-respect. It shows that we thought of ourselves as less than men. On the other hand, the white people have sat in front and have thought of themselves as superior. They have tried to play God. Both approaches are wrong. Our *duty* in going back on the buses is to destroy this superior-inferior relationship from whichever side it is felt. Instead of accepting the division of mankind, it is our duty to act in the manner best designed to establish man's oneness. If we go back in this spirit, our mental attitude will be one that must in the long run bring about reconciliation.

These eleven months have not been at all easy. Our feet have often been tired. We have struggled against tremendous odds to maintian alternative transportation, but we have kept going with the faith that in our struggle we had cosmic companionship, and that, at bottom, the universe is on the side of justice. We must keep that perspective in the days that are ahead.

Klan Stages Parade

The night the Supreme Court decision was handed down, the Ku Klux Klan tried to intimidate us. The radio announced that the Klan would demonstrate throughout the Negro community. There were threats of bombing and other violence. We decided that we would not react as we had done too often in the past. We would not go into our houses, close the doors, pull the shades, or turn off the lights. Instead we would greet them as any other parade.

When the Klan arrived — according to the newspapers "about forty carloads of robed and hooded members" — porch lights were on and doors open. The Negro people had gathered courage. As the Klan drove by, people behaved much as if they were watching the advance contingent for the Ringling Brothers Circus or a Philadelphia Mummers Parade. Many walked about as usual; some simply watched; others relaxed on their stoops; a few waved as the cars passed by. This required a tremendous effort, but the Klan was so nonplussed that after a few short blocks it turned off into a sidestreet and disappeared into the night.

Injunction Against the Car Pool

Not all our problems are resolved that easily. A few hours after the Supreme Court decided in favor of nonsegregated buses, the U. S. Circuit Court issued an injunction prohibiting us from continuing the car pool. This was a system whereby about 100 vehicles had picked up protesters at the Negro churches and had taken them to central locations. The court order deprived us of our chief method for transporting many Negroes to work or shopping centers from outlying districts.

Formal objections to the car pool included the charges that the cars were improperly insured and the drivers were "morally unsuitable." It is true that for a time some cars were without insurance — since the White Citizens Council brought pressure on insurance companies to cancel the policies on cars being used in the pool. But this was remedied long before the court case, when Lloyds of London insured each car to the amout of $11,000. As evidence of the moral unfitness of the drivers, the city listed the numerous traffic tickets with which it had harassed us from the beginning. Despite this strange justice, we decided to comply with the court orders.

Unlike the Supreme Court decision, which does not go into effect until the formal order is handed to the Montgomery officials, the injunction against the car pool was immediately operative. This means that at the present time — and for about a month — we have no car pool, and cannot, in good faith, ride the buses. As evidence of solidarity among Negroes, the leaders have decided either to put their cars in the garages, while the people must walk, or to place their cars at the disposal of others. If people must walk, the leaders will walk with them.

Naturally, we were disappointed at the issuance of the injunction. There will be many sore feet in Montgomery — and many tasks unfulfilled because of lack of transportation. But as in the case of several previous persecutions it may work in the end to our benefit. Having destroyed the car pool, the defenders of segregation will be in no position to go to the courts and request delays in execution of the desegregation order. This was the method for getting around the Supreme Court order on integration of the schools. It has succeeded to the extent that there is not a single integrated public school in the State of Alabama. But in the case of the buses it is hard to plead for "going slow yet a little longer" when Negroes must walk everywhere they

(*Continued on the next page*)

go. To me this is further proof that human beings inevitably work against themselves when they work for selfish ends. Several weeks ago an editorial in the Montgomery *Advertiser* raised questions about the wisdom of the white segregationists pressing for abolition of the car pool. The writer said that he was not sure that this was the right thing to do. The answer is simple: you cannot do the right thing in the wrong context.

Growth on Both Sides

I do not mean to imply that all the white people are working for merely selfish ends. We have all inherited a situation that is extremely difficult. We are therefore gratified when we find members of the white population making a serious effort to change. There are many evidences of growth on the part of both white and Negro people in Montgomery.

A year ago the intolerable behavior of a prominent member of the white group was largely responsible for prolonging the protest. In fact, considerable tension arose from his initial intransigence. At the beginning we felt that this gentleman treated us rather rudely. But now he talks with us in a dignified and courteous manner and says that he understands us better. He told me that he respects persons who have deep convictions and are willing to stand up for them at the cost of personal suffering.

There are encouraging indications that hundreds of other white persons have come to feel similarly. They are under tremendous pressure to conform to the views of the more reactionary elements, or at least to remain discreetly aloof. But we are trying to encourage them to act firmly in line with their deeper convictions. That is why we are publicly asking all persons of good will to comply with the Supreme Court order.

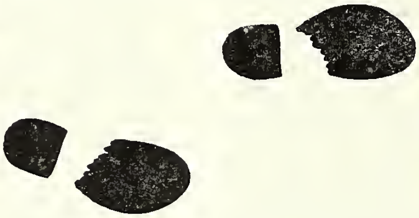
This willingness to change deeply engrained attitudes buoys us up and challenges us to be open to growth, also.

Appeal to the Churches

We are appealing especially to church people to examine their lives in the light of the life and teachings of the great religious leaders. They teach that all men, whatever their race or color, are children of one Father and therefore brothers, one of another. He that loveth not his brother whom he hath seen can not love God whom he hath not seen.

Churches, by disseminating these teachings, have had much to do with the increasing sensitiveness on the issue of race relations and the undoubted advances which have been made in recent years. However, the churches have fallen woefully short of practicing what they preach. They have contributed to the confusion, the hesitation, the bitterness and violence.

We are convinced that great gains can be made if religious men will seek to practice true love toward their brothers and sisters. This conviction underlies our own attempts to be fearlessly nonviolent in the present situation. It is the basis on which we are appealing to our white brothers to see beyond the narrow concepts of the past.



Can Not Be Solved by Politics

Discussion has tended to concentrate on such aspects as Supreme Court decisions and the maintenance of law and order against mob rule. We do not wish to minimize these issues. They have an important bearing on the peace of our land. But the racial problem, North and South, cannot be solved on a purely political level. It must be approached morally and spiritually. We must ask ourselves as individuals: What is the right thing to do, regardless of the personal sacrifices involved?

Within the Negro churches, one of the lessons we have learned is that the church is not living up to its full responsibilities if it merely preaches an otherworldly gospel devoid of practical social connotations. It must concern itself, as Jesus did, with the economic and social problems of this world, as well as with its otherworldly gospel. As our church has played a leading role in the present social struggle, it has won new respect within the Negro population.

Long Range Program

From this perspective, it is obvious that our interest in brotherhood extends far beyond the desegregation of the buses. We are striving for the removal of all barriers that divide and alienate mankind, whether racial, economic, or psychological. Though we are deeply involved in the bus protest, we have also worked out a long range constructive program. Recently we agreed on six continuing goals:

- To establish the first bank in Montgomery to be owned and operated by Negroes. We have found that in the present situation many Negroes who are active in the protest have been unable to secure loans from the existing banks.
- To organize a credit union. As a result of the protest, there is a strong desire among the Negroes to pool their money for great co-operative economic programs. We are eager to demonstrate that co-operation rather than competition is the way to meet problems.
- To expand the voting clinics, with which we have been trying not only to teach Negroes the techniques of registration and voting but also to provide impartial discussion of the underlying issues.
- To establish training institutes in the methods and discipline of nonviolent action. We have begun to see the tremendous possibilities of this method of tackling human problems.
- Until the NAACP, which has been outlawed in Alabama, is able to function again in the State, we hope to be able to take on some aspects of the excellent work it has carried on.
- To give aid to those who have sacrificed in our cause. Many of them are marked men and women who will be unable to get work in Montgomery for a long time. We cannot build a movement if we do not stand by those who are victims in the struggle. Spiritual solidarity is meaningless if it does not extend into economic brotherhood.

Unanticipated Results of Nonviolence

Everyone must realize that in the early days of the protest there were

The Reader Says

Disagrees with Desegregation

Dear Editor:

There is a time to speak and a time to keep quiet, and this is a time to speak.

In *The Mennonite* dated January 1, I noticed an editorial written on desegregation. Any man of sense knows that desegregation is not written in God's law. If you want Scriptural authority for desegregation, you will just simply have to write another Bible.

Many ministers have been duped by the desegregationists into believing that theirs is the only possible Christian attitude to take in this matter.

The average church member would be amazed to know how much God's Holy Word has to say about segregation. Our Lord God himself was the segregationist. What God himself hath put asunder, let not man join together.

Thomas Jefferson recommended that the Negroes be deported and sent back to Africa because, he said, (as God's Word says) that that was the division of the earth assigned to them by their Creator. You may scoff at Jefferson all you like, but you cannot deny that this country would have been spared untold misery and bloodshed if his advice had been followed.

It may be that a merciful God will not hold us to blame for the outrageous sin of our forefathers in forcing the Negroes out of their Godgiven habitation in Africa, and bringing them to this country for slaves, but He certainly does hold us personally responsible if we sit idly by and allow this continued desegregation to go on in our generation unchecked.

There is absolutely nothing the communists would love more than a mongrelized America that they could easily enslave.

Let us therefore carefully examine the Scriptures.—Mrs. John Goossen
Marion, Kansas

Tithing Tested

In the editorial about tithing in *The Mennonite* of Jan. 8, 1957, the Editor refers to those who have practiced tithing. We can join those ranks because we have done so for about thirty-eight years.

It began in Saskatchewan, Canada, during the First World War. Life's necessities rose in price. Salaries remained the same because business took a sharp climb. The government had to grant loans to the farmers to buy coal and seed wheat for the next year. In fact, we were fortunate to have an employer who kept us on even though work was not plentiful. We owed some on a house we had built just before the war began. With a group of children, it became difficult to make ends meet.

When, then, an occasion presented itself to give for needy purposes, our treasury was empty. So we decided to tithe, and have done so ever since. Honestly, we have never missed the Lord's share, and what a joy it has been to have some to give to needy ones and to missions. Sometimes when we figured up what this treasury had yielded, we were astonished and did not realize we had earned so much.

Today our tithe goes to the local church and conference activities and relief. The church's building fund, our school, a favorite radio program, etc., are supplied from the other nine tenths. We can truly say that tithing is a constant joy and proves that giving is more blessed than receiving. —J. F. Sawatzky
Newton, Kansas

Flashes of Thought

MEETING THE TEST

Walter Gering

A deathly silence prevailed; with a strange glow of radiance upon his face he walked out of the auditorium. The victory was his.

For fifteen minutes he had been pleading the cause. Why should there be such bitter prejudice and hatred among the peoples of the earth? Has not the Eternal Creator made them all of one blood? Can it rightfully be said that one race of peoples is superior to the other? This wave of anti-Semitism which had been sweeping the community surely was not Christian.

The appeal ended, he slowly walked down the aisle through the tense, angry crowd. Any moment might be the breaking point.

Then it came. With a shriek of fanatic emotion she poured out abuse upon him. Name after name of bitter hatred was hurled at him. The climax came as she cried out: "Jew lover! - - Ha! - - Rabbi!" With those words she spat into his face.

With a dignity which was nothing less than divine he slowly turned around and in utter silence turned the other cheek.

In the deathly silence that suddenly gripped the rising mob he spoke softly: "Rabbi? That is what they called our Lord!"

Quietly he left the room.

I could not help but feel, as I pondered the above incident, that such grace must come from above. The writer to the Hebrews put it into these words: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Lord, grant such grace in time of need.

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many who questioned the effectiveness, and even the manliness, of nonviolence. But as the protest has continued there has been a growing commitment on the part of the entire Negro population. Those who were willing to get their guns in the beginning are coming to see the futility of such an approach.

The struggle has produced a definite character development among Negroes. The Negro is more willing now to tell the truth about his attitude to segregation. In the past, he often used deception as a technique for appeasing and soothing the white man. Now he is willing to stand up and speak more honestly.

Crime has noticeably diminished.

There is an amazing lack of bitterness, a contagious spirit of warmth and friendliness. The children seem to display a new sense of belonging. The older children are aware of the conflict and the resulting tension, but they act as if they expect the future to include a better world to live in.

We did not anticipate these developments. But they have strengthened our faith in nonviolence. Believing that a movement is finally judged by its effect on the human beings associated with it, we are not discouraged by the problems that lie ahead.

Pattern for

CONVERSATION WITH GOD

Franklin R. Mitchell*

Every believer knows that the church is in possession of rich treasures concerning prayer. The fact is commonly taken for granted. However, it was not always so. There was a time when the rules for communicating with God were only dimly known. The Spirit of God occasionally "came upon" the prophets and they prayed; but since much that we know now concerning God was not yet revealed, prayer was utterly different from what we know it to be today.

The Editor of *The Mennonite* has suggested that we might again study together some phase of prayer. What shall it be? It might be helpful to retrace the sources of this treasure. How did this rich heritage now enjoyed by all Christians come to us? What are the sources of the gift which are now so universal and available to all?

The prayer experience of the early Christian church was lived and rooted deep in the New Testament and in Jesus Christ who is revealed therein by His blessed Holy Spirit. Every book in the New Testament brings some light on Christian prayer. Certain passages are especially illuminating. Let us select seven such passages for study as great sources of Christian prayer, such as: Matthew 6:5-15; Matthew 7:7-12; Luke 11:1-13; Luke 18:9-14; several verses in chapters 14, 15, and 16 of John; Romans 8:15-28, and James 5:13-16.

There should be a brief treatment of the setting of each passage; a search for its unique contribution to our knowledge of prayer; a study of how the passage supplements our knowledge in other passages; and, finally, a summarizing of the contribution to prayer.

The Introduction to Prayer

The Gospel of Matthew has been called the most important book in the world. It was indeed the most popular for reading in the early church. The author has emphasized the sayings of Jesus. He has given us his record of these sayings in the form of five discourses by our Lord. The first one of these discourses is the well-known Sermon on the Mount, and in the middle of this Sermon on the Mount is our first passage of Scripture.

The unique contribution of the passage to our knowledge of prayer is that it is used as the setting for the only complete form of the Lord's Prayer that we have in the New Testament. Matthew preserves the Lord's Prayer in the form, almost word for word, that it is prayed everywhere today. By placing it in the center of the Sermon on the Mount he has set it at the head of his Gospel. As such it has come to hold first place in the New Testament as coming from the Lord concerning prayer.

The passage is placed in the center of a larger setting in the Sermon on the Mount pertaining to the practice of Christian piety. Matters such as alms giving, prayer, and fasting should be done as in the presence of God, rather than in the presence of men. It is made up of three paragraphs. The first has to do with the prayers of men of religious repute who were leaders of the times. He called them hypocrites. The motives of the one praying must be right and sincere. Prayer must be directed to God alone.

The second paragraph points out that the heathen also have the urge to pray, and that they pray wrongly. They are ignorant of God and consequently cannot direct their prayers to God. They are all tangled up in methods of prayer. Their prayers become an end in themselves and thus become magic and also fail as do the hypocritical prayers of the Pharisees. The paragraph is concluded with the words of the Lord: "This is the way to pray," followed by the Lord's Prayer.

The last paragraph is a conclusion concerning one of the latter petitions of the prayer. It has to do with attitude, which is the atmosphere of the prayer. The one praying must have a forgiving spirit toward others.

In this introductory passage of Scripture in the New Testament on prayer our Lord has given us a pattern of conversation with God. He has also shown us how to pray successfully according to the pattern.

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*Supt. of Meadows Mennonite Home, Meadows, Ill.

School Building Dedicated

1-W missionary, Fremont Regier, received the praise and commendation of government officials and missionaries for the successful completion of the six room primary school building at Mutena station, of the Congo Inland Mission. The commodious brick structure with office space and lavatories, besides the six classrooms, was dedicated December 6 in appropriate services in which Congo government officials and mission administrators took part. Funds were provided by the government in the form of a grant-in-aid to the mission. Regier and his 1-W companion, Larry Kaufman, started the building in March, 1956, and when Kaufman drowned in June, Regier continued the project, having charge of the work and pay of an average of 60 Congolese workmen.

Missionaries George Neufeld and Archie Graber assisted in the construction and in procuring suppiles. Edward Liechty made the desks, chairs, and other furniture, and did most of the mill work for the building in the carpenter shop at Tshikapa. Elmer J. Dick and Loyd Brown, missionaries at Mutena, also had a hand in the building, which will accommodate 200 students of the third, fourth, and fifth grades of the Christian Day School at Mutena. The station also has a two year Teacher Training School, a two year Bible School, and an Industrial Arts School.

"In the Name of Christ"

Mennonites Help Hungarians

A bleak and cold winter has swept across south central Europe. And the lives of thousands of people are also bleak and uncertain.

In the wake of war thousands of people from Hungary fled from their homes, places of business, farms, schools, families, and friends, apparently in quest of their concept of freedom.

The majority streamed into bordering Austria, where they found a type of freedom and possibly the beginning of a much different life in a new culture and country.

In Austria these people, who are generally well educated and cultured, found themselves termed "refugees." They found acceptance and approval by the Western world.

Although they took practically no temporal possessions in their trek, in Austria they were given basic needs of food, clothing, shelter. Such necessities were largely supplied by organizations — including Mennonite Central Committee — which are concerned with giving fraternal assistance wherever possible.

Already There

Mennonite Central Committee had a relief operation in Vienna, Austria, at the time Hungarians began to cross into Austria. This operation quickly adapted to the new situation and a new six months emergency program was set up, calling for a goal of $50,000.

Three small centers were established and more workers from other parts of Europe went into Austria to help.

Here the refugees are registered so they can officially be recognized as refugees for immigration to some country. A matron prepares MCC relief food to meet their hunger needs. Male workers handle unit management, recreation, and other activities.

Being smaller than some camps, MCC centers are able to give more personal care — both physically and spiritually. The centers include families with small children and many single men and women.

It is no small assignment to keep everyone constructively occupied and happy during their waiting period in these refugee centers. Workers attempt to provide the Scriptures, other Christian literature, pastoral service when possible, and other types of services.

In addition to the operation in Austria, Mennonites through MCC are offering other types of assistance to the Hungarians. Groups of Hungarian students immigrating to the Netherlands to study in Dutch universities were housed at the MCC center at Heerewegen, Netherlands.

Expressions of interest in sponsoring immigrants to the United States are being received by MCC from Mennonite families. Church World Service processes all protestant immigrants and will channel refugees through MCC who are recommended by MCC workers in Austria.

Turbulent Past

This is not the first time Hungarians have experienced war. Their entire history is blotched with fighting against neighboring countries — including previous encounters with Russia.

The Magyar people compose the greater part of Hungary's population. They are a strong ethnic group which has preserved itself since the ninth century when they invaded and conquered the territory of the present boundary of Hungary.

The Magyars originally stem from the Mongolians, but their physical type has gradually changed. One writer stated, "The Magyars are a strikingly fine looking and well developed people." They have also preserved the Magyar language, which was developed during the Renaissance, replacing Latin.

The country is predominantly Roman Catholic in religion. Twenty-eight per cent are protestants, mostly of the Lutheran, Reformed, and Baptist confessions.

More than 155,000 persons are estimated to have fled the country since November. The population of the country is listed as 9,600,000. They had well developed education, agriculture and industry.

Previous Assistance

MCC had a previous ministry to Hungarians. Three relief workers—Isaac Baer, Howard Blosser, and Delmar Stahly — served in a program of material aid in Budapest, Hungary, in 1947-48 at the time communism began to gain strength.

Once again North American Christians have opportunity to help the Magyars. Financial contributions to feed, clothe, shelter and resettle them will be channeled by MCC to them. Contributions may be sent, marked "Hungary," to the Board of Christian Service, 722 Main Street, Newton, Kansas.

My Desire

I'd rather have a tender heart
And treat my fellows kind,
Meanwhile my Christian love impart
To bless them, soul and mind,
Than have the rubies of the earth,
Her diamonds and her gems,
But know that I'm of little worth
In any of her realms.

I'd rather wear a beggar's shirt
And have a godly soul,
And never own a foot of dirt,
Nor reach a rich man's goal,
Than be applauded for my wealth,
Or reach some famous height,
But know I'm worthless to man's health,
And to his soul a blight.

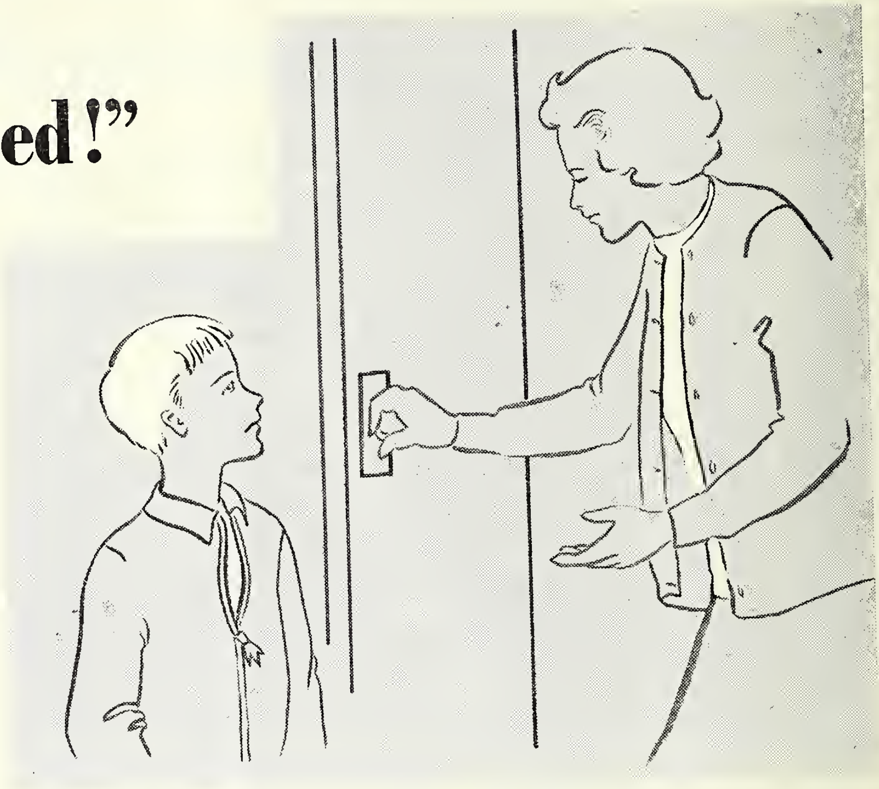
I'd rather pray an humble prayer
That reaches God on high,
And have much Christian grace to share
With those who weep and sigh,
Than ride the highways of the land
In luxury and ease,
And live in pomp and splendor grand,
But my dear Lord displease.

—Walter E. Isenhour

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

"It Worked!"

By Frieda Claassen



"May I come in and pray here?"

It was about 3:00 p.m., and as usual when Shakespeare School dismisses for the day, the children try the front door of the church and offices. Often we do not answer because they just want in. But this was just before Christmas—when there had been practices for the Sunday school program—so we were a bit more alert to the knocking.

I answered the door and an eight-year-old boy from the neighborhood said, "May I come in and pray here?"

"Yes, you may! Do you come here to Sunday school?"

"No," he answered, "but may I pray here and will God help?"

That was the conversation as we walked into the church. He walked straight to the front toward the altar. I turned on the light (and breathed a prayer). I asked if he would just like to tell God or if he would also share his trouble with me. He was very willing and answered, "I'll tell you and then we'll pray!" The two of us sat on the first bench in Woodlawn Church and there he told me of troubles at school. From what I gathered, he had been told not to return again and he wanted God to help him get back into school. He finished telling his experience with the question, "Will God help?"

What should I say? Of course, God would help—He is always ready and willing to help. But we must do our part too. In the best way I knew how, I told him God would help but that he would have to do his share too. I suggested that he return to his teacher, tell him he was sorry, plead to be taken in again, and promise to do better next time.

We knelt in prayer. He had been so eager to get to praying that I had not asked his name. Before I prayed, however, I asked him if he wanted to pray or if I should. He said, "No, you do!" When I began I asked God to help "this boy" and he interrupted saying, "George is the name!"

When I finished praying I suggested that he might like to do the same. "What do I say?" he asked. I suggested he ask God to help him, and he did.

Then he was ready to return to school. I asked if I should go along. He didn't think it necessary, so I offered to write a note, and sent it with him. He was off with a "thank you."

Although I had forgotten to ask the youngster to return and tell me of the result of this experience, it wasn't long before there was a second knock. When I opened the door I was greeted with a smiling face and the words, "It worked!"

"We have to work as if everything depends upon us, and we have to pray and trust as if everything depends upon God, and only when we hold together the two apparently contradictory sides of the matter do we comprehend the richness of the Christian doctrine of grace." —*Jack Finegan, Beginnings in Theology, Association Press.*

We may not be able to keep our thoughts from sorrows which may have overtaken us, by willing to do so. But we may fill our minds with the great concept of God as portrayed in the story of the Prodigal Son. He sees his son afar, runs to meet him, and spares nothing that he may be restored. So shall our own heart be restored and find freedom and peace.—M.L.S.

Playing an important role in building the church, India's Jansen Memorial High is a

School With a Mission

By Carlyle Groves

Few high schools in the United States have had as humble a beginning as the Jansen Memorial High School at the Jagdeeshpur mission station in India. Yet few of our schools could match the recent record made by the graduating class of 1956 when they took the government matriculation examinations.

One hundred per cent passed —ten with distinction (a number grade of 95 to 100) and two in the first division (85 to 94). Considering that there were less than twenty in the class and that the test was given in competition with 200 students from various high schools, it's an achievement hard to match.

Prayer and Sacrifice

That's the record of a school that began in the dream of one man and has grown in the hearts and dedication of many. It came into being through prayer and sacrifice.

Our early General Conference missionaries saw a real challenge in the people of India. To win lives for Christ was of course their first concern. But experience showed that they could help to improve other areas of life as well. Bettering the standard of living and acquainting people with their Christ given obligation to help others remain a large part of the job our mission effort has to do.

In this respect the Jansen Memorial School is setting a standard in keeping with the highest mission motivation. Growing from the most lowly of beginnings, this school has now reached a position of influence that enhances the work of the missionary.

Began as Middle School

In 1917, Missionary P. J. Wiens began working toward a native-language middle school at the Mauhadih station. The primary school of four grades was all the villages had. It was run, for the most part, by the government. Beginning with a handful of students who had passed the government primary examination, Brother Wiens added a year at a time until the fifth, sixth, and seventh grades were offered. The Hindi language was used until 1927 when English was introduced and the eighth grade added, making it a full middle school.

Missionary John Thiessen took over the administration of the school in 1924. Under his charge the school advanced to full high school status just ten years ago. In 1940, because of severe flood conditions in Mauhadih, the school was moved to Jagdeeshpur where the present Jansen Memorial building was constructed. The present high school standard includes — as early as the third year — such work as is commonly done in first year college courses in the United States. This is part of a new reorganization begun by the government.

P. J. Wiens is the early missionary to India who started work with schools beyond primary level.

JANSEN
MEMORIAL
SCHOOL
The school teaches students how to live Christian lives and is a great aid to the India mission program. Fourteen faculty members teach a broad curriculum open to all classes and castes and in this way serve those who truly are in need.

Open to All Castes

The Jansen Memorial School has always been open to all classes and castes and in this way serves those who truly are in need. Its broad curriculum opens many new employment opportunities for the lower classes. Here also they learn to live Christian lives. In these ways, the school has greatly improved the Indian students' contribution to their society.

A model institution, Jansen High has often been referred to by government school authorities. It maintains high ethical and scholastic standards not always found in government schools. For this reason nonchristian parents increasingly seek to enroll their children in our mission school. Rev. Thiessen, now executive secretary of the Board of Missions, reports that when he visited India in March of 1956, nonchristians lived in the dormitory with Christian boys and ate at the same table. This was unheard of ten years ago.

Aids Mission Program

The work and influence of the school greatly helps our mission program in India. It has built up our

Clockwise: **JOHN THIESSEN**, under whose administration the school progressed to the status of a full high school; **S. T. MOYER** was superintendent of Jansen Memorial High from 1949 to 1956; **LUBIN JANTZEN**, formerly district evangelist, became superintendent in March 1956; **SAMUEL STEPHEN**, one of the "fruits of our field," is headmaster (principal) of the school. He is presently on leave of absence doing graduate study at Wichita University.

Indian church leadership and supplied Christian teachers for the village schools. These teachers, in turn, prepare their students to enter a Christian high school, thereby helping to assure Jansen High's future. Their school also supplies medical workers to our hospital stations in India as well as helping their graduate students to improve sanitary conditions in their own villages.

Because of the craft classes, which have now become part of the curriculum taught for credit, the school has supplied a core of laymen who are economically independent and the backbone of the Indian church. These craft classes were formerly shops used to supplement the formal training of the school. Classes in carpentry, weaving, printing, typing, bookkeeping, sewing, tailoring, and gardening are now in progress. It is hoped that a third language, probably Sanskrit, may be added.

Some Opposition

Although the Memorial School has generally had very good support by government authorities, opposition to the teaching of the Christian religion sometimes occurs. And like many mission endeavors, funds for maintenance and expansion are often limited. Money for the present building was given by the family of Herman Jansen, Elbing, Kansas, in his memory.

As it is an "all-purpose" school that includes the teaching of handicrafts and trades, many Indian parents long opposed the institution, since in the Orient the so-called intellectual should not soil his hands. How different from our schools where students are encouraged to work part time to pay for their education! Nevertheless, teaching trades in an Indian high school is very important because a student has no assurance of a job merely on the strength of his education.

Challenging Outlook

The outlook for Jansen Memorial High School is challenging. Beginning July 1956 the Indian government offered tuition free education to all students between the ages of six and fourteen. The government pays the school the regular tuition rate. Students who are children of farmers with less than 20 acres receive their tuition free, as do children of teachers and government workers. These factors will almost certainly tend to increase enrollments.

Religious prejudice is the one thing which always has to be taken into account for the future. Organized persecution by the government against Christians could close the school, but feeling against such a move would be widespread among Christians and nonchristians as well. Barring such action, Jansen High School will continue to be a bulwark of the church in India.

GOING WITH GERING

going,
going,
gone

In the second chapter of the Bible we read, "Therefore a man leaves his father and mother and cleaves to his wife. . . ." I suppose that is why one hears people say, "He's a goner!" when a fellow decides to get married. It all seems to be a "going" process. First a fellow is going with a girl; then he is going steady and becomes engaged; then he is going to get married; and when he does he is gone.

One of my former teachers commented, "Now you have risen to you true stature." I've always considered marriage a very serious thing — something, that is, for grownups who know what is involved, and this remark made me think. Being "gone" wouldn't lift one to greater stature. Then I realized there are separations involved in all great experiences. The new convert forsakes the devil and clings to Christ. The student leaves high school ways to enter college life. The minister separates himself from one church group to take up his work at a new location. So it is with marriage. You leave one home to establish a more personal one.

Since my parents have been deceased for some time I didn't have to leave them. But I did leave the home of a fine Christian couple who took me into their beautiful home when I came to Newton in June of 1955 to work in our new Youth Office. They became "Pa" and "Ma" to me through their interest in young people, in the church, and in the total conference cause. One of the greatest experiences in Christian fellowship I have ever had came about in this home, the home of the Harrison Unruhs of North Newton. But I left this relationship for a greater one, that of starting a home with my wonderful wife.

Maybe I'm a "goner" but maybe I'm also an "arriver" for much greater experiences. Of that I am sure!

Bluffton College Receives Gift

A $22,000 gift has been given to Bluffton College by Menno Rosenberger, Milford Square, Pa. The gift, consisting of 510 shares of Gillette Corporation stock, was valued at $43.25 per share at the time of the transfer. The stock transfer was made on an annuity basis. At his present age, Mr. Rosenberger is eligible to receive 7% interest, but has asked only 4%. No specific use was designated for the contribution.

Mr. Rosenberger is a member of the West Swamp Mennonite Church in Milford Square and operates a feed mill there.

VIENNA CHOIR BOYS TO SING IN NEWTON

The world famous Vienna Choir Boys will appear in a concert at Memorial Hall, Bethel College, Feb. 7.

Founded in 1458, the Choir has become known to a wider audience than ever the past two seasons with its numerous appearances and recordings.

It is one of three such touring groups trained by Vienna's historic Konvikt school. The group of twenty-two youngsters coming to Newton are on the last lap of a world-wide tour and are scheduled to appear in seventy cities in the U.S. and Canada.

Two Bethel seniors, Walter Dyck of Winkler, Manitoba, and Leland Kaufman of Moundridge, have been accepted by the Kansas University Medical School to begin studies in September. Of the 750 medical students applying for admission to K.U. Medical School, 108 were accepted.

Work has begun in the basement of Goering Hall to build additional rooms to accommodate 20 more men. Work on this project is expected to be completed by this fall in time for the anticipated increase in enrollment. Albert Bartel, construction foreman under whose direction Goering Hall was built, will be in charge of present construction activities.

Summer school session dates have been announced as May 29 through June 28, and July 1 through August 2. Courses are being planned to assist graduating seniors and those who need additional courses to meet teaching requirements.

Orlo Kaufman of Gulfport, Mississippi, spoke in chapel Monday, January 21. He told of the work being done at Gulfport to promote better relations between the races in various areas of church, recreation and social activities. He particularly challenged students to think of Gulfport in terms of voluntary service opportunities.

A night of one act plays will be held at Bluffton College on February 11. The plays will be directed by members of the Play Production class as part of their course requirements. During the semester the students studied play production theory and are encouraged to take a follow-up course in Stagecraft.

"This Way to Heaven" will be directed by Joyce Musselman, with Edith Yoder as stage manager. A drama, "Fog" will be directed by Carol Hause and staged by David Speicher. The third play, "Moon-Up," will be directed by John Brown and staged by Ruth Ann Oglesbee.

GRADED CURRICULUM WRITERS MEET

Jan. 28-29 will be the dates of a Chicago meeting for writers of graded Sunday school material. This is a large project for which much planning and preparation must be done. First lessons in this series will appear in the fall of 1959 and will be completed in 1962.

The series is being written especially for our church and will answer a long felt need in our Sunday schools. The lessons will be true to the Bible and will incorporate the most effective methods of teaching children.

BIBLE TRANSLATORS' CONFERENCE IN LIBERIA

Loren Nussbaum, secretary of the Liberia Agency of the American Bible Society and a General Conference missionary, announced plans for a translators' conference to be held in Monrovia, Liberia, during the month of February.

The conference this year will be concerned with problems relating to the translation and distribution of the Bible in Liberian languages.

PEACE AND SERVICE CONFERENCE AT FREEMAN

The Mennonite Ministerium and the Freeman College Peace Club are sponsoring a Peace and Service Conference to be held in Pioneer Hall Jan. 27-28. The conference has been designed especially for young people, and leaders have been invited to help bring a better understanding of the peace mission of the Mennonite Church and of the call of Christ to be peacemakers. The two special speakers and discussion leaders will be Ray Kaufman, Field Representative for the Peace and Service Section of the Mennonite Central Committee of Akron, Pa., and Jacob J. Enz, Professor of Old Testament at Mennonite Biblical Seminary, Chicago.

Sunday, 2:00 p.m. messages: "The MCC Mission," Ray Kaufman; "His Supreme Commander," Jacob J. Enz.

8:00 p.m. messages: "Witnessing Through Service," Ray Kaufman; "His Weapons and Marching Orders," Jacob J. Enz.

Monday: chapel service (9:30-10:00): Ray Kaufman; afternoon (3:15) discussion period: "Peace and Draft Concerns"; evening (7:30): Young People's service in charge of the Peace Club; Ray Kaufman, speaker.

SCHOOL MAKES VALUABLE CONTRIBUTION

Brother Henry H. Epp, recently returned from South America, has assumed pastoral duties in the Waterloo-Kitchener United Mennonite Church until September of 1957, when he will attend Mennonite Biblical Seminary in Chicago.

He writes of his experience at Montevideo Seminary this past year:

"This last year in Montevideo was a happy one. We always wanted to learn more about this work in the Lord's Kingdom. We see a great future for the Montevideo Seminary. South America is awakening. This school is destined to bring an evangelical spirit into the churches and mission work of South America. God bless this newly started work."

MCC news & notes

REFUGEES CELEBRATE NEW YEAR

Groups of Hungarian refugees living in MCC sponsored centers in Austria try to make this an experience of "family living" as much as possible.

Some have responsibilities about the home, such as helping with cooking or cleaning. They occupy themselves with games, sewing and other activities. They like to sing—hymns, folk songs, gypsy songs, and popular songs.

Most of the refugees at the MCC homes have at least one other member of their family with them, but the remainder of the family is still in Hungary. They remain at the refugee center until they can be processed for immigration to another country.

One worker commented, "These Hungarians seem to feel a responsibility for each other. It is amazing how a large group of different people become like a big happy family, many of whom had little in common except their home town and their flight experience."

New Year's Eve was not an easy celebration for them, but they refused to sit around and pity themselves. One refugee said, "If we don't laugh, we'll cry, so I guess we'd better laugh!"

At midnight they tuned in radio Budapest and became more somber. When the bells began to ring from Budapest they all stood, turned out the lights, sang their national anthem, then turned the lights back on and wished each other a happy new year — not knowing where nor how their new year would be spent.

Financial contributions to help these Hungarian refugees are being received by MCC through conference offices. The extent of spiritual and temporal care which Mennonite Christians give the Hungarians in Austria is dependent on the amount of financial contributions. You may send your contribution to Board of Christian Service, 722 Main, Newton, Kansas.

SAME SCHOOL, DIFFERENT BUILDING

Classes are in progress at the European Mennonite Bible School at its new location at Arisdorf, Switzerland, near Basel where it was formerly located. The present building was formerly used as a children's home.

Luke S. Martin (New Holland, Pa.), who completed service with Pax Germany and is now attending the school, reports that the student body is international — Germany and Alsace, Switzerland, France, Netherlands and the United States. There is a total enrollment of 45 students.

Martin said many students are from farms and find it more convenient to attend school during the winter. Four former vocational trainees who spent a year in the United States are enrolled. One student lived in Russia until a year ago, he said.

Students attend a devotional service daily at 8:30 a.m., and go to classes at 9:10 a.m. Classes are in session six hours a day and 30 hours a week. Saturdays are cleaning days, he said. On Sundays they attend the two Mennonite churches in Basel which have services on alternate Sundays.

THE AMBULATORY APPROACH

Only a small number of the Hansen's disease sufferers in southern Paraguay are treated at the Mennonite clinic on the compound at Barrio Grande. Most of the patients are treated in their own homes. This is known as the ambulatory approach. Patients are encouraged, however, to visit the clinic occasionally where more thorough tests can be made.

The Barrio Grande work among sufferers of Hansen's disease is a project of medical and spiritual ministry being carried out chiefly by Paraguay Mennonites. Director of the project is Dr. John R. Schmidt (Newton, Kan.), who is in the United States at the present time. Dr. Joachim Walter, a German-born resident of Paraguay, is responsible for the medical program in Dr. Schmidt's absence.

A total of 278 patients received medical assistance from the Barrio Grande staff in November.

Dr. Walter writes, "With the growing number of patients, more contacts can be examined at each visit. On one visit to Caaguazu I found a four-year-old girl with a small macular lesion (flat patch) on her back. The father is an open case and her mother developed some so-called incharacteristic lesions during the past year.

"The disadvantage in the ambulatory way of treatment for Hansen's disease is that we have no means of separation for healthy individuals from infective cases. But only a few patients are prepared to impose on themselves some kind of local separation from their families."

Thus the ambulatory method is the best way to treat the greatest number of cases. Many Paraguayans still look upon sufferers of Hansen's disease as being social outcasts.

Most members of the staff at Barrio Grande are Voluntary Service workers from Mennonite settlements who serve from three months to a year. A new cook, Dr. Walter reports, is a cured Hansen's disease patient who volunteered to work at the compound as an expression of her thanks for treatment.

NEW MATRON

Orpha Zimmerly of Orrville, Ohio, is the new matron at the community center at Kaiserslautern, Germany. The new building at Kaiserslautern houses offices of European Pax Services and Mennonite Voluntary Service. It also serves as a meeting place for the Mennonite congregation and for a community youth program.

Miss Zimmerly is a former public school teacher at West Liberty, Ohio, and former dean of women at Hesston (Kan.) College.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

WORK WANTED

Elderly Couple—60 years old, in reasonably good health, looking for job as housekeeper and caretaker of home. Would consider light carpentry or other work also. Prefer to remain in the Midwestern area. Contact: Mutual Aid. (No P 143)

BUSINESS OPPORTUNITIES

Farm Available — 320 acre farm near Madrid, Nebraska, available for purchase and possession on March 1. Has pasture and 70 acres wheat; crops on one third share included. Contact: Mutual Aid. (No P 142)

JOB OPENING

Secretarial Position—There is an opening for a woman, preferably with secretarial experience, to serve as secretary for two years or more in the General Conference Central Offices at Newton. Ask for an application blank from Walter D. Unrau, 720 Main Street, Newton, Kansas. (No P 144)

Into the Beyond

Anna (Dalke) Lehrman, a member of the Emmanuel Church near Pratum, Oregon, was born August 19, 1892, and died December 26, 1956.

Henry B. Buller, of Tulsa, Oklahoma, and member of New Hopedale Church, Meno, Oklahoma, was born May 20, 1882, and died December 8, 1956.

Jacob H Unruh, Mennonite Home for the Aged at Frederick, Pa., died Dec. 30, 1956, at the age of slightly over 92 years. There are nine surviving children; four of his sons are ministers.

Jottings

CANTATA GIVEN AT HOSPITAL

—Bergtal Church, Pawnee Rock, Kan.: Through the spiritual and material blessings of 1956 we find hope and courage and warmth of spirit and love that enable us to turn with confidence to the unknown future of the new year. We praise God in advance for what He will do for us. The newly elected church officers have begun their services, realizing God goes on before just as He has the year now completed. The mixed choir presented the Christmas cantata at the Larned State Hospital on Dec. 21. The Sunday school program was given Christmas Eve; the offering was for Korean relief. Loren Deckert showed pictures and told of Pax work in Europe at the Christian Endeavor program Jan. 13. The mixed choir elected officers at their social Jan. 16. Sponsoring a first aid class was discussed and voted on at the recent Men's Fellowship meeting.—Mrs. John Dirks, Corr.

B. H. JANZEN NEW PASTOR

—First Church, Madrid, Neb.: B. H. Janzen, who with Mrs. Janzen served in Mexico the past six and a half years, is our new pastor as of Sept., 1956. Former pastor Norman Dalke was married Dec. 30 to Mildred Baird in Okla. The Catechism class met for the first meeting Jan. 13 with Pastor Janzen in charge. Installation of 1957 church officers was also held. Mrs. B. H. Janzen is to lead Bible studies at our Mission Society meetings this year. We met Jan. 3 at the Ray Schroeder home. Mr. and Mrs. Herman Regier are the parents of a son, Larry Lynn, born Jan. 7. Mr. and Mrs. Harold Duerksen are the parents of a daughter, Gwendolyn Faye, born Jan. 9. Herman Regier and Mrs. Duerksen are brother and sister.—Corr.

ANNUAL REPORT

—First Church, Reedley, Calif.: New Year's Day our pastor spoke on Ps. 71:16, "I will go in the strength of the Lord." He brought out three points on the source of our strength: the Bible, prayer, and the fellowship of believers. A sound projector has been purchased for the church. At our annual meeting Earl Eymann was chosen chairman; Elmer Schmidt, sec.; Alvin Friesen, treas. The present membership stands at 593. Children born in 1956: 19. The proposed budget for 1957 is $14,719. The total receipts for the year, $50,000. The Sunday school had a high enrollment of 407 during the past year. The highest number of visitors on any Sunday was 35, and the lowest, 10. The reports given were very satisfactory and showed an increase in all departments. The pastor started a catechism class Jan. 7. The following engagements have been announced: Gilbert Franz and Margaret Kroeker; Erwin Berg and Sondra Schubert. David C. Neufeld passed away Dec. 29; funeral services were conducted Jan. 2 by Aaron Epp.—J. P. Glanzer, Corr.

THOMAS SAGER DEATH

—First Church, Caldwell, Idaho: The Women's Missionary Society had their Dec. meeting at the home of Mrs. Menno Kliewer. Election of officers: pres., Mrs. Norman Schmidt; v.-pres., Mrs. Christ Dick; sec.-treas., Mrs. Leonard Schmidt. A Christmas program was given and refreshments served. Eldean H. Penner and Mary Ann Wall of Reedley were married Dec. 28 at the Reedley Brethren Church. A reception was held in our church the afternoon of Jan. 7 by the Penner family for the bride and groom. They will make their home at Boise, Idaho. Our pastor, Norman Schmidts, have moved; their new address is 604 Dewey Ave., Nampa, Idaho. Thomas Sager, a member of our church, entered into his rest Dec. 21 at the age of 76. We had our Christmas program at the church Christmas Eve with a full house. A play, "Come to the Stable," was presented. It was very good. The church presented Pastor and Mrs. Schmidt with a blanket for a gift; treats were also given. The young people went caroling. We had our annual church business meeting Dec. 10. Menno Kliewer was elected S. S. Supt. After serving faithfully as deacon from the beginning of our church without missing any meetings, Sam Ulrich asked not to be re-elected, and Leonard Schmidt was elvected to fill this office.—Mrs. S. D. Ulrich, Corr.

ANNUAL MISSION FESTIVAL

—Buhler Church, Buhler, Kan.: Dec. 2 we had our annual Mission Festival. It was our privilege to have Mr. and Mrs. Samuel Stephen of India with us. An inspirational watch night service and social was observed at the end of the year by the young people of the church. Rosa Kim has left for a tour of Mennonite churches under the auspices of the MCC. Her tour will take her to western Kansas, Colorado, Idaho, and the Pacific Coast. Nine members of our church have gone to their eternal reward during the year 1956. The last one to pass away was our deacon, P. R. Gaeddert.—Mrs. H. B. Buller, Corr.

SCHMIDT PRESENTS LEPER WORK

—Grace Church, Enid, Okla.: Dec. 16 the Oklahoma Bible Academy Choir gave a musical program in the evening under the direction of Elroy Ratzlaff. Our Christmas program was given Dec. 24 with great response. Dec. 30 we had our installation for all the new officers who took office Jan. 6. Jan. 6 John R. Schmidt from Paraguay, S. A., showed pictures during our morning service. We all received a blessing from the message, and we were given a better understanding of the leprosy work in Paraguay.—Corr.

MESSAGE ON "THE COMMON CHRISTIAN"

—Friedensfeld Church, Turpin, Okla.: Christmas Eve we had our Christmas program. We had a full house. After the program the young people went caroling in two groups. New Year's Day we had our annual church meeting. There were new officers elected and others re-elected. Jan. 13 there was a short installation service for those elected. The first Sun. in Jan. we had our C. E. program. The word for junior roll-call was "beginning." Jan. 6 pastor Levi Koehn gave an interesting message on one disciple, "Andrew, the Common Christian."—Mrs. Chester Windsor, Corr.

S. T. MOYER SPEAKS

—Ebenezer Church, Bluffton, Ohio: Speakers at our WMS for the last quarter included Hannah Bracy, Mrs. J. J. Plenert, and Stanley Corello, missionary to Haiti. While our pastor, W. J. Flickinger, was on vacation, Edmund Leech, Wallace Geiger, and Donavin Diller filled the pulpit. Weddings: Rhoda Amstutz and Lloyd Wehrly; Viola Welty and Herbert Peters; Annabelle Stover and Don Plett; Mary Jo Rosebloom and William Riethmair. Births included Gloria Elaine to Mr. and Mrs. Victor Bucher; Brett William to Mr. and Mrs. Robert Stratton; Ruth Ellen to Mr. and Mrs. Julius Bixel; twins, David and Michael, to Mr. and Mrs. Joseph Neeper; Rodney Lee to Mr. and Mrs. Weldon Geiger. Mr. and Mrs. David Niswander celebrated their golden wedding anniversary the first part of the year. Dec. 2 Anita Amstutz played an organ solo, "A Mighty Fortress Is Our God," in honor of the golden wedding anniversary of her grandparents, Mr. and Mrs. Edwin Luginbuhl, and the silver wedding anniversary of her parents, Mr. and Mrs. Francis Amstutz. The same morning S. T. Moyer gave the message. Dec. 23 the choirs of the church presented a musical program. The children presented "The Characters of Christmas Meet Christ" on Christmas Eve.—Mrs. Allen Grismore, Corr.

SIX JOIN CHURCH

—Swiss Church, Alsen, N. D.: Our Sunday school Christmas program was held Christmas Eve. On Christmas Day our pastor spoke on Isa. 9:6. We had the privilege of having six people join our church, Sun., Dec. 30. They were Pastor and Mrs. Leonard Harder, Lloyd Harder, Pauline Harder, and Mr. and Mrs. William Unruh. May the Lord bless them as they take part in the Lord's work. Watch night services were held New Year's Eve. Fellowship and lunch followed, and at 10:30 we had a program which took us into the New Year. May all our desires be to live a more consistent life for our Lord in the coming year.—Corr.

SERIES ON "THE CHURCH"

—First Church of Christian, Moundridge, Kan.: Guest speakers at morning services were Verney Unruh and Carl Lehman. Union Thanksgiving services were held at West Zion Church. The Christmas Eve program was given by the elementary S. S. The children had a cap tree as a special relief project. The choir gave its program Dec. 23 during the morning worship hour. Robert Goering gave an illustrated lecture on Mexico, and Gideon Yoder on Palestine at recent adult group meetings. Memorial services were held for Edward Stucky and John E. Stucky during Dec. Union services were held at Christmas and New Year's, also a watch night service for the young people. The Jan. offering of the elementary S. S. will be used for library books. The Ladies' Mission Groups have met regularly. A series of sermons on "The Church" is being given by pastor Miller for Jan. The Men's Fellowship met at the parsonage for an evening of fellowship and recreation. Relief canning was done Jan. 21-25. A special offering for this project will be taken. The Christmas Eve offering was for Hungarian refugees.—Corr.

THREEFOLD DEDICATION

—North Star Church, Drake, Sask.: Sun., Dec. 23, was a memorable day in the

(Continued on next page)

JOTTINGS

(Continued from page 79)

history of our church, in that a threefold dedication service was performed by our elder Paul Schroeder: First, the organ, which has been donated by the Ewert family in memory of their parents, Mr. and Mrs. Ed. F. Ewert; secondly, the amplifiers, which are a gift from Dr. D. Bartel of Dallas, Oregon; finally, the new choir gowns. May the dedication of these three help to make our worship service more meaningful and, above all, more dedicated to our Lord and Saviour.—Mrs. Milton Ewert, Corr.

CHOIR GIVES CANTATA

—Spring Valley Church, Newport, Wash.: Thanksgiving services were in charge of the Mission Society; Brother Sam Solam of Spokane was the speaker. Then a dinner was served in the church basement, and the annual Mission Sale was held in the evening. The proceeds were divided between Board of Christian Service, and Home and Foreign Missions. On Nov. 26 Brother Erwin Wedel of Mississippi was a guest speaker. The choir presented the cantata, "The Great Light," on Dec. 16. The annual S. S. Christmas program was given on Dec. 24. On Christmas morning three young people were baptized and received into the church. They were Mrs. Don Hiebert, Mrs. Rudolph Hiebert, and Wayne Wood. An offering was taken for Hungarian Relief. On Dec. 28 the English adult class had a get-together in the church basement. Brother McNess was a guest and spoke on "What we would do with our life in the new year." His talk was much enjoyed. The annual meeting of the congregation was held on Jan. 1. Most of the officers were re-elected for another year. A watch night service was held; the ladies served refreshments, and the time was spent in prayer and in discussing the work of the church and the Conference. —Mrs. Henry D. Hiebert, Corr.

COMBINED MUSIC PROGRAM

—Lorraine Avenue Church, Wichita, Kan.: Dec. 9 at the evening service our Men's Brotherhood presented Bob Dunn of the Police Department. He showed pictures and led a discussion on safety. Dec. 12 Mrs. Samuel Stephen from India, student at Wichita, led devotions for our Weekday Church School Christmas service for our children. A Christmas film and carols added to a worshipful service for the children. The Young Adult Sunday School class went Christmas caroling on Dec. 14. The adult choir caroled on Dec. 26. At the morning service on Dec. 23 our Treble Clef, Youth, and Adult choirs presented an impressive Christmas musical program. On this same evening our youth and some of the intermediates presented an impressive Christmas drama entitled, "Healing in Its Wings." Dec. 24 the Elementary Sunday School Department gave the Christmas story, centering the theme, "All Ye Faithful Everywhere." Many of the carols used by the children were taken from the new Mennonite Youth Hymnary. Dec. 30 was child consecration, and holy communion during the morning worship service. Dec. 31 was New Year's Eve watch night fellowship and worship service. Young and old gathered for recreation and refreshments, followed by films and quiet meditations led by Pastor G. S. Stoneback. As the year drew to a close many prayers of thanksgiving were offered by those present.—Mrs. John H. Gaeddert, Corr.

BUILDING PLANS

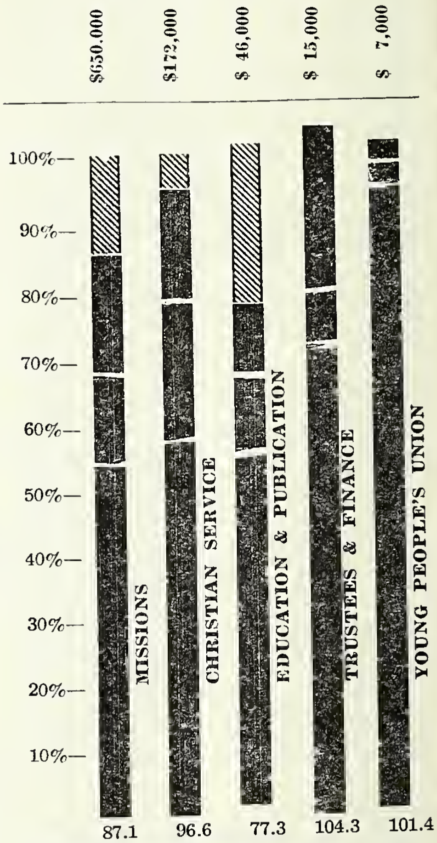
—First Church, Wadsworth, Ohio: Reports at the annual business meeting on Jan. 7 showed the year 1956 to be one of unusual interest and progress. Building plans, which began in January with a general exploratory committee, have now reached the hiring of Donald C. F. Miller, church architect, to study and bring a recommendation on our three alternatives: to build an addition to the present church, to build a new unit on the present site, or to move to a new location. A committee of five—Jay Brennemen, Myron Friedt, John Hostetler, A. H. Mast, and Sanford Rohrer—will now assume building responsibility, each serving as a liason man with subcommittees on the Sunday school, sanctuary, publicity, and finances. Highlights of the year include the Stewardship Campaign in July, when over $77,000 was raised under the direction of Brother Robert W. Hartzler; the National Teaching Mission in February, led in our congregation by Elmer Ediger; the spring Bible study meetings; and the Missions Conference held the first weekend in November. Church membership at present stands at 262. Russell Hart was elected deacon and Leonard Beery, trustee, for four-year terms; and Elton Beery was secured as our trustee for the Memorial Home at Bluffton.—Corr.

EXPANSION PROGRESS

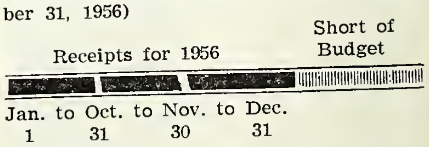
—Deep Run Church, Bedminster, Pa.: Pictures of Germany were shown by Lloyd Ott at our Senior C. E. Dec. meeting, and slides featuring the Mennonite Disaster work in the Delaware River Valley by Norman Good for January. The expansion for our building program is progressing nicely; a brief service was held after the morning worship service Dec. 23, when a Date Stone was placed. Brick has been laid up to second floor level. Christmas caroling was sponsored by the Youth Fellowship. The Women's Missionary Christmas program was centered around the Christmas carols and their origin, and a White Gift offering and articles to be used in Sunday school work were given for the Huntingdon Valley Mennonite Church. The Bluffton College Women's Gospel group presented a sacred program for us; two of this team are our own members: Shirley Moyer and Nancy Wismer. The college and seminary students home for Christmas vacation have returned to their studies. Earl Wismer arrived home after two years in the armed service. The Winter Study class, held weekly, began Jan. 2; the subject is "Church History." On Sunday, Jan. 13, Pastor Boyer began a series of sermons entitled, "Great Encounters With Christ"; others in the series will be "Jesus and Two Sisters," "Jesus and Nicodemus," "Jesus and Thomas," and "Jesus and Paul."—Corr.

Conference Stewardship

December 31, 1956



(Percentage of budgets met as of December 31, 1956)



RELIGION AND POLITICS

"The best Christian thought has never been willing to exclude any area of life from the formulations of theology. Augustine, Aquinas, Luther and Calvin all related the demands of the Christian faith to both the theory and practice of politics. If what they have to say on these subjects seems remote from what we know as politics today, this reflects the changes in the political process even more than any change in the relevance of theology."

—William Muehl, Politics for Christians, Association Press.

MENNONITE BIBLICAL SEMINARY LIBRARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Milton Harder

Heritage
John F. Schmidt

The Mennonite Church in Indonesia
Suhadi Djojodihardjo

Menno Simons Visited Our Home
Leo Driedger

Volume 72 Number 6 February 5, 1957

In This Issue

ARTICLES:

Menno Simons Visited Our Home
By Leo Driedger 84
The Mennonite Church In Indonesia
By Suhadi Djojodihardjo 85
High-lights From the MCC Annual Meeting 86
Our Vines Have Tender Grapes
By Lillian Hitt 88
Heritage
By John F. Schmidt 89

DEPARTMENTS:

Editorials 83
Bookmarks 87
Flashes of Thought 87

MENNONITE YOUTH:

Handicapped Children Ask for Help 90
The Three Little Hicks
By Maynard Shelly 91
Our Schools 93
MCC News Notes 94
Jottings 95

Of Things To Come

Feb. 10—Race Relations Sunday
March 8—World Day of Prayer
March 10—Conference Sunday
April 21—Easter Sunday
April 29—Council of Committees, Western District Conference
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.
Oct. 19-22—Western District Conf.

INSIGHT THROUGH MUSIC

"Music can become a bridge from person to person, group to group, culture to culture. From love of one's own country and appreciation of its greatness inspired by the singing of patriotic songs, a group moves on to sing the songs of other peoples and lands. Such sharing in the music of other countries eventually brings greater understanding and appreciation across racial and international lines."

"Folk music represents the heart beat of a people and their culture. These lovely wild flowers of song are handed down from generation to generation. By singing their songs we come to know people better no matter how much they may differ from us."

—Helen and Larry Eisenberg, How to Lead Group Singing, Association Press.

Canadian Council Meets

The Conference of Mennonites of Canada established a central treasury office during their annual meeting of the Council of Boards in Winnipeg. The treasury office will be opened in February and will be located at the Canadian Mennonite Bible College.

Victor Schroeder has been appointed treasurer on a part time basis until a full time man is appointed at the sessions of the Canadian Conference in late June.

This Council meeting was the first since the conference was reorganized last year. A total budget of $61,000 for the year of 1957 was accepted.

FILM ON NONVIOLENCE

Most people would readily agree that the way of nonviolence is admirable in theory, but how does it actually work out in practice? Andre Trocme, French Christian pacifist, has had firsthand experience with nonviolent resistance and has traveled widely among others who have chosen this way. In the film, "The Way of Nonviolence," Dr. Trocme tells three true stories of ways in which Christians in Germany, France, and North Africa met the possibility of force with a Christian alternative. The black and white 16mm. film runs for 14 minutes, and can be rented for showing from the AUDIO VISUAL LIBRARY, Mennonite Publication Office, 720 Main Street, Newton, Kan.

FAITH AND LIFE SERIES

This week Gerhard Peters speaks on the Faith and Life Radio Series. Next week, Feb. 11-16, Harris Waltner will bring the daily messages. Other speakers in 1957 included L. R. Amstutz, Philip A. Wedel, Leland Harder, and Peter J. Dyck.

Faith and Life is heard on radio station KJRG, Newton, Kan., at 6:45 a.m. and 12:15 p.m., Monday through Saturday.

PAX WORK WITNESSES TO PEACE IN GERMANY

Bechterdissen, Germany — The mayor of this town speaking at a memorial ceremony denounced rearmament of West Germany and reminded his audience of the futility of war. He mentioned the work of Pax Services as an example of what can be done without war.

PEACE FELLOWSHIP MEETINGS SCHEDULED

The Western District Peace and Service Committee has launched a program of peace fellowship meetings. In December representatives of two churches from Kansas met with representatives of two churches in Oklahoma at Deer Creek to discuss what local churches are doing for peace education, what the conference is doing, and the problems and possibilities in peace education.

On the basis of the Deer Creek experience, it is planned to have a similar peace fellowship of ministers and peace and service representatives, bringing together some of the western Kansas and central Kansas churches for discussion of local needs and possibilities.

STEPHEN TAKING ADDITIONAL STUDY

Brother Samuel Stephen, principal of the Jansen Memorial School in Jagdeeshpur, India, who is now taking additional study at Wichita University, will enter graduate school following the present semester. The Board of Missions has granted him extra time to finish his work in January of 1958, at which time he will return to his mission work in India.

NEW FORMOSA MATERIAL

There are now available two new audio visual materials by Glen Graber. One is a set of 85 color slides with script: 45S, Formosa: Island of Need. The other—46F, Formosa—is a 16mm. silent color film, about 35 min., also with script.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

PRESERVE THE HERITAGE

The article in this issue telling of discoveries from our past heritage points up the fact that much in heritage and tradition is worth preserving. It is not enough to say, "Let the past be past." We are rooted too deeply in our heritage to cut all moorings and live only in the present and the future. There is great truth in the inscription mentioned, as found in the National Archives Building: "The heritage of the past is the seed that brings forth the harvest of the future."

Such good seed should be preserved and planted into lives and hearts. The "Faith of our Fathers" should not be considered lightly. It was often maintained at tremendous cost and has in it eternal worth. Contrary to a popular idea, the fact that an idea or an ideal is old does not necessarily mean that it is, therefore, so out of date that it should be disregarded. The sun is old, but tremendously up to date.

No doubt there are many "old settler stories" and experiences stored in the minds of our older generation which could be of great value to our generation and the future—stories which recount the actual working out of some of the precious heritage of the past. Many such experiences and illustrations may be permanently lost unless gathered up and preserved now. A few more years will be too late for many of them.

REST AND PEACE

Peace of mind, relaxation, rest—these are all terms much before the public today. There seems to be a mad scramble to find peace, a tense search for relaxation, a strenuous effort to find rest. Books claiming to show the proper method to find such states of mind are among the best sellers. Some have helpful suggestions or contain grains of truth, but may miss the point entirely by suggesting that such results can be achieved wholly by one's own determination and will.

Why so hesitant to accept the simple formula of Jesus: "Come unto *Me* all ye that labor and are heavy laden, and I will give you rest." Why not accept our Lord's gracious invitation rather than continue a frantic effort to go it alone, which but frustrates us the more. Where He becomes the supreme desire of our hearts, rest and peace follow as natural by-products.

This does not mean that there will be no more difficulties, problems, or adverse circumstances. Jesus himself was not freed from the cross even though He found perfect rest in the Father. Perhaps we desire too much the peace of a pleasant Garden of Eden instead of the peace of a Gethsemane which accepts the will of God and is assured of His presence in facing it.

There is no substitute for finding peace and rest aside from the simple offer of Jesus to give it to us if we really come to Him.

THE PRESIDENT'S INAUGURAL ADDRESS

At least one large Chicago daily newspaper terms the president's inaugural address, "A Prayer of Hope," and goes on to say that "the address was essentially a prayer: for a strong and righteous America, for a world where peace, justice, and plenty reign."

Some of the statements in the address should long abide in the hearts and minds of people. Among such are the following:

"May we pursue the right—without self-righteousness; may we know unity—without conformity; may we grow in strength—without pride of self; may we with our dealings with all peoples of the earth, ever speak truth and serve justice. May the turbulence of our age yield to a true time of peace, when men and nations shall share a life that honors the dignity of each, the brotherhood of all."

JUSTICE TEMPERED WITH MERCY

Many good people are terribly hard on those who do wrong. Their own sense of justice and righteousness is aroused, and they react violently. They set standards for themselves and have little patience with those who do not come up to their ideas. But their own righteousness may become hard, unkind, and unmerciful. Their indignation over injustice and wrong in others drives out any real love they should feel for them.

There is no doubt but that God is righteous and just. But Jesus has given us a picture of God that goes beyond mere justice. It is the high note of mercy or undeserved love. All have sinned and come short, and if we think of His justice only, who could endure? But

"There's a wideness in God's mercy,
Like the wideness of the sea."

Like the father of the prodigal son He watches and waits for any sign of our desire to return to His love. His justice is tempered with infinite mercy.

A feeling of justice and righteousness can degenerate into self-righteousness if it is not balanced with mercy. In the Beatitudes, Jesus follows "Hunger and thirst after righteousness" with being "merciful." Righteousness without mercy is hard; mercy without justice is too soft. The two virtues need to form a perfect blend.

"For the love of God is broader,
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

"There should be an honest effort always to know God's will. . . . To those who are faithful in doing the will of God that is known, to them more will be revealed. It is one of God's laws."—from *Questions That Must Be Answered,* by Clarence W. Kerr.

Menno Simons Visited Our Home

(An Imaginary Interview)

Leo Driedger*

Last night Menno Simons visited our home. We were very happy to see him, for we had read much about him, and I had always wanted to ask him a lot of questions. He had much to talk about also, for he found himself somewhat confused by a variety of people, living in a completely new world from what he had been used to four hundred years ago, who called themselves by his name.

He cited one instance where he had been where most of the people who came to church drove the newest and most expensive cars. He told me that when he had tried to get a ride, no one wanted to take him along, because apparently his suit hadn't been the latest style. When he stood in the vestibule of the church, no one seemed to notice him; in fact, many of the people didn't seem to know each other. Of course he heard later, he told me, that this was a large church and that the pastor often had a hard time visiting all of his members even once a year, and if he did so it was often only a short chat of fifteen minutes where at times a prayer wasn't suitable.

Menno was furious when he heard that these people dared to call themselves followers of his movement. I tried to calm him down by saying that we were now in an industrial age where things get organized a lot more than what he was used to, and that often when such large numbers of people get together, having worked hard all week to make a living, they didn't know each other because they had their business or farm in mind, and couldn't waste a lot of time visiting. Both pastors and people are too busy to visit much. He thought this was fantastic. Here were people with new cars who could cover hundreds of miles a day, while he used to walk to visit his people, and then his parishioners liked to visit. It often happened, he said, that when he had visited a village, the people just wouldn't let him go. One woman wanted to tell him of how her son had become a Christian; while another told him of a person who had just been tortured by persecutors, and another father the day before was burned to death because of his faith.

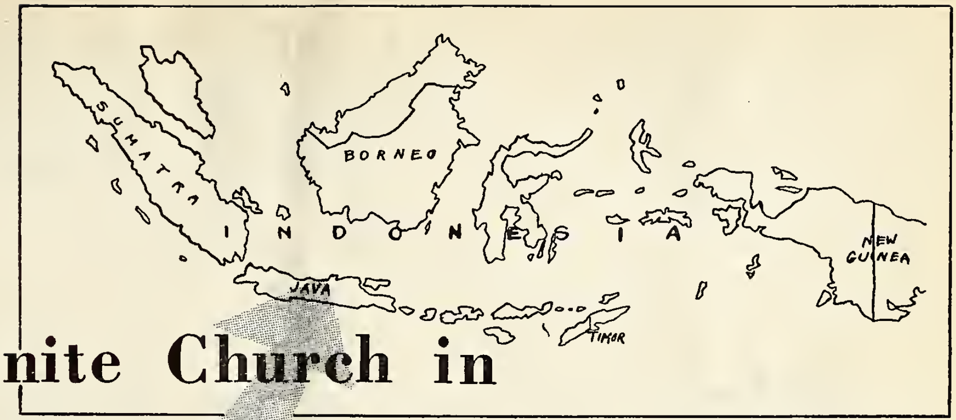
The thing he did in those cases, he said, was to gather these Christians together in a room to comfort them. Often he read the Bible and prayed with them. What he couldn't understand was that today we quarrel about such things as where the preacher should stand, whether in the center, or off to the side somewhere. Another thing that he was concerned about was that some of our pulpits are so ornamental and decorative that they surpass the images which were thrown out of some of the churches in his day, because they were "too Roman Catholic."

Well, I asked him, should we preach from behind an apple box and set it just anywhere? Some of us thought that the articles in the front of the church were symbolic of great Christian meaning. That was another thing he wanted to talk about. Most of the people in church, he said, knew little about what these things meant, other than that they were practical. In one church in which he had been, a layman wasn't allowed to stand behind the pulpit because he wasn't ordained, while in his day he had always stressed that every believer was a priest who could come before God by himself.

I suggested then that perhaps we should elect a committee to look into some of these matters. This was where one of his greatest orations took place. He told me of an instance where one of our Mennonite churches had been so organized that every visit was recorded and filed, and filling the file took longer than the visits themselves. Oh, I said, is it for the reason that you don't think records worth while that you didn't keep a history of your work during the Reformation? If you had made more records, I said, then we could now read and study the Anabaptist vision, so that we could learn from you. You want to learn from us? Menno exclaimed. Did you know that we were nonresistant? Why is it that records show that in the last world war 43 per cent of the whole General Conference of Mennonites went into armed services?

We used to exercise the ban, too, he stated, where anyone who did not serve Christ with all his heart was simply excommunicated. I said then that we believed in love and peaceful working within the church, because we might lose a lot of members if we were too strict. Besides, most people who want discipline are considered a little radical. The Sermon on the Mount is what we go by today, just as you used to in the 16th century, I said. We believe in such passages as "Take no thought for the morrow," and "Blessed are those who are persecuted for my sake," and "Ye are the salt of the world," "Everyone who is angry with his brother is liable to judgment," "If struck on the right cheek, turn the other also," "Love your enemies," "Be not hypocrites," "Lay not up for yourselves treasures on earth," "Judge not that ye be not judged," "Enter by the narrow gate," "Not everyone who says Lord, Lord, shall enter the kingdom of heaven."

***Student, Mennonite Biblical Seminary**



The Mennonite Church in INDONESIA

Suhadi Djojodihardjo

Origin

The Muria churches are located at the north coast of middle Java, one of the islands in the republic of Indonesia. They have grown out of the work of a European Mennonite mission.

Besides other communions in Indonesia, there is also a Mennonite brotherhood. The full name is "The Christian Javanese Church around the Muria Mountain." In order not to emphasize the differences with other Javanese churches we purposely do not use the adjective "Mennonite."

This brotherhood is a small Christian church whose members are scattered around the Muria mountain, living in the midst of a large nonchristian population. Ninety per cent of this Christian brotherhood is composed of small farmers. And yet this is a church of Christ which has received the same task from the Lord as the large churches of the world.

Unite With Other Churches?

Consolidation of the small Muria brotherhood with the much larger Middle Javanese Calvinistic churches was once considered. However the 1949 church Synod decided not to dissolve the church.

The Synod felt called, along with the other Christian churches, to take the responsibility of fulfilling the Lord's commandment, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (KJV).

The Past and Present

The mission previously served country people. So several Christian settlements originated with churches, schools, and hospitals in rural areas. These settlements suffered greatly during the Japanese invasion and occupation during World War II. Churches, hospitals, and schools were burned and the people persecuted until Indonesia became independent in 1949.

During past years many people—especially youth — left the villages for the cities. Christian settlements also are suffering from this loss. Thus we had to give more attention to city churches, which in the beginning were very small but are now becoming larger.

This movement to large cities has many problems. Churches had to be built. Burned village churches had to be rebuilt. Three new churches have been built and five enlarged. Three are in the process of being built and plans are under way for the construction of more new church buildings. Now and then support has been received from churches in other nations but not very much.

Schools and Hospitals

The problem of Christian education for our youth asks for great attention. Islam is taught in public schools. Therefore we need Christian schools. In addition, Christian schools are very important for mission work among youth.

At present we have Christian high schools in Pati, Margoredjo, Kudus, and Japara. Plans call for other schools to open at Kelet, Kedungpenjalin, and Bareng. A Christian teachers' training school is to be opened at Pati.

We regret that we do not have school buildings in the cities. In this regard it is clear that we have to face many deep problems. We are sincerely thankful and happy for the considerably large amount of money promised for the teachers' training school by mission organizations.

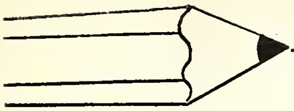
The mission formerly had hospitals as well as schools. We have finally given attention to this branch of church work. Last year we founded a committee for this purpose known as "Jajasan Kesehatan" (Foundation for the Health of the People).

This work presents many problems, but also many blessings. Even if it be in a very modest way, this small Christian church is thus trying to fulfill the assignment which the Lord has given her.

Other Mennonite Churches

It is clear that without the help of churches in other countries of

(*Continued on page* 87)



highlights from the MCC annual meeting

Foreign Program

Among the plans for the coming year presented by Orie O. Miller were these highlights in the foreign operations:

A six-months emergency program for Hungarian refugees in Austria has been set up. Workers from other parts of Europe have been transferred to Austria to help in the enlarged program. The size of the program is dependent on the amount of contributions.

The big project in Paraguay the next three to five years will be the construction of the Trans-Chaco Road, which is under way.

Other projects in Paraguay for the coming year include the continuation of the medical mission at Barrio Grande; the agricultural experiment farm at Filadelfia; development of a mental health facility; and the possibility of developing a women's program in the colonies.

The housebuilding operation for refugees in Germany by Paxmen is in its fifth year with termination of these projects slated for 1958.

Operations similar to those in 1956 are expected to continue in other parts of Germany, Switzerland, France, Netherlands, Greece, Jordan, India, Vietnam, Indonesia, Japan, Korea, Brazil, Argentina, Uruguay, and Peru.

Russian Affairs

The Committee approved the plan for future contact with Mennonites in Russia recommended by H. S. Bender and D. B. Wiens following their visit last autumn to Russia. The plan calls for continuing visits and contacts with Mennonites in Russia and the establishment of an office for Russian affairs in Europe. Close collaboration is to be maintained with the Baptist Church in Russia.

Peace Section

The Committee gave a favorable nod to a recommendation by the Peace Section to study American race relations and possibly organize a mission of goodwill, fellowship, and inquiry to persons involved in the current United States race problem.

The Peace Section will continue to have representatives in Japan and Europe after the terms of present workers are completed.

Presently there are plans for a peace conference of Brethren, Friends, and Mennonites in Europe next summer bringing together representatives of these three denominations with representatives of the Baptist Church in Russia.

Voluntary Service and 1-W

The number of long term participants in Voluntary Service is expected to increase from this point. The Voluntary Service concept is also being developed in other sectors of the Mennonite brotherhood.

There are approximately 1500 Mennonite and Brethren in Christ 1-Ws in alternative service at the present time. This number is expected to continue. A steadily increasing number of 1-Ws are choosing church related positions.

Field Reports

One session of the annual MCC meeting was devoted to informative messages from a number of fields of MCC operations presented by workers recently returned.

Robert Unruh of Bloomfield, Mont., expressed three aspirations for the agricultural experiment station in the Chaco of Paraguay: (1) development of better farm machinery; (2) extension work in home economics; (3) an educational program on improving the use of soil.

C. L. Graber of Goshen, Ind., former MCC director in Paraguay, expressed enthusiasm for the Paraguay Trans-Chaco roadway from Asuncion to Filadelfia in the Chaco. He believes Chaco Mennonites will benefit greatly from this ambitious project sponsored by the colonists, MCC, and the governments of Paraguay and the United States.

Dr. John R. Schmidt of Newton, Kan., described the needs and opportunities of challenging Christian service among victims of Hansen's disease at Barrio Grande, Paraguay, where Mennonites have a growing project of ambulatory medical service.

D. C. Kauffman of Goshen, Ind., former MCC director in Europe, presented an outlook and review of the European program. H. S. Bender of Goshen, Ind., summarized the visit to Russia.

The challenge of Southeast Asia was presented by Robert Miller of Akron, Pa. He said this area of the world offers great challenge for Christians to serve in many ways to develop the Church.

The Executive Committee

Members of the executive committee at the meeting were C. N. Hostetter, Jr., of Grantham, Pa., Brethren in Christ; H. A. Fast of North Newton, Kan., General Conference; Orie O. Miller of Akron, Pa., secretary-treasurer; H. S. Bender of Goshen, Ind., assistant secretary; William T. Snyder of Akron, Pa., associate executive secretary; Waldo Hiebert of Hillsboro, Kan., Mennonite Brethren. They were reelected for the coming year.

Year-end reports of each section of MCC were presented by section directors from the Akron offices.

INDONESIAN CHURCH

(*Continued from page* 85)

the world this assignment would be too big for this small synod. Aid has been given in the form of workers who have a very important share in our work. Our small brotherhood has to grow into a vital church and therefore needs leadership and education.

Their work is to serve the Christian churches in education and guidance. They write handbooks and other literature for Sunday schools and Bible classes, organize courses, preach, and do other work. Their further help, leadership, and work is very important to our future.

Christ, Our Life and Future

Evangelization is still in need of profound attention. Indonesia is in great turmoil. Many lost their hold (war and revolution have shaken tradition and religion). Jesus Christ is the answer!

He yields not nor wavers. Are we, the small brotherhood, able to interpret Jesus Christ to Indonesians so that they may learn to love Him? This is the task and the future of our brotherhood.

The Mennonite mission started to bring the gospel of Christ here. This task has not come to an end. It really has only begun. The Javanese brotherhood around Muria mountain will have to be mobilized for this task.

The people of the Muria churches themselves have to put the hand to the plow, but they still need education and guidance. While learning and working, the Muria brotherhood will form the future.

Contrast

Beware, my soul,
lest you be unaware
how much that isn't fair
there is when you compare
your lot with theirs!

Declare, my soul,
how little you do share
of your abundant fare
with him who's in despair—
you millionaire!

In prayer, my soul,
let burn the hungry stare
of brothers over there—
in humble contrite air
pray God forbear!

—Norman A. Wingert

Bookmarks

TODAY'S IDOLS

MODERN RIVALS TO CHRISTIAN FAITH, by Cornelius Loew, 95 *pages, The Westminster Press,* $1.00.

The Layman's Theological Library in twelve volumes will attempt to cover the main areas of Christian faith and practice. Dr. Loew in this volume introduces the series as a whole by examining various rivals to Christian faith and indicates many of the ingredients of an authentic faith which must replace these rivals.

Have you ever stopped to ask yourself whether you really are a Christian? What criteria do you use to answer this question? The person's real religion is in the commitment that actually shapes the pattern of his day to day living. "Where your treasure is, there will your heart be also" (Matt. 6:21).

Loew points out the inconsistencies of many who have adhered to the Christian faith through lip service. It is easy to say, "My Jesus, I love Thee," but do nothing in the daily routine of life that would verify it. Do you worship idols? What about your beliefs in "science," "democracy," "patriotism"?

Has the success of science offered a new religion in place of Christianity? Are we also ready to say, "nothing can be believed unless it can be proved scientifically?"

Reinhold Niebuhr said, "If one may judge by the various commencement utterances . . . Americans have only one religion: devotion to democracy." Do we worship a God relater to democracy or as defined by democracy?

Which is greater—to be an American or to be a Christian? Difficult though it may be, Christians must become sensitive to the fact that Americanism and Christianity are not facets of the same truth.

The understanding of our loyalty to God is sharpened by reading this book.

—Aaron J. Epp

Flashes of Thought

Reaching Upward

Walter Gering

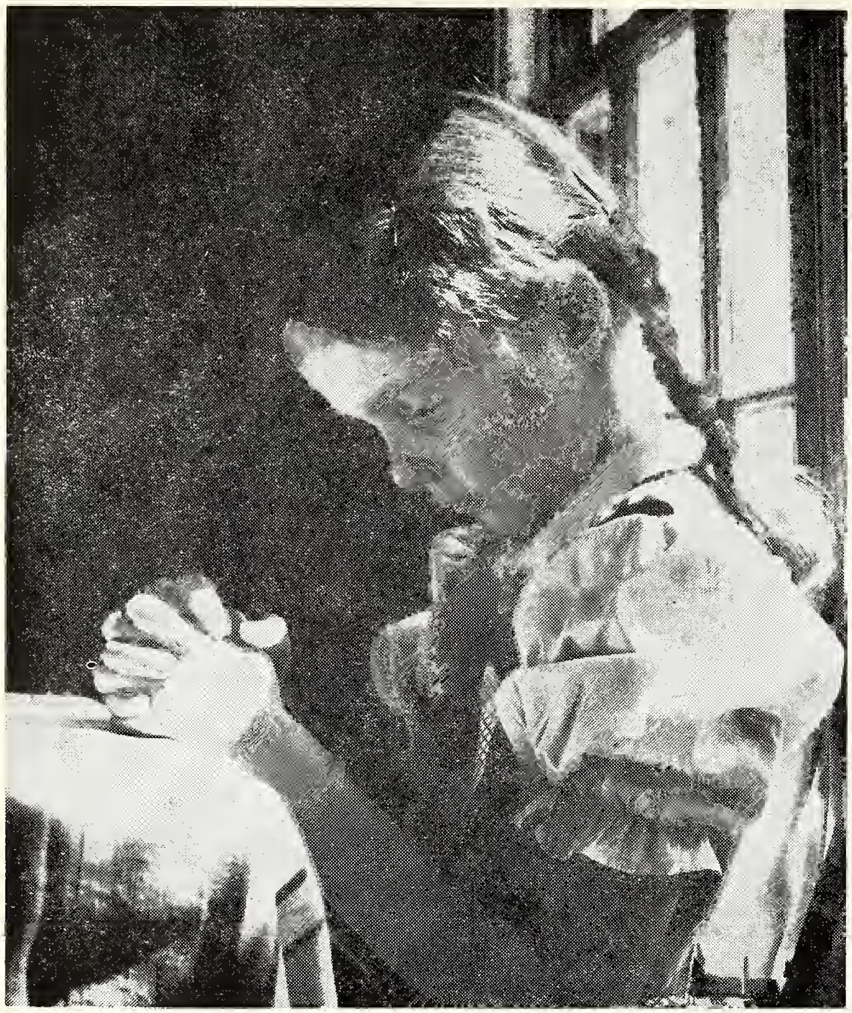
It was just a short bulletin appearing in the paper announcing the fact that the body was to lie in state for two days, allowing the countless friends of the master to view once again the body of one whom they had respected.

Thousands had been thrilled as the baton of this conductor had led the world's greatest musicians in their interpretation of the classics. Now, after a long, busy career, the baton had been laid aside; silence reigned. In the quietness of sleep he had slipped away.

Only a brief news item of one whom I had never seen nor known except by recordings of some of his master works. Yet my mind could not help but go back to the key of his success as revealed in his last years. His music had stirred the multitude; yet behind that life was a spirit which would not be denied down to the end of life's journey.

It was the birthday of Arturo Toscanini; his eighty-fifth anniversary. All week long he had been rehearsing with his orchestra; at nine in the forenoon and from two-thirty to seven in the evening. The day after his birthday he revealed that it was fifty years since he had first conducted Beethoven's Ninth Symphony; fifty years in which he had given himself to the task of mastering this work from the hand of Beethoven. To a newspaper reporter he said: "Fifty years, and I am still far from getting it."

I could not help but think once again of the words of the greatest of all the apostles. For years he had walked with the Son of God as his Lord and Companion. Perhaps no one had ever reached the heights of spiritual experience as did Paul of Tarsus. Yet his spirit is revealed in the words written to the Philippians: "One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." A deep sense of humility at the vast, unreached heights yet ahead in the realm of the Spirit drove him onward to seek new experiences with the Lord. **"Lord, plant my feet on higher ground."**



Our Vines Have Tender Grapes

Lillian Hitt

We are a family of four. Dad and I, David our fourteen-year-old, and Susan who is ten. Fortunately we have a rich heritage. We, as parents, had the priceless possession of Christian parents before us. We grew up in the church, and attended Sunday school so early in life that we scarcely remember attending any public gathering prior to that.

My recollection as a little girl of the church service was that sometimes it seemed to go on and on. But I always brought a handkerchief and with it I discovered that I could have a world all my own. By folding and refolding it, the hankie became a papoose, a cradle, and so forth. And so in those tender years, only the Sunday school really meant something to me. The story of the ten virgins, told by an artist who with blackboard and chalk depicted the story, shall be one that I shall carry forever in my memory. And I was a very tiny tot sitting on a little red chair that Sunday afternoon.

So without the Sunday school in those early formative years and the compulsory verse memorizing, I might not be enjoying today the deeper things of God . . . how important to have the right Sunday school teachers to tell the story graphically and in the power of the Spirit so that it will be retained in the pliable hearts and minds of these little ones.

And how important it is for us as parents to see that our children are taken to this school to learn lessons that will be lost forever if the opportunity is not grabbed up at this precise moment.

We have done this. And have rejoiced to see the results — in some measure — in the spiritual development of our children.

But once a week Sunday school, as good as it is, is not enough to build them up in the nurture and admonition of the Lord. We have found that a family altar at home each day can be the tie binding Sunday to Sunday.

We have set aside a few moments after dinner each evening for our family devotions. They are not long nor complicated. But we read the Word and have printed notes to assist us. And incidentally these notes are leveled not to the adult, but rather to the child. We consider this paramount. Sometimes we might discuss or answer questions in connection with what we have read.

And then we pray. Sometimes it is the parents. Sometimes just the children. Sometimes we *all* pray. If we do, they are short but to the point. They involve the family interests, school interests, neighborhood interests, church interests, plans for a trip, that examination tomorrow, a safe journey, the missionaries we know personally, and all that is important to us.

In it all, we don't forget to thank Him. For when we pray together like this, we have seen many prayers answered. How this increases our faith as well as the faith of our children! And little by little, we see some progress being made.

Recently we had to go out for dinner and the evening, thus leaving the children a little while. When we returned, they told us that they had had their own devotions—one reading and the other praying.

Our hearts were strangely warmed — and I brushed away a tear!

—National Sunday School Assn.

"For our vines have tender grapes."
The Song of Solomon, 2:15.

"Thou hast given me the heritage of those that fear Thy name," Psalm 61:5.

HERITAGE

John F. Schmidt*

Noble Prentis was one of Kansas' outstanding writers and journalists of the latter decades of the last century. In 1887 he came to Newton to take over the editorial management of the *Newton Republican.* He is better known to Mennonites, however, for his candid comments about them in the pages of *The Commonwealth* which he edited in Topeka and for the intimate glimpses he gives of Mennonites in his *Kansas Miscellanies.*

I had often read his description of the Mennonites as they arrived in Topeka ready to conquer the Kansas prairies, but had failed to appreciate the historical significance of some of Prentis' statements until a rather recent manuscript discovery.

In his ebullient manner Prentis tells of how the flood-gates of immigration have been opened to admit not only Mennonites from Russia but "German colonists in Russia of all other denominations as well as the Mennonites in Prussia and Poland." Then he goes on to say: "One of the most powerful inducements to bring the Mennonites to Kansas has been the passage of an act during last winter's session of the Legislature, amending the militia law of 1868 so that all persons who, on or before the first day of May, in each year, file with the clerk of their county an affidavit that they are members of a religious organization whose articles of faith prohibit the bearing of arms, shall be exempt from militia duty."

The attempt to secure congressional recognition of the nonresistant position of the Mennonites has been well presented and documented by Leland Harder ("The Russian Mennonites and American Democracy under Grant" in *From the Steppes to the Prairies*) and more recently by G. R. Gaeddert (*Exiled by the Czar*). But what confirmation did we have of the historical accuracy of the statement by Noble Prentis? Was this method of registering nonresistant Mennonites actually put into effect?

While leafing through a family manuscript collection some time ago I suddenly shared the excitement of Keats "On First Looking into Chapman's Homer."

Then felt I like some watcher
of the skies
When a new planet swims into
his ken.

Before me was a simple form, but the heading seemed to jump from the page — "Affirmation of Non-Resistant." I read on, "I do solemnly, sincerely and truly declare and affirm that I am a resident of Harvey County, state of Kansas, and a member of the Religious Society or Church known and called by the name Mennonites, and that according to the creed and discipline of said Society, the bearing of arms is forbidden, and this I do under the pains and penalties of perjury."

I looked at the signature, "Peter A. Schmidt," and was quietly proud of the fact that my grandfather had thus declared his position so that the world might know. The date, too, was significant; for the statement closed, "Subscribed and affirmed to before me on this 28th day of April A.D. 1886. John C. Johnston, County Clerk."

Such discoveries, such confirmations constitute the challenge, the reward — in short, the romance of the archivist. Delving, as he does continually, in records of what man has thought and accomplished, he may be accused of paying undue homage to tradition. But with Gerald Kennedy he believes that, "A drifting people without any sense of the long traditions which are theirs are a people without stamina enough to withstand disaster and defeat. . . . A tradition is a stabilizer and a messenger from eternity."

Attending an institute on the study of archives this past summer I often pondered the words engraved upon the National Archives building, "The heritage of the past is the seed that brings forth the harvest of the future."

Our churches, our conference, our institutions have left records of their efforts, their achievements, their failures. Are we preserving them and using them so that they may speak to us and stir us to a renewed devotion to the God whom our fathers sought and worshiped in other days?

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*Staff, Bethel College; sec., Western Dist. Historical Committee

Just for Today

I had noticed the man, how fine and pleasant he appeared. So, when he went to the cashier to pay for his lunch, I was the person who noticed when he dropped a little folder from his wallet. He was gone before I could retrieve it and give it to him. Now I carry it in my wallet: In part it reads:

"Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a whole lifetime.

"Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my luck as it comes, and fit myself to it.

"Just for today I will exercise my soul in three ways; I will do somebody a good turn, and not get found out. I will do at least two things I do not want to do — just for exercise. I will not show anyone that my feelings are hurt; they may be hurt but today I will not show it."

There was more, equally interesting. Every time I read it I'm struck by the fact that we could build a mighty happy nation if each man followed this philosophy. We would not need public charity, if each man were charitable in secret. We'd need precious few laws, if each man followed standards of his own like these. —*Carillon News,* Steinbach, Man.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Handicapped Children

ASK YOUR HELP

Bobby sat in a wheel chair watching the other children play croquet. He envied their ease at handling the mallets, their fun, their normality. Once Bobby tried to cheer for them, but his arms stretched farther than he expected and he landed on the ground. Bobby is a victim of cerebral palsy.

He, too, tried to play croquet and his counselor — a summer service worker of Mennonite Central Committee—held him up and tried to help him walk.

The braces on his legs grew heavier with each unsure step. Every time he tried to swing the mallet he hit either the counselor or himself. Usually the counselor took the mallet and hit the ball for him. How he longed to be able to do it by himself.

Bobby cannot be confident of his walking and he will continue to depend on a wheel chair. He must rely on others to feed and dress him. Probably people will always stare at him because he is different

Bobby is an example of the type of children you can help next summer.

Other children are handicapped without the use of limbs: Some are deaf and dumb due to brain injuries, some cannot talk. Their social, emotional, physical, and spiritual adjustments need the guidance of Christian counselors like yourself. They are not problem children, but children with problems.

Crippled children's societies each summer provide a camping experience for these children who otherwise could not have the fun and benefits of camping. Three definite opportunities await you as a counselor in the Summer Service program of Mennonite Central Committee—in three sections of the United States.

SUMMER SERVICE WORKER Elsa Schroeder of Vancouver, B. C., teaches reading and the concept of yesterday, today, and tomorrow. Her class is composed of children who are deaf and who have cerebral palsy. (MCC Photo)

CAMP PAIVIKA

Camp Paivika is situated high in the San Bernardino National Forest near Crestline, Calif., and cares for hundreds of crippled children who want the experiences of summer camp. The program includes crafts, nature lore, story telling, group singing, swimming, archery, camp fires, overnight hikes, cookouts, photography, and horseback riding.

Counselors in the MCC Summer Service group are in charge of a small group of children to provide them with physical assistance, social guidance, and spiritual help. Dates for camps next summer are June 20 to September 1.

INSTITUTE OF LOGOPEDICS

The Institute of Logopedics at Wichita, Kan., offers a complete program of habilitation through language. Counselors help in the areas of occupational therapy, recreation, and music.

Children with speech or hearing handicaps go to the Institute to become habilitated. It is estimated one of every twenty children born develops a speech defect. Counselors help children who stutter, who lack intelligibility, who have cerebral palsy, aphasia, cleft palate, and those who are deaf and hard of hearing. Dates have been set for June 10 to August 24.

FAIRLEE MANOR

Fairlee Manor is nestled beside a picturesque inlet on the Chesapeake Bay near Chestertown, Md., and offers opportunity for a limited number of specifically qualified workers.

Sponsored by the Delaware Society for Crippled Children and Adults, the camp offers four sessions of two weeks each for a maximum of 20 children in each session. Dates next summer are July 1 to September 1.

Here is a way to express your love to God. College students will find this an especially challenging way to spend a summer. Handicapped children ask your help next summer.

**Write: MCC Summer Service
Akron, Penna.**

Wondering in which vocation you can best serve humanity?
To help make the decision, read the story of

The Three Little Hicks

by Maynard Shelly

ONCE upon a time there were three little Hicks who lived with their mother in a little house — a little house which to them was the symbol of maternal domination. Of course, they, like many other young folks before them, wanted to get away from it all and be free from nagging parental restrictions.

These three little Hicks in particular wanted to assert their independence and have their try at shaping the world. After all, parents belong to a generation that is past —a generation which quite obviously has made a botch of things, as anyone can see. Things are in a mess, and it is a foregone conclusion that the younger generation can do much better, for don't 5,017 high school commencement speakers say that youth is the hope of the world every May and June?

We'll pass quickly over the slightly sentimental scene when, one after the other, each of the three Hicks kiss Mother goodby and go out into the cruel, cold, but exciting and fascinating world, not so much to make his fortune, but to be the world's fortune, for as you will discover, these three Hicks were idealistically bended.

Let's follow the first little Hick. He should not be considered lower down on the intellectual scale than his younger brothers, for most objective tests would show that these three little Hicks were equally intelligent and equally well-adjusted.

Hick 1 decided that to really build a better world one has to be an engineer.

HICK 1 decided that to really build a better world one has to be an engineer, for who could be better equipped; engineers build things, don't they? In fact, all the accouterments of civilization evolve from their fertile and disciplined minds.

So the first Hick became an engineer — a good engineer. As we peer down the corridor of the future we see that he was quite a builder, as all the world admitted the day the bridge across the Bering Strait was opened.

Into each story a wolf must come to huff and puff and blow the house down. The house of engineering-can-build-a-better-world is not easily shattered even by the most barrel-chested wolf, for remember that engineers above all others build solidly. But wolves are still wolves, and they will not be outfoxed. You must expect to find them in sheep's clothing.

And so a wolf came as an admirer to Hick 1 on the day that the traffic began to flow between Russia and Alaska.

"Hick, you've certainly done a splendid job on this little viaduct; this is a great contribution to the world," fawned the masquerading wolf.

"Yes," agreed Hick the First, "this is super. Now people can cross the Bering Strait in their own automobiles. Our people can visit Russia, and the Russians can visit us. We can meet together, have cultural interchange, and the world will be a happier place because of the bridge which my fellow engineers and I have built."

"I wonder, however," queried the wolf as he furrowed his brow (you could see him getting ready for the kill), "if just making it possible for people to get together, to travel and see each other, and to exploit each other will really help to bring peace and build a better world."

"Why, of course it does," said Hick 1, more emphatically than he should have. "Haven't you read about how the world is shrinking and becoming just one big back yard through high speed travel, radio, and television, and our bridge is a symbol of all these things. Soon the world will be just one big neighborhood, thanks to our efforts."

"Oh?" said the wolf-admirer.

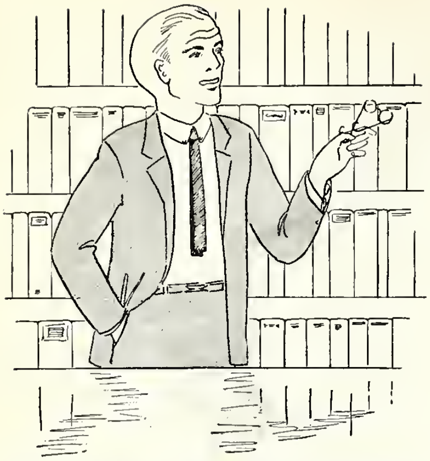
"Yes!" said Hick 1, in a tone which indicated the conversation was closed.

Hick 1 went on to build more bridges, each one bigger and more fantastic than the other, spanning greater and greater barriers between the races of mankind. You will have to decide whether the wolf's drawing room bluster really folded Hick's engineering-will-save-the-world house.

HICK 2 became a salesman, for he believed that the basic vocation in our civilization is selling. He started out by selling books, though he could have done better selling soap. He believed that removing this world's filth and b.o. was indeed a high calling, but Hick 2, like the rest of his brothers, was tinged with idealism, and seeing ideas in more need of than soap, which has its own set of operas, he wanted to peddle ideas.

Far be it from me to improve on this tried and true saga at this point, so after Hick 2 became not only a successful book salesman but also a publisher, he had a caller. He thought it was another sheep representing the public at large which was bleating about his successes, but we know better.

"Fine enterprise you have set up here, Hick 2," said his woolly-furry visitor. "I sure enjoyed that feature



Hick 2 believed he could do the most good by selling ideas.

in the New York Times about the reading club of Hottentot mothers who are discussing your "Medium Ideas of Western Man" series which came off the press only last month. You may be interested to know that I have just come back from a trip to Australia where I saw kangaroos carrying your books in their pockets."

"Yes, we've done pretty good on selling these things, especially our heavier works," agreed Hick 2, as he rubbed at a fleck of dust on his glass-topped desk. Then he added, trying to be modest, "Of course, we don't make out so well on all of our publications."

"I do have two concerns about your business," said our world-traveler, "First of all, are people reading the books they buy from your high-low-pressured salesmen, and if they are reading, are they doing anything about the great ideas you proclaim?"

"Well, we are making a study of this situation, and will probably print the findings of our survey in a special series to be printed next year," said Hick 2 quite soberly.

While you decide whether this breeze loosened any mortar in Hick 2's salesmanship house, we will quickly survey the fate of the third little Hick.

HICK 3 felt that the key to the whole thing was people. In spite of the fact that people want, need, and have things, and even though these things are sold to them, yea, given to them in great abundance, Hick 3 had often elaborated in his college bull-sessions that there was still one thing lacking. For in a world that is becoming more impersonal all the time as the result of automats, clinics, assembly lines, vending machines, books, films, radio, and television, there is need for one thing to be supplied, which all of these cannot produce, but somehow always extract, and that is the personal touch. You might call it putting the human into human relations.

Hick 3 could have specialized in a number of personal touch occupations including the healing arts, social work, or teaching, all of which in an ascending order get closer to people than any other vocation. But he chose none of these, but instead picked a job which he thought had the greatest impact for the personal touch.

He became the minister of a modest-sized congregation made up of modest people and others. A casual review of his work doesn't indicate that he was as spectacularly successful as his brothers, but then you wouldn't have called him a failure.

On one of his pastoral calls to one of his more sympathetic members whom we won't identify further, for you know the routine, the following colloquy ensued.

Said the sympathetic member, "I feel rather sorry for you, wasting yourself on this small and indifferent congregation. Certainly you could have a better career in some other line of work."

"Well, it would seem that way on the surface," replied Hick the Third, "but outer appearances are all you see. Perhaps some people will never change, but I believe that even the most stubborn (if you'll pardon the expression) show signs of relaxing. People have grown even in these few short years I have been here. The seed of the gospel is being planted."

"Oh, you are doing a good enough job, and God may be helping you, but you are every bit as brilliant as your brothers Hick 1 and Hick 2. Why should you waste yourself here when someone with ordinary talents could do this job?" said the tender parishioner, who may have wasted a huff, but was still good for a puff.

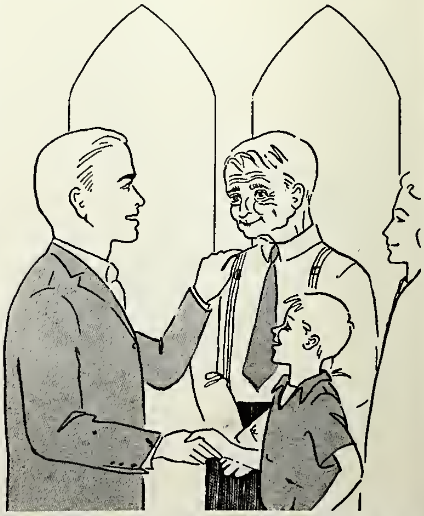
"Sure," agreed the disarming Hick Number Three, "there are many men who could do my job, but they aren't doing it, so I must. But regardless of what others say, I do not feel that I'm too good. In the final analysis, which is certainly well beyond psycho-, even I am not good enough.

"Of all the things which we say will improve the world, make it a better place to live in, make people better, change their lives, and bring them closer to God—none of these things is going to happen until these ideas are wrapped in flesh and blood.

"God had a word to send to our world and He didn't use the printing press, radio, or even television; He used the form of a human being. You, of course, remember the text, "The Word was made flesh, and dwelt among us." That was Jesus, and that was God's way. I think that the Christian ministry is still God's way of keeping the gospel a flesh and blood idea."

Well, the story doesn't end here, but we will stop. Actually stories never end. Not everything has been said for any of the three Hicks. Again you will have to decide whether the house-of-the-personal-touch-for-the-gospel which Hick 3 built will stand all or even most wolfish blasts. If it does it will be not because of any merit which he brought to it, but only because he found the key that God has hidden here for man to find along with the mystery of the rest of His creation.

In the end, all of us are Hicks, either 1, 2, or 3, and certainly there are others, including 4, 5, and 6. I identify myself with Hick 3; his convictions are my personal testimony.



Hick 3 picked a job which he thought had the greatest impact for the personal touch.

FREEMAN PRESIDENT NAMED EUROPEAN TOUR LEADER

The Council of Mennonite and Affiliated Colleges has selected President Ronald von Riesen to serve as the leader of its 1957 Student Summer European Tour. At the last session of the Northern District Conference he was also commissioned to represent the District as its delegate to the Mennonite World Conference which meets at Karlsruhe, Germany, this summer. At their December meeting the Freeman College Board of Directors granted President von Riesen a leave of absence for the summer months so that he will be free to assume these responsibilities.

As a delegate to the Mennonite World Conference he will take part in the official business of the Conference and in discussion groups. "The Gospel of Jesus Christ in the World" has been selected as the Conference theme. The daily program will begin with a Bible study period in the morning and a forenoon address will be followed by a discussion period. The afternoons will be devoted to sectional meetings, and the evening sessions will feature addresses by Mennonite leaders.

The student tour which von Riesen directs is the eleventh annual European tour sponsored by the Council of Mennnoite and Affiliated Colleges. It is arranged by Menno Travel Service, and it will give the group approximately six weeks in educational travels through England, Holland, France, Germany, Belgium, France, Italy, and Switzerland. A four week period will be devoted to participation in one of the international work camps under the supervision of Mennonite Voluntary Service. These projects will be in at least three different countries, and assignments will be made by the director of Voluntary Service and the tour director.

VIENNA CHOIR BOYS TO SING AT BETHEL

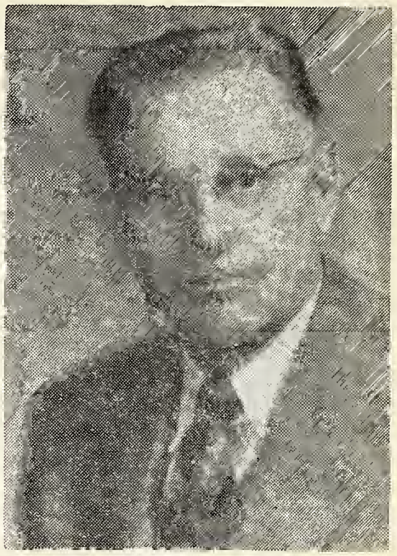
The thirteenth group of Vienna Choir Boys to be presented in the U.S. and Canada by Impressario S. Hurok will appear in concert at Memorial Hall, Bethel College, February 7, at 8 p.m.

P. E. Schellenberg Is New Dean

Dr. P. E. Schellenberg, former instructor at Bethel College and Tabor College and now teaching at Reedley College, Reedley, California, has accepted a three-year contract to come to Bethel as dean and professor of psychology, it was announced today by Pres. D. C. Wedel.

Dr. Schellenberg was associate professor of psychology and admissions counselor at Bethel 1954-56 and won many friends in this area. He was previously associated with Bethel 1931-41 and was at Tabor College 1941-54, most of the time as president. Dr. Schellenberg received his A.B. degree at Tabor College, his master's degree at the University of Kansas, and his Ph.D. at the University of Minnesota, where he was also a Danforth scholar and an instructor.

He will assume his duties as dean and professor of psychology at Bethel August 1.


P. E. Schellenberg

PERSECUTED FOR PACIFISM

Dr. Otto Piper, professor at Princeton Theological Seminary, and Head of the New Testament Department there, was a guest speaker at Canadian Mennonite Bible College Jan. 12 and 14.

Dr. Piper, a Presbyterian, is originally from Germany. He has studied theology and philosophy at Jena, Marburg, Paris, Munich, and Goettingen, and has also taught systematic theology and philosophy of religion in four theological institutions.

Dr. Piper, because of his pacifism, was first imprisoned and then, shortly after Hitler's rise to power, had to leave the country. His lectures on the relationship of church and state also met with official opposition.

Since 1937 he has been at Princeton, New Jersey, where he teaches New Testament, emphasizing Biblical realism. He has been an instructor of both Rev. H. Poettcker and Rev. I. I. Friesen, members of our college faculty.

Dr. Piper's lectures on "How to Pray Effectively" and "The Realism of the Bible," presented here at the college, made us realize that in spite of denominational differences he shares with us a true Biblical faith in Christ.

DALE TO SPEAK AT BLUFFTON COMMENCEMNET

Dr. Edgar Dale, head of the curriculum division of the Bureau of Educational Research at Ohio State University, will be the commencement speaker at Bluffton College on June 3, 1957.

Dr. Dale is an internationally known specialist in audio visual aids. Last summer he worked with Roy Wenger and Maurice Troyer, both Bluffton graduates, in International Christian University in Japan, and later toured Japan on a speaking tour.

MATHEMATICS CONTEST

The second annual Kansas Conference Intercollegiate Mathematics contest will be held at Bethel College, Saturday, Feb. 9, according to Dr. Arnold Wedel of the Bethel mathematics department.

The examination will be prepared by the University of Kansas mathematics department, with questions taken from the fields of algebra, plane geometry, trigonometry, analytic geometry, and calculus.

Twenty-five dollars will be awarded to the individual with the highest score. Three contestants from any one school constitute a team. The school with the highest team score will be given special recognition.

Last year twenty-six students

(*Continued on page* 96)

MCC news & notes

REFUGEE FAMILIES REUNITED

Approximately 150 Hungarian refugees are living temporarily in three MCC homes in Austria while they wait to be admitted to another country. Many families have been disintegrated through the sudden exodus from Hungary. Workers report that two families were reunited at one of the homes. A mother found her three grown children, and a father found his wife and daughter when he went to the home.

In the home an attempt is made not only to care for physical needs, but also to provide spiritual consolation and edification. Devotions are conducted twice daily, with refugees participating freely. Many of them are grateful for the opportunity of free religious expression.

Participants in the European Mennonite Voluntary Service program the last two summers contributed toys, games, and money for the refugee home. South German Mennonites also have generously donated food for the refugee homes, workers report.

It is hoped that facilities in Austria can be expanded by MCC to give direct Christian care to more refugees. Contributions for this work may be sent to Board of Christian Service, 722 Main, Newton, Kan.

NO TIME TO BE HOMESICK

Volunteers serving as teachers on the picturesque little Twillingate islands off the northern coast of Newfoundland say they are thrilled with the challenge of educational and religious service. They also find very little time for homesickness. School keeps them extremely busy and their off-school hours are highly occupied. Besides community and church work, they are frequently invited for "tea" in the homes of town residents.

"Tea" in Twillingate is the meal comparable to "supper." It consists of tea, bread and butter, cake, cookies, and biscuits (similar to crackers but not salted). The people enjoy visiting.

Christmas celebrations on Twillingate continue past December 25. They have a custom of "mummering," which resembles Halloween tricks-or-treats. One teacher plans to have a Christmas program with her pupils in February, due to so many other activities in December.

A Voluntary Service worker said, "I am very happy working among these people. I have learned to really love them. They have an oldfashioned hominess and neighborliness that has almost disappeared from modern civilization."

The Twillingate teachers are Margaret Harder (Winkler, Man.), grades 4-6 at Central School, and Lois Brenneman (Kalona, Ia.), grades 1-4 at Jenkins Cove School. Teachers at Durrell's Academy are Lydia Beiler (Grantsville, Md.), grade 1 and principal; Noreen Cressman (Guernsey, Sask.), grades 7 and 8; and Anne Voth (Winnipeg, Man.), grades 5 and 6.

Other members of the Twillingate unit serve in Notre Dame Bay Hospital. Other Newfoundland units are at Wild Cove and Bae Verte on the main island.

SLOW RECOVERY

Korean people appear to be getting slowly back on their feet as a nation although humanitarian needs are still very great, reports Margaret Wiens (Vancouver, B. C.) who serves as director of nurses in a Pusan children's hospital. She said many new buildings are being erected, and the ugly shacks are slowly disappearing. She commented, "Of course it will take years before everyone has a roof over his head, but if Korea does not have another war, many conditions will improve."

But in the meantime people are still starving, freezing, and suffering, she added. There are still many orphaned babies who lack nourishment, medical care and a home. "Abandoned children are still brought to our hospital every week. The orphanages that keep small children are overcrowded, but more and more children are being sent there."

NEW FOOD PROCESSING PLANT

A new food processing plant has been constructed at Akron, Pa., by the Lancaster Conference of Mennonites. Henry Lutz of Mt. Joy, Pa., moderator of the Conference, addressed a gathering of approximately 300 persons in the service of dedication. The plant will be used to process foods for overseas distributions, and operations have already begun.

Into the Beyond

Mrs. Barbara Epp Enns was born December 13, 1887, at Henderson, Nebraska, and passed away at Hutchinson, Kansas, January 12, 1957.

She was a member of the Bethel Mennonite Church of Inman, Kan.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

WORK WANTED

Elderly Couple—60 years old, in reasonably good health, looking for job as housekeeper and caretaker of home. Would consider light carpentry or other work also. Prefer to remain in the Midwestern area. Contact: Mutual Aid. (No P 143)

JOB OPENINGS

Secretarial Position—There is an opening for a woman, preferably with secretarial experience, to serve as secretary for two years or more in the General Conference Central Offices at Newton. Ask for an application blank from Walter D. Unrau, 720 Main Street, Newton, Kansas. (No P 144)

Registered Nurse—Opening for nurse as Operating Room Supervisor. New hospital soon to be opened. Attractive personnel and salary policies, dependent upon training and experience. Also an opening for a **Dietitian**—Contact: Edmund Zehr, Mennonite Deaconess Home and Hospital, Beatrice, Nebr. (No P 145)

BUSINESS OPPORTUNITY

Grocery and Dry Goods Store—For sale in Mennonite community. Good opportunity in a growing community. Business established in about 1909, has operated continuously since then. Contact: O. D. Becker, Aberdeen, Idaho. (No P 146)

DESPAIR AND TRIUMPHS

"The good life is not easily achieved. It is the result of a lifetime of dreaming, hoping, striving, accepting, adjusting, and achieving. Faith in God, in others, in life itself helps us in those moments of doubt when our faith in ourselves is shaken by the realities of existence. But without the moments of despair, our ultimate triumphs would be robbed of their deepest satisfactions."

—*Ralph G. Eckert, Sex Attitudes in the Home, Association Press.*

Jottings

NEW ORGAN DEDICATED

—Apostolic Church, Trenton, Ohio: Jan. 13 was the special dedication service of the cathedral chimes and the new organ. Pastor Amstutz was in charge of the service with Margaret Stretcher, organist, presenting the chimes, and Earl Gingerich chairman of the Church Board, giving the acceptance address. Walter Bender presented the organ, and again Earl Gingerich gave the acceptance address. These beautiful instruments of music were dedicated to the glory of God and the joy and inspiration of those who worship here. A tape recording was made of the service. Jan. 13 was also the annual congregational basket dinner and business meeting. This was well attended, and all reports indicated a good year.—Mrs. Orlan Gingerich, Corr.

CONGO AND NEWFOUNDLAND WORK PRESENTED

—Bethel Church, Inman, Kan.: Elmer Enz from Fayetteville, Ark., brought the Christmas message Dec. 25. Elmer Neufeld from Chicago spoke Sunday morning, Dec. 30. Mr. and Mrs. William Regehr showed slides and told of their work in Newfoundland, Dec. 30. Brother and sister George B. Neufeld, our missionaries home on furlough, showed pictures and told us more about the work in the Congo, on Jan. 6. Mr and Mrs. Albert Friesen were received by church letters as members into our congregation on Jan. 6. Mrs. George J. Enns passed away very suddenly Jan. 12. Funeral services were held Jan. 15.—Corr.

FOUR NEW MEMBERS

—Alexanderwohl Church, Goessel, Kan.: Mrs. Frank Klassen passed away Oct. 13. She reached the age of 87 years. The 50th wedding anniversary of Mr. and Mrs. P. S. Voth was held Oct. 21. Jacob H. Goertzen passed away Nov. 23 at the age of 88. Mrs. David P. Unruh passed away Nov. 29. She also reached the age of 88. Peter Voran brought the morning message on Dec. 2. The Thanksgiving collection amounted to $6,449.50. A Christmas cantata was presented by the choir Dec. 23, "The Childhood of Christ." The S. S. Christmas program was presented Dec. 24. A Christmas "mitten tree" was set up for the juniors to hang up mittens for those children less fortunate than they. Dec. 20 Mrs. Elizabeth Jantz passed away at the age of 65. Three marriages were performed and five children were born during the last two months. Also, four members were added to our congregation on Dec. 23.—Corr.

SHOWER FOR PASTOR

—Salem Church, Munich, N. D.: Greetings for the year 1957 with Proverbs 3: 5-6: "Trust in the Lord." The weather here in N. D. is wonderful compared with last winter. The last Sunday afternoon of 1956 Brother Leslie Dick, together with a men's chorus, went into the homes of the sick and shut-in to bring cheer in word and song. The ones visited were: Mrs. J. F. Fast, Mrs. Elizabeth Adrian, Mrs. P. C. Dick, and Mrs. A. P. Eitzen. Dec. 28 Mr. and Mrs. A. A. Thiessen again went to Tahlequah, Okla., to spend a few months with the James Thiessen family. On Jan. 8 our beloved pastor and family, Brother and Sister John Hofer and girls from Bridgewater, S. D., arrived safely. On Jan. 13 a program and grocery shower were given in Pastor and Mrs. Hofer's honor. Mr. and Mrs. Dave Jantzen are the proud parents of a baby boy.—Mrs. Leonard Unruh, Corr.

VERNEY UNRUH SPEAKS

—Friedensberg Church, Avon, S. D.: We were glad to have Verney Unruh, missionary to Japan, with us on Jan. 6 for the morning and evening services, showing slides of their work in the evening. Jan. 16 our Mission Society met in the church basement for an all day meeting, tieing four quilts; also, bandages were cut and rolled. Jan. 20 the Youth Fellowship was held in the home of Mr. and Mrs. Ben Becker. A short program was given, games were played, and lunch was served by Mrs. Becker.—Gladys Koehn, Corr.

MEMBERS IN HOSPITAL

—Friedensfeld Church, Turpin, Okla.: The third Sunday in January Lila Belle Epp and Sharon Faye Koehn sang for the morning worship music. We are so happy to know that Mrs. Klass Dick is home again after being sick in the Beaver, Okla., Hospital. We were sorry to hear Norman Max Ediger is in the Beaver, Okla., Hospital with the flu; we hope he will be well soon. Mrs. John Epp, Sr., is spending some time in the Old Folks Home at Beaver, Okla. Mr. and Mrs. Henry Boese, Terry, and Nancy left Jan. 7 for Claremore, Okla., where they will spend some time. The topic for pastor Levi Koehn's evening service the third Sunday in Jan. was "Television and Children." The first part of Jan. Mrs. Levi Koehn spent a few days with her mother, Mrs. Mary Ratzlaff, who is sick in St. Mary's Hospital at Enid, Okla. We sincerely hope she will be improving.—Mrs. Chester Windsor, Corr.

STUDY OF LORD'S PRAYER

—Tiefengrund Church, Laird, Sask.: We began the new year as usual with a forenoon worship service. J. R. Friesen gave the New Year's message. On the following three evenings we had prayer meetings. Papers dealing with the Lord's Prayer were read, three each evening, by members of the church prior to the prayer period. Our annual business meeting was held on Jan. 12 and was conducted by A. E. Regier. Among other matters considered were a future building program and the election of additional candidates to the ministry. Earlier in the winter A. G. Neufeld of Manitoba served us with a series of evangelistic messages. During the past year our congregation celebrated a number of weddings, also silver and golden wedding anniversaries, but we have had no funeral in a year's time. We had occasion, however, to mourn the passing in B. C. of the late John Regier who had served us at Tiefengrund and at other points in Sask. for many years.—Corr.

"STEPS FOR A NEW YEAR"

—Bethel Church, Hydro, Okla.: Jan. 6 we observed holy communion, and had installation services for all officers and for the newly elected deacon, Val Krehbiel. "Steps for a New Year" was the sermon topic Dec. 30. We were encouraged to take inventory of our past life and examine our faith in God; set aside a quiet time each day for spiritual growth; go two miles instead of one; worship each Sunday with like minded people; be a giver instead of a getter; remember God's love for His children; and pray for peace. —Wilfred Ewy, Corr.

YOUNG PEOPLE DONATE TO LIBRARY

—Bethel Church, Fortuna, Mo.: Since the E. A. Albrecht family left us in June for Bloomfield, Mont., we have been without a regular pastor. Paul Hilty, deacon, has been serving since Dec. 9. Henry Harder from Bloomington, Ill., conducted special meetings Nov. 11-16. Sun., Nov. 11, holy communion was observed. Nov. 13 our annual relief sale was held. Bill Gering from Newton, Kan., and Ernest Neufeld from Summerfield, Ill., conducted the YPU rally in the fall. Our young people made use of the parsonage farm with a corn project, and donated $100 for books and equipment for the church library. Dec. 20 the relief canner was at Versailles. Both Mt. Zion and our church participated. Over 2,000 cans of meat and lard were processed. A Christmas program was given by the S. S. on Christmas Eve; caroling followed. Ten of our young people attending various colleges and Bible schools spent their vacations in their homes. Dec. 27 Brother and Sister P. P. Hilty celebrated their golden wedding anniversary at the church. Their eight children, twenty-two grandchildren, one great-grandson, all the in-laws, and about 200 relatives and friends were present. Also, three sisters and one brother of Mrs. Barbara (Kohler) Hilty attended; they were present at the wedding fifty years ago at Donnellson, Iowa. Mr. and Mrs. Chris. Hofstetter observed their 59th wedding anniversary in December. The men's Gospel Team from Bluffton College presented an inspiring program Dec. 28. P. K. Regier was with us Jan. 13. Verney Unruh plans to be with us Feb. 17.—Mrs. Alvin Elliott, Corr.

BIRTHDAY CELEBRATION

—First Church, Halstead, Kan.: Dr. Joseph Duerksen served our church one Sunday shortly before they left for India. Harry Martens served us one Sunday when Pastor Goering served at the Bethany Church, Kingman, Kan. On Halloween three churches gave the children containers to collect coins for the "United Children's Fund;" the total collected was $110.96. At our Harvest Mission Festival Peter Voran, missionary from Japan, spoke in the morning. Mr. and Mrs. Samuel Stephen spoke in the afternoon. They are converts of our mission in India. At the annual church dinner Pastor Goering was greeted with "Happy Birthday" and a birthday cake aglow with candles brought in by Andrew Shelly, who was soliciting for the Seminary. Pastor Goering was presented with a new typewriter from the church. Union Thanksgiving services were

(Continued on the next page)

JOTTINGS

(*Continued from page* 95)

held in our church with H. G. Faldman, M. E. minister, bringing the message. On family night Eva Harshbarger spoke and showed slides of her visit to Korea and other countries. The choir gave a cantata Dec. 23, and the children gave their program on Christmas Eve. Dec. 31 at Watch Night service the religious film, "The Littlest Angel," was shown. Waldo R. Mueller was married Dec. 28 to Jean Marie De Haan in Coralville, Iowa.—Anna V. Lehmann, Corr

PARSONAGE PURCHASED

—First Church, Shafter, Calif.: A parsonage has been purchased, and dedication services were held in December. The theme of our Christmas program was "The Three Gifts of Christmas." On New Year's Eve a potluck supper was held, followed by a devotional message by our pastor. Prayer Week was begun on Sunday, Jan. 6, with a message, "The Christian and God as Revealed in Jesus Christ," by Brother John Bartel. The other two topics were "The Christian and the Family" and "The Christian and the World." These were open discussions with Brother Jantz as leader. — Mrs. Albert Froese, Corr.

GROWING CHURCH

—Woodlawn Church, Chicago, Ill.: A total of between 150 and 200 pupils were reported enrolled in the Sunday school at the recent Woodlawn Church business meeting. Total offerings for the local church were $2,861.43. Total giving for Conference and related causes was $2,520.54. Officers elected were: Nicolas Dick, Deacon; Richard Mark, Trustee; Elmer Neufeld, Chairman of Congregation; Harriet Dick, member of Christian Life and Education Committee; and Gordon Dyck, member of Missions and Service Committee.—Corr.

BOOK OF ACTS WITH FILMSTRIPS

—Bethel Church, Pekin, Ill.: Our pastor, Roy Henry, had charge of the devotional program on WSIV, Pekin's radio station, the first week in Nov. Arnold Funk of Danvers was the speaker during a series of evening meetings in Nov. Our Harvest Festival was held Nov. 18. The gifts were divided between the Meadows Home and the Seminary. The ministers of the Central Illinois churches met with their families Nov. 20 in our church basement for a potluck supper and fellowship. We are studying the Book of Acts on Wed. evenings. Film-strips are used to tell many of the stories. The YPU of our church and of the Boynton Church have had two joint meetings recently. The Christmas program was presented Dec. 23 in the evening. An offering was taken for Hungarian Relief. Mildred Brenneman, a retired teacher, is working with the Volunteer Services Program of Illinois at the Peoria State Hospital. Several of our members helped with the meat canning for Relief at Morton and also helped locate and load the hay which was shipped to Kansas.—Corr.

SCHOOL NEWS

(*Continued from page* 93)

from all Kansas Conference schools participated. Buddy Johns, Friends University, submitted the winning paper, with the team from Friends rating highest.

Bethel's team rated third, with Ottawa taking second place. Paul Harms, Bethel, was one of six students to be given honorable mention.

The contest is made possible by a gift to Bethel College by Mrs. E. B. Wedel in memory of her late husband who taught at Bethel College and the University of Wichita. Her son, Dr. Arnold Wedel, is at present head of the mathematics department at Bethel.

ASIA MISSIONS STUDIED

The film, "In the Face of Jeopardy," vividly portrayed the problems of mission work in Southeast Asia, the area under study by the Woodlawn Fellowship in their "School of Missions" during the month of January. Mr. and Mrs. Marvin Dirks, Verney Unruh, and a panel of students served as resource leaders.

Late developments on the relocation of the Seminary at Elkhart were recently discussed by President Pannabecker. Opportunity was given for questions and discussion on items of special concern to students.

BLUFFTON CONCERTS

Rosa Paige Welch, a noted Negro singer, presented a program of sacred music at a vesper service at Bluffton College Feb. 3.

Mrs. Welch is well known for her work in the interest of inter-racial relations. She combines her talents for singing and speaking with a rare spiritual depth which she conveys to her listeners.

The Davies of Canada appeared Monday evening, Feb. 4, at Bluffton College. This group are Canadians and all members of one family. The three vocalists—a sister and two brothers—are under the musical direction of their mother.

The Davies have a varied repertoire which includes opera, oratorio, traditional ballads, spirituals, art, popular, and buffa songs. One critic said of them . . . "they make the classics popular and the popular melodies classic."

TED ZERGER CHOSEN AS EXCHANGE STUDENT

Ted Zerger, a Bethel junior from McPherson, has been chosen to represent Bethel as next year's exchange student to the Pedagogische Akademie at Wuppertal, Germany. Eldred Thierstein, Whitewater, is presently representing Bethel at Wuppertal, and Christina Klein is representing Wuppertal at Bethel this year.

In every mortal's span of years
There will be seasons
When the soul is lean and bare;

There will be hours of darkness
When unanswered prayers
Rise up to mock at faith.

There will be days
When hearts must fashion rainbows
From gray clouds
Hung out against the sun,
The moon, the stars . . .

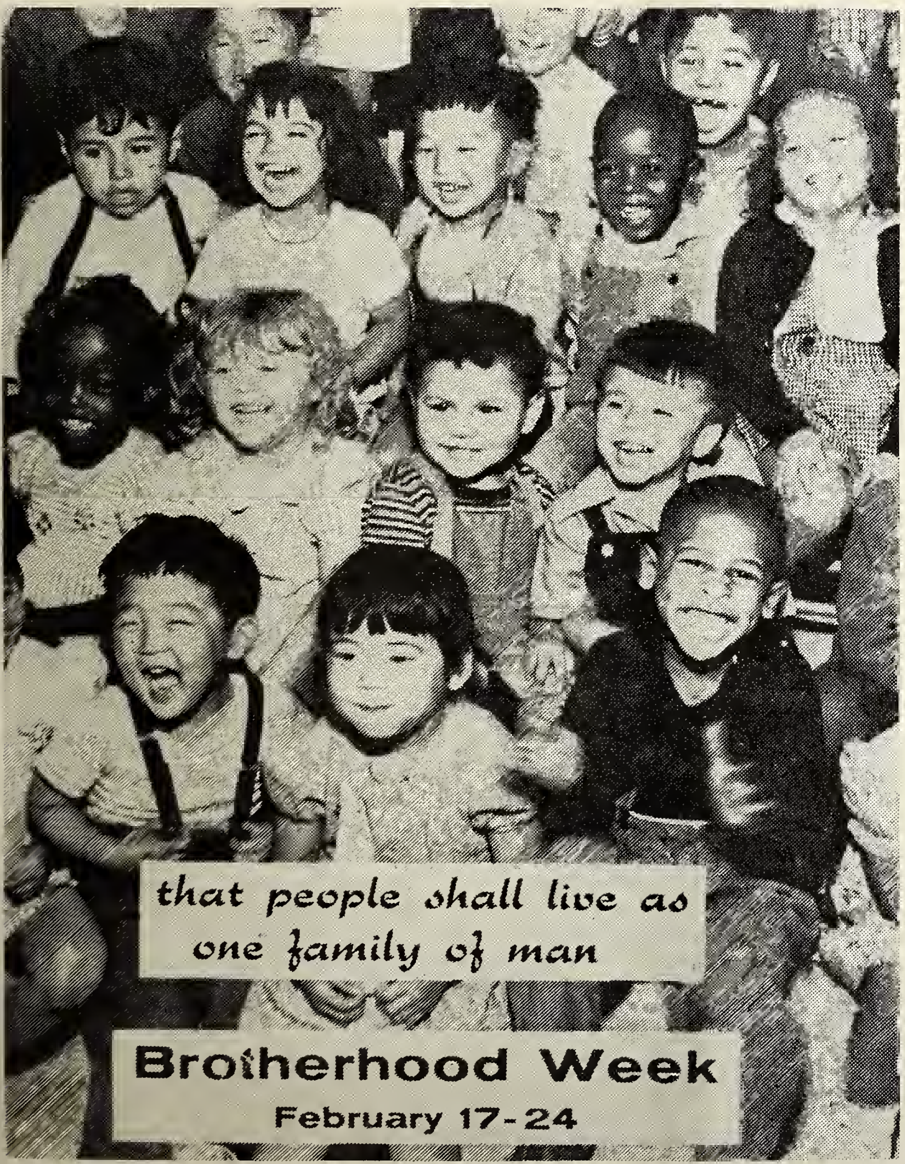
There will be moments
When foundations crumble
And the heart must pray . . .
Waiting for strength's renewal . . .
Like a fallow field.

—Clara S. Hoff

MENNONITE
LIBRARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.


that people shall live as one family of man
Brotherhood Week
February 17-24

A Praying Church
H. N. Harder

1956 in review for Mennonite Central Committee

"We Want Bibles"

Volume 72 Number 7 February 12, 1957

In This Issue

ARTICLES:

A Praying Church
By H. N. Harder 100
Hungarian Refugee Students In The Netherlands
By Paul Bender........ 101
"We Want Bibles" 102
Tithes and Taxes 102
By Example, Teach Calmness 103
1956 In Review for MCC 104

DEPARTMENTS:

Editorials 99
Flashes of Thought 103
Mennonite Youth:
Put Yourself in the Picture 106
V. S.: It's For Me 107
Five Added to Church 108
Our Schools 109
MCC News Notes 110
Jottings 111

Of Things To Come

March 8—World Day of Prayer
March 10—Conference Sunday
April 21—Easter Sunday
April 29—Council of Committees, Western District Conference
Aug. 10-16—Sixth Menn. World Conference, 1957, Karlsruhe, Germany.
Oct. 19-22—Western District Conf.

CONFERENCE SUNDAY PREPARATION

General Conference Sunday has been announced for March 10 this year. A special poster presenting the eleven conference goals is being prepared and will be sent to each congregation.

The poster design will also be reproduced on a special bulletin cover which will be sent to subscribers of the General Conference Church Bulletin Service. Other congregations will receive information on how to obtain the bulletin cover for General Conference Sunday.

SUNDAY SCHOOL WORKSHOPS

Another Sunday school workshop is being sponsored by the Board of Education and Publication at the First Mennonite Church at Halstead, Kansas. Interest in previous workshops has been high. The procedure allows for demonstration classes and discussion of materials as provided by the General Conference.

OKLAHOMA MINISTERS' RETREAT

The ministers of Oklahoma and their families will meet for their annual retreat at the Saron Mennonite Church, Orienta, Oklahoma, on February 19. This retreat will include forenoon and afternoon meetings with discussions of interest to the minister and wife. In the forenoon Henry Penner, Medford, will present a paper entitled "Influences of the Minister in Home Life." The afternoon meeting will include a paper by Levi Koehn, Turpin, entitled "The Minister's Relationship to Fellow Ministers." Discussions will be led by Wm. Unrau and Homer Sperling.

ARAPAHO INDIAN CHRISTIAN DIES

Walter Fire, Arapaho Christian from our mission station in Canton, Oklahoma, died of a heart attack January 17, at his home.

Brother Fire was a faithful member of his church and attended services regularly assisting in whatever capacity he could. He had a great concern for his people, the Arapaho tribe, and sought them for the Christian faith as a service to his Lord.

He will be greatly missed as a friend and trusted helper in the church. The missionaries often sought his advice in the work of the church and community.

Brother Fire was baptized at the age of nine but did not begin his service until 1942. At the time of his death he was a member of the Cheyenne-Arapaho Business Committee where he served for a number of terms. He said repeatedly that he used every opportunity in this capacity to testify to his faith.

The funeral was attended by more than 400 people. Assisting August Schmidt, who gave the funeral message, were leading members of the church: Ralph Little Raven, Ben Spottedwolf, and Bill Williams. Cheyenne leaders and other missionaries also participated.

Brother Fire leaves his wife Julia and seven children.

BOOK REVIEWS WANTED

The book review editor of *The Mennonite* is interested in securing qualified persons to review the books he receives from publishers each month. The reviews printed in *The Mennonite* serve as buying guides for readers and conference bookstores.

Interested persons are invited to write to Book Review Editor, *The Mennonite,* 722 Main St., Newton, Kansas. Please state your preference as to type of book you could review. Selections would be among children's books, fiction (religious and secular with religious implications), Christian education, theological, and other types selected as books our bookstores should handle.

CONTACT MAN NAMED

Glen Goering, Goering Hall, North Newton, Kansas, has been named by the Student Christian Fellowship of Bethel College as the contact man for churches of the Western District who wish to have personnel for programs on Pax, Voluntary Service, Relief, and Alternative Service. Recently returned personnel are available from various home and foreign fields. Personnel can be provided for individual, panel, and slide presentations.

SOUTH AMERICAN LEADER RETURNS

Rev. Ernst Regehr, one of our Mennonite leaders in South America, has arrived safely at his home in El Ombu, Uruguay. He visited many of our churches during the month of November. A brief letter from him contained the following greeting:

"I am very happy that I was able to make this trip and thank you for the financial and other support. I have learned to appreciate the churches and families, and now I am busy almost every day telling our people about you. May the grace of our Lord Jesus Christ be with you all. Amen.

A report of my trip will follow. When I arrived home on December 14 harvest was in full swing."

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck.
Editorial Assistant: Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

BROTHERHOOD WEEK

Each year during the week in which Washington's birthday occurs, there is special emphasis on the idea of Brotherhood — between races, nationalities, and classes. That there is need for such repeated emphasis is quite evident. For in spite of all our improvements and inventions we still have a long way to go in showing the real spirit of brotherhood around the world. There are clashes and hatreds between colored and pale-face; rich and poor; laborer and socialite; Arab and Jew; East and West. We are so quick to assume an attitude of superiority largely because it makes us feel big to think we are better than others. We fail to understand that we are all of one blood and that in God's sight all are equally precious.

Sometimes we forget the real root of brotherhood; for there is no real brotherhood until we recognize the one Father and submit our lives to Him. Christ has broken down the walls of partition we have erected, the prejudice-curtains we have drawn against others. In Him we are made one. As John Oxenham has so aptly put it in our familiar hymn:

> In Christ there is no East or West,
>   In Him no South or North;
> But one great fellowship of love,
>   Throughout the whole wide earth.

MEN'S BROTHERHOODS

In many of our local churches as well as in the District Conferences and General Conference, the idea of church brotherhoods is growing. Men are joining together to accomplish some sort of Christian service and are finding all kinds of projects to undertake. When the men of a church put their shoulders to the wheel it can be expected that things will move.

At the Winnipeg Conference one layman confided to the editor that he was disappointed that the Brotherhoods thought in such small terms, as, for instance, a dollar per member per year. He felt this had no real element of challenge to the men. He suggested that it would be far better if men were asked to pledge a thousand dollars each over a period of three years; then they could really accomplish something worthy and take real joy in doing so.

One project that has appealed to local Brotherhoods is the matter of food for relief. Since the government has agreed to match every dollar raised with twenty-five dollars worth of surplus food, here is an investment with great possibilities. Where a Brotherhood decides to raise a thousand dollars, the poor of other lands can receive $25,000 worth of food. Such rewarding investments should receive serious consideration.

WHAT GOD HATH WROUGHT

Considerable space in this week's issue of *The Mennonite* is devoted to a summary, month by month, of the activities of our united organization, the Mennonite Central Committee. Should any wonder what this organization is doing, and if it is worthy of our continued support, let him take note of the various activities as listed in this summary.

Frequently the MCC is forced to face the question of closing down certain of its important activities because of lack of income from the supporting churches. It should not be necessary to reduce worthy causes; rather we should increase them as we catch a better vision of the needs and possibilities. We need to move forward into needy places to bear the proper witness to our Lord, who was moved with compassion whenever He saw people in real need, physical or spiritual.

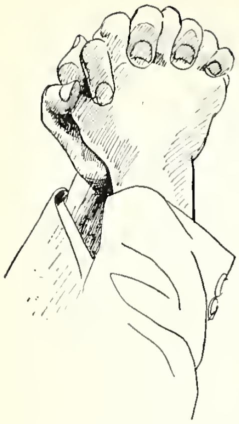
The very organization of the MCC is one of the high experiences of our church life. Here the various groups and branches of the Mennonites and similar bodies are united in one organization and are working together in splendid harmony. Let it be our prayer that such unity may reach out into other avenues of service "In the Name of Christ."

NOT BIGNESS, BUT FAITHFULNESS

The Kingdom parables of Jesus do much to make us see the importance of little things. In our recent emphasis on bigness and great accomplishments we almost forget the power of little things. But Jesus emphasizes the power of a small seed, a little portion of dough, a single pearl, or a hidden treasure. From such small things He leads us to see the power and importance of His Kingdom.

William James, the American philosopher, wrote: "I am done with great things, and big things, great institutions and big successes; and I am for those tiny, invisible, molecular forces, that work from individual to individual, creeping through the crannies of the world like soft rootlets, or like capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of men's pride."

The important question is not how great we are, how vast our possessions, or how complete our comfort-furnishings. The important question is whether in our own particular place we are quietly and steadily spreading the Kingdom principles to others by our close contact with God, that His will and power and love can make its way across our lives into the lives of all we touch.



A Praying Church

"The effectual fervent prayer . . . availeth much," James 5:16.

H. N. Harder*

A Praying Church BELIEVES in the Power of Prayer.

In Acts, chapter 12, there is given us a picture of the early Christians betaking themselves to prayer in the home of Mary, the mother of John Mark. Here "many were gathered together praying."

What was the occasion of their praying? On the one hand, the disciples had been entrusted with a great testimony — the testimony of Jesus Christ as Saviour and Lord. On the other hand, they were facing a grave difficulty — the difficulty of standing up to persecution and of getting on without leadership. One leader, James, had been martyred and another, Peter, had been cast into prison. For these men and women who had "left all" to follow Jesus, this was a time of crisis. (Someone has defined the word "crisis" as a situation that combines *danger* and *opportunity.*) Would the early church testimony be smothered by difficulty, or would the difficulty become the instrument through which the testimony would spring out with new energy and light? That was the question. *Prayer gave the answer.*

James had been beheaded, Peter was in jail, the whole company of believers was threatened, "but prayer was made without ceasing of the church unto God for him" (Acts 12:5). Weymouth translates: "long and fervent prayer." Marginal reading says, "Earnest prayer was made."

That is what the early church thought of prayer. They believed in the power of prayer.

Let us bring our thinking down to our day. Look at the world's life; examine the condition of the church; consider the testimony that men and women need with respect to Jesus Christ our Lord; look at the difficulty the Christian forces face today. Then, among church people there are such things as worldliness, complacency, unbelief. In the world there is a growing communism which raises its fist at God. With communists human life is cheap. Also, there is secularism and materialism. Those who have been gripped with it have neither *time* or *desire* to lift a finger in the defense of the gospel.

When the early Christians confronted a crisis, they made prayer their first resort, not their last. They had cause to pray. So do we. The prayers of these people were mightier than Herod and mightier than hell.

I am thankful for this recorded incident in Acts. It encourages me in prayer and I have often preached from it. Sometimes I wonder if God can and will help me and undertake for the cause for which I pray. But I have not been disappointed. I believe in the power of prayer.

What tremendous power there is in prayer! A few sincere praying Christians could be leaven to transform a whole church into a vital fellowship of intercession, strengthened by the power of His might, vigorous in seeking to fulfill God's high calling for the Church. The church should in truth be a praying church, composed of praying families, of praying members, of praying worshipers. Our Conference should be a Conference of praying churches.

Dr. Alexis Carrel, a physician-scientist, wrote: "Prayer is a force as real as terrestrial gravity. . . . It is the only power in the world that seems to overcome the so called 'laws of nature'; the occasions on which prayer has done this have been termed 'miracles' . . . . When we pray, we link ourselves with the inexhaustible motive power that spins the universe." Yes, "tremendous power is made available through a good man's earnest prayer" James 5:16 (Phillips' translation).

A Praying Church USES the Power of Prayer.

Of what worth is any power if it isn't put to work? Of what worth is the power of prayer if you don't avail yourself of it in your life or in the life of your family, or your church, or your conference?

A praying church uses the power of prayer for *cleansing.* In Isaiah 52:11 we have a verse that reveals the philosophy of service for the people of God. It says: "Be ye clean, ye that bear the vessels of the Lord." God sets it as a condition of service that those who bear the vessels of the Lord must be clean. God's people are intended to be channels of communication, through whom He may reach others in blessing. A praying church will make frequent visits to Calvary for the purpose of heart searching, confession and cleansing. The world will not find God through the Bible alone, but through the Word of God incarnate in the lives of people who have been obedient to it. Only through those who share His nature can His Name ever be known. We are the vessels of the Lord. If He finds our lives are impure, and that they have not been cleansed by the blood of Christ, He can find no pleasure in our service. How we

(*Continued on page* 111)

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*Pastor, First Church, Normal, Ill.; member, Board of Christian Service.

A crowded country opens its doors, universities offer sponsorship, MCC provides facilities, and the royal family welcomes

Hungarian Refugee Students in the Netherlands

Paul Bender

THE 1956 Christmas season at Heerewegen, Netherlands, had deep feelings. The Hungarian refugee students were here and together we celebrated with joy this Christian festival of light and peace.

It was a time of new hope for the refugees who are beginning a new life in a strange but friendly country. But they also remembered with sadness their families and friends in their home country who are in trouble.

The people of the Netherlands are eager to help these new friends, remembering their own experiences of occupation and oppression during World War II.

Worship Together

On Christmas Eve we gathered around the large decorated tree in the hall and sang Christmas carols —alternating between Hungarian and Dutch. The Lord's Prayer spoken in Hungarian by the students was the prayer of each of us.

At midnight we had a worship service for both Roman Catholic and protestant Christians. There were morning worship services together on both the first and second days of Christmas. God's gift of Christ is the same to the people of all nations and in recognition of this gift we are all brethren.

Dutch Generous

These refugees are in Heerewegen because the Dutch have made it possible to receive a few of the many thousands of Hungarians who fled into Austria. About 3,000 students came for permanent residence and an additional 2,000 might come for temporary residence. For the Netherlands this is a generous gesture as it is one of the most heavily populated countries in the world (emigration of its own citizens is encouraged).

Sponsorship of the Hungarian students is assumed by The University Asylum Fund, which has been helping a few students from communistic countries to study in Dutch universities.

The Heerewegen center offered its facilities to UAF and was selected as the site of their processing because it is close to the University of Utrecht, the UAF center.

Crowded But Comfortable

Two trainloads of 85 students were processed in the first group. Heerewegen would have been overcrowded if the community of Zeist had not given aid by preparing the "camp house" for winter occupancy and a meeting room.

With the help of many people and local organizations and the devoted hard work of the Heerewegen staff, the students were given a welcome to comfortable quarters and a friendly atmosphere.

The first group of 30 students was placed in permanent residence after two weeks. Additional students were admitted into the country. A total of about 150 students have been served at Heerewegen.

Weddings Too

The refugees had no legal papers. Among the students were couples who wished to be married, and they were advised to marry while the group was together. The local mayor handled legal matters and performed civil ceremonies for four couples.

Later, religious ceremonies for three couples were conducted in the Roman Catholic Church and for one couple in the Zeist Mennonite Church. Local organizations added festivities.

Queen Visits

Queen Juliana of the Netherlands and her four daughters—Princesses Beatrix, Irene, Margriet and Marijke—visited the Heerewegen center and the Hungarian students. They talked with individual students and staff members and we all had tea together. The students entertained briefly with a program.

The warm and friendly spirit of the royal family will long be remembered. Princess Wilhelmina, the Queen Mother of the Netherlands, also remembered the students by sending individual personal Christmas greetings.

Language Hurdle

Language is a real difficulty for these refugees. Eastern European countries do not include western languages in their school curricula; however a few students know a little German, English, or French—but not Dutch. The Hungarian language is not Germanic in origin or structure.

The study of the Dutch language was begun at once. Some found their own way to begin the study of language. At Heerewegen each room has a Dutch Bible. Hungarian Bibles were placed in the rooms when the students came. So comparing these two Bibles was an excellent method of language study.

The students as well as various Netherlands organizations dealing with the refugees have been pleased with the reception and care at Heerewegen.

The students' stay was short and the contacts somewhat indirect, but we hope they will carry with them something of the spirit of love "in the name of Christ" with which the Heerewegen staff served.

"We Want Bibles"

THERE has probably never been a greater evidence of the power and need for the Bible than has been shown by the thousands of requests for Scriptures received by the American Bible Society from the desperate and homeless Hungarian people.

"The very first convoy of trucks driving into Budapest found terrible depredation — absence of bread, loss of great stocks of clothing — but the cry was for an adequate supply of Scriptures," according to a report made to the Bible Society by Dr. Franklin Clark Fry, well-known churchman whose information came from an authenticated source.

As soon as the refugees began crossing into Austria, all available supplies of Hungarian Scriptures in Western Europe were rushed to Vienna for free distribution. But the several thousand available volumes were not enough for the one hundred thousand refugees. More Bibles were needed. Arrangements were quickly made to ship 60,000 Hungarian Gospels of John from American Bible Society stocks in the United States. Through the co-operation of the Federation of Swiss Bible Societies 100,000 copies each of Luke and John were to be printed in Zurich for delivery by December 15. Before Christmas the Society planned that there would be enough Gospels on hand for free distribution to every refugee so that he could read the Christmas story himself.

Presses in England were already printing 10,000 Hungarian Testaments for the British and Foreign Bible Society and authorization was given to increase the edition to 20,000 volumes. These Testaments will be ready by March 15. And what about whole Bibles? The Bible Society learned that printers in Holland had paper and an available press. Printing of 30,000 Testaments and 15,000 Bibles could begin immediately. Delivery of these books has been promised also for March 15, thanks to the modern method of printing from photo-offset plates prepared from photographs of Bibles and Testaments printed in Hungary in 1955 and shipped to Amsterdam for distribution to Hungarians in Western Europe.

Faced with this unexpected crisis it was only a matter of days before a program of printing, shipping, and distribution involving six countries and four Bible Societies was initiated. Already delivered or on the presses for delivery within a short time are 260,000 Gospels; 50,000 New Testaments; and 20,000 Bibles. The American Bible Society is responsible for 80 per cent of this production and free distribution. Its expenditure so far is about $35,000.

Scriptures are also being supplied for Hungarian refugees arriving in the United States. Secretary Richard H. Ellingson has been meeting the refugees at Camp Kilmer, New Jersey, and personally and with the added help of the chaplains at the Camp offering them either a Hungarian Bible or a New Testament. These Scriptures have been eagerly received.

Since 1953 Hungarian Scriptures have been printed in Hungary. The American Bible Society has sent one hundred ten tons of paper to the Hungarian Bible Council, which has published about 125,000 volumes for distribution throughout Hungary. At the time of the revolution, arrangements were being made to send eighty tons of paper to the Council for the 1957 publications program. Because publication was possible in Hungary, it has not been necessary since 1952 to publish large quantities outside that country. Consequently no large stocks were available for refugee distribution.

—American Bible Society

When should I tithe?

The Tithe and Tax

SHOULD I TITHE on my income before income tax is taken out or afterward?

This question perplexed me once and led me to find out the facts on both sides of the question. It also puzzles many other Christians.

Let me show you what I discovered. The government through its tax laws makes it easier for you to be generous to your church without a proportionate reduction in your personal spending money.

Say you make $4,000 a year. Do you realize that by tithing before income tax, you can give $77 more to your church, yet reduce your personal spending money only $60?

By tithing before deduction, the individual's gifts to his church are increased.

Won't Feel the Loss

Here is what that means. If the man making $4,000 a year tithes before taxes are taken out, he can give $77 more a year to his church but only $60 of that amout comes out of his own pocket money. He doesn't feel the loss of the other $17 since he would have had to pay it to the government had he not given it to the church instead.

If your income is $10,000 a year and you tithe on the full amount, you can give $238 more to the cause of Christ but your spending money is reduced by only $157.

Figures like these make it obvious how a little sacrifice means much financially to the cause of Christ.

This is a very generous attitude on the part of the government toward religious and charitable institutions. Under new income tax laws effective in 1954, the amount deductible for donations to churches and groups of churches rose from a former twenty per cent allowance to a new thirty per cent allowance.

The Money You See

Some Christians have the attitude, "If I don't ever see the money the government takes in withholding tax, it isn't mine!" This means they try to tithe only on their "take home" pay.

This sounds very reasonable at first. However, a thorough study re-

"The child's first school is the family"—Froebel

Teaching by Example

During threatened danger, calmness such as comes from an unquestioning assurance of God's continuous care and guidance, establishes a family confidence that prevents accidents, while hysteria destroys confidence and often precipitates the accident that was feared.

There are many times when a child may be guided to safety by the calm voice of a parent in whom the child has confidence. The special need for trust in the judgment of their parents, and faith in what grownups tell them to do, makes it important for parents today to build and maintain this confidence and faith in children at an early age.

At a time of emergency confidence may be assured if the adults recognize a situation calmly. Such calm confidence can be illustrated by the following incident, which happened to a farm family in Iowa.

The father in this case, although calm and usually placid, was a quick-thinking man. The mother, also, thought quickly. She called to her husband one day, showing no alarm in her tone, to tell him that their son Paul, aged four and one-half, was walking around the platform near the top of their seventy-foot windmill. The child was totally unaware of the danger he was in. Had the wind changed it would have caused the millhead to turn and sweep him off the platform to the ground below. The parents, of course, knew this.

To make the situation more acute, Paul's brother, Bobby, aged three and one-half, was attempting to follow his elder brother but was only halfway up the ladder. This was because he could just manage to span the wide steps in the ladder by slowly crawling onto each rung with his knees. Not until then was he able to stand on his feet and reach for the next rung.

The father quickly approached the tower and said in a voice loud enough to be heard by Paul, "You go too fast for Bobby, Paul; he isn't as old or as big as you are. Come on down now, so Bobby will come, too, and we will see if Mother has some candy for all of us. I'd like some."

Paul felt that his father was proud of his achievement and was now relying on him to lead his younger brother down, even as he had led him up. What could easily have been a dual tragedy was prevented by the calm, praising voice and attitude of the parent. Distinctly he gave instructions to the leader and made himself part of the activity by carefully directing it.

Paul immediately looked for the ladder, climbed off the platform and started down. Though handicapped by having to pass Bobby, he succeeded in doing it and then in leading the way down. To him this was an opportunity to be the leader and his brother the follower, for Bobby, of course, came down, too, instead of continuing up.

Further good judgment was displayed by both parents. The candy was not forgotten and no punishment or criticism was awaiting Paul at the bottom of the ladder for his action, or for his influence in leading his brother into danger. The father realized that he himself had been unwise, for he had allowed Paul to see him go to the top several times. He now removed the lower section of the ladder, which heretofore had extended completely to the ground and had been an open invitation to the boys to climb up as they had seen Dad do.

—Jean Lyon
National Kindergarten Assoc.

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veals there are at least three strong reasons for tithing before taxes.

1. This plan produces far more for missions and church budgets.

2. There is scarcely any difference as far as the individual is concerned.

3. Consider carefully what real income is. The money taken out in income taxes and for other things like retirement and insurance before "take home" pay is just as much "money" as that "taken home."

—W. D. Kendall, in *The Circle*

Flashes of Thought

The Real Miracle

Walter Gering

The real miracle was not that performed upon her face. That, to be sure, was a miracle of science such as probably no other generation could have brought to pass. It had appeared to be such a hopeless task. One of the countless victims of the horrible nightmare of Hiroshima, she had lived to tell the story, not so much by word of mouth as by the terrible disfiguration of her face. What had once been an example of beauty had now become an object of pity and revulsion.

Then came the invitation to come to the States for plastic surgery. There were weeks of anxious waiting as New York's Mount Sinai Hospital surgeons gave themselves to the task. The pictures of "before" and "after" which appeared in the news reports tell the story. Rightly, one set of pictures was captioned: "From horror to triumph." Niimoto, one of the twenty-five so called "Hiroshima Maidens," had been transformed. It was a modern miracle of medical science.

But the real miracle which I somehow could not forget was that of the soul. Back in Japan she gave herself unselfishly to the cause of nursing; she became engaged in study in preparation for the work of a nurse's aid. The reason? "After watching the nurses at Mount Sinai, I decided that is the way I would spend my life—in service to others."

How quickly she had put many of us to shame. She had every reason to look with bitterness upon a world and nation which could so ruthlessly rain total destruction upon countless helpless people. Yet out of this experience had come forth one desire: to spend a life in service for others.

I thought of the words of Jesus: "Father, forgive them for they know not what they do." With those words He gave himself completely for the service of others, that they might be redeemed from sin and death. They despised and rejected Him; He loved and gave himself.

Teach us, O Lord, to give ourselves in service.

1956 in review for the

Mennonite Central Commi

January

Relief workers in Jordan move headquarters from Jericho to Jerusalem following riots when warehouse is burned.

Building expansion program begins at Brook Lane Farm, Hagerstown, Md.

Mennonite Disaster Service goes into action at Yuba City, Calif., in wake of disastrous floods.

Flood victims in northern India aided with food, clothing, and rehabilitation projects.

1-W orientation schools begin in Akron, Pa.

February

Relief team in Java of Indonesia carry on intensive anti-trachoma (eye disease) campaign among public school children.

A new unit on Timor of Indonesia begins in co-operation with Church World Service to help improve agricultural conditions and strengthen the large Christian communion there.

Vocational trainees go to their second location for their last six months in the United States following a conference at Beatrice, Neb.

Portable canner completes 1955-56 season processing 99,870 cans of meats and fats.

March

Delegation commissioned to visit Mennonites in Russia.

Food and clothing sent to the island of Ullung near Korea.

First class of Korean boys graduates at the Mennonite Vocational School at Kyong San, Korea.

Medical clinic established in primitive tribes area at Banmethuot, Vietnam, serving victims of Hansen's disease and doing general clinic work.

Mennonite Disaster Service agrees on principles governing working arrangements with Red Cross and Civil Defense.

April

Plans begin for a mental health facility in the Ohio-Michigan-Indiana-Illinois area.

New headquarters for MCC Europe dedicated in Frankfurt/Main, Germany.

European Pax personnel make pilgrimage to Holy Land.

May

Mennonites meet with delegation of Russian Baptists in Chicago.

1-W co-ordinating committee instigates conferences aimed at promoting the peace concept and church related service for draft age men.

New buildings under construction in the medical service unit at Taipei, Taiwan.

Twenty Brown Swiss heifers arrive in northern Greece for Paxmen to give to farmers.

June

Harry Martens of North Newton, Kan., travels to help co-ordinate Mennonite Disaster Service organizations.

First pastor arrives at Topeka, Kan., for congregation formed mostly by 1-W's.

Mental health facility planned for Chaco of Paraguay.

Paxmen begin service with Red Cross in Berlin refugee camps.

House reconstructed by Paxmen for use as community cannery at Tsakones, Greece.

Larry K. Kaufman of Windom, Kan., drowns in river in African Congo.

July

Experimental farm at Filadelfia, Paraguay, reports good crop outlook for coming year.

Left to right: Pax road building in Peru . . . refugees receiving clothes in Berlin . . . class of nurse's aides in Newf

e

Three mental hospitals receive first half of grant from Ford Foundation.

Nurses Maria Dueck and Gertrud Unruh of Paraguay giving needed ministry in Uruguay.

Forty sets of twins receive milk and vitamins at Pusan, Korea, served by MCC workers.

Dennis D. Miller of Mankato, Man., becomes new administrator of Brook Lane Farm at Hagerstown, Md., succeeding Arthur Laemmlen.

Summer service programs go into full swing with 165 participants serving in health, recreational, and educational positions.

Representatives of the Church of the Brethren, Society of Friends, and Mennonite churches meet for sharing and fellowship at Manchester, Ind.

Relief workers in Jordan provide summer camp experience for Jericho and Jerusalem youngsters.

Kings View Homes at Reedley, Calif., receives state and federal fund allocation for building expansion.

August

European Pax Services sponsors Peace Conference at Backnang, Germany, addressed by two prominent Christian leaders from France.

School for Boys at Hebron, Jordan, moves into different building under leadership of Ada and Ida Stoltzfus.

New community center building at Kaiserslautern, Germany, dedicated.

More teachers and nurses join Voluntary Service program in Newfoundland.

Volunteers become counselors in new and relocated Junior Village in Washington, D. C., caring for more than 200 dependent children.

Berlin relief workers conduct vacation Bible school for Mennonite children from East Zone.

Nurses Katherine Dyck of Rosthern, Sask., and Bertha Kornelson of Abbotsford, B. C., drown in Korea.

Kings View Homes experiments successfully with joint patient-staff camp.

1956-7 vocational trainees arrive; for first time group includes youths from Jordan and Paraguay.

Summer service volunteers at National Institutes of Health participate in nationally important cancer study.

Voluntary Service workers Sara Ann Jantzen of Plymouth, Neb., and Ethel Krehbiel of McPherson, Kan., die in auto accident.

Relief workers in Taiwan make

(*Continued on page* 110)

. . . at Valdoie Children's Home in France . . . milk distribution, Christian Community Center in Mississippi

Put Yourself in the Picture

SUMMER VOLUNTARY SERVICE IS YOUR OPPORTUNITY

You have no doubt often heard a group leader select people to move chairs, distribute hymn books, wash dishes, or some other routine task. "Give me your attention," he calls, "I want two volunteers" . . . and pointing to two prospects he finishes, "I'll take you and you." He has chosen an easy method of getting people to do a job.

Our General Conference Summer Voluntary Service program needs volunteers to do many jobs. But there are no gimmicks involved. Each volunteer must make his own decision as to whether or not he is willing to serve.

From Every Congregation

A goal of the General Conference session at Winnipeg, Manitoba, last summer is projected into the next three years—"A Voluntary Service worker from every congregation." That means 250 volunteers by 1959. May we suggest ways in which you can arrive at a decision to be one of these volunteers?

Voluntary Service will mean living together with young people your own age, working for the same cause, learning from the same

Gulfport Youth Learn to Give

Young people of Gulfport, Mississippi, learn the blessing of giving by helping prepare overseas clothing bundles in a project supervised by the late VS worker, Ethel Krehbiel. The varied program of this unit—including operation of a Christian Community Center, teaching Bible in the public schools, and giving some material aid—provide opportunities for both long term and summer volunteers. Vacation Bible school and a retreat program are among the special summer projects.

experiences. This can be a powerful force in helping to determine what your life will be.

Sharing Christ's Love

Think of ways in which your abilities, past experiences, beliefs, and interests can contribute to serving others. All these things will help, but your motive must be to share the love of Christ you have experienced. No other motive is worthy of the high calling of voluntary service. Human pity and sympathy are emotions that can sometimes be altered by situations, and Voluntary Service programs offer a variety of new ones.

Our program for you is varied. Almost any interest or need is represented by the 1957 opportunities. There are summer Bible schools on the Indian mission fields or in our city mission churches, mental hospital work in Canada, work with delinquents, and work in mountain mission stations.

High School Age VS

For the first time, General Conference VS is offering an opportunity for high school age volunteers to participate in the summer service program. A four-week work camp will be sponsored for ten to fifteen fellows and girls who have finished their sophomore year and are at least sixteen years old.

The work in VS requires much understanding and patience. The popularity and rapid growth of our Voluntary Service program testifies to the fact that the gain to the volunteer is often as great as the service given. Ask someone you know who has been a worker in the past. Many of them have gone from summer service into long term service for one or more years. Others have volunteered more than one summer. You could substitute nothing that would be of as much permanent worth to you and your fellow man.

Make Plans Now

Your consideration of summer service needs to start now. Information about projects may be obtained from Leola Schultz, Freeman Junior College, Freeman, S. D. State your preference concerning type of work, and your qualifications, including any special ability and training. You will receive concrete suggestions for your consideration. A summer's investment may benefit you for the rest of your life—and perhaps someone else too.

VS . . .
It's for Me!

Camp Friedenswald

When I was asked to help with the program at Camp Friedenswald last summer, I felt it was an opportunity that one doesn't often have. I accepted the position of crafts instructor.

Camp Friedenswald is a place where one feels the real presence of God. Nature has a way of folding itself around the groups that come to camp to make an atmosphere of oneness. The fellowship is wonderful! Consecration services also have an effect on religious life.

All this and more is the reason why I had a wonderful time at Camp Friedenswald, with the satisfaction of having done some VS work.—Lorraine Kauffman, Bluffton College.

Topeka, Kansas

One of the most outstanding parts of my VS was work with Negroes in Topeka.

One Sunday morning we went to the Colored church in North Topeka. They welcomed us with warmth and asked us to be guests of honor at their fellowship dinner. If they would have come to our churches, would we have welcomed them as warmly? As Christians, it is our duty to do so.

I thoroughly enjoyed my work during the past summer and I hope to be able to do similar service again this year.

—Caryl Smith, Inman, Kans.

North Battleford, Sask.

During the past summer I worked in Voluntary Service as a psychiatric nurse's aide in the Saskatchewan Mental Hospital, North Battleford.

There are quite a number of patients that know Christ, and one has many opportunities to speak to them about Him. Not only were we able to witness for Christ at our jobs, but also in other places. Once a week a small group went to the Indian hospital to sing for the patients there.

All in all, VS is a very wonderful way to spend a summer.

Arthur Zacharias, Garthland, Sask.

In Arizona Migrant Work

Five Added to Church

On the evening of December 2, 1956, five young Christians entered the Friendly Corners Chapel to be baptized in the first such service held at the General Conference Mission at Eloy, Arizona. The event is especially significant when we remember that the work at Eloy is with migrants. In migrant work many things conspire against the effort of the missionary to capture the devotion of the worker.

The circumstances in migrant homes are seldom conducive to Christian growth. The disappointments that come from low wages, bad weather, poor housing, and perhaps exploitation of the workers, leave the migrant family open to the temptations that offer escape. Alcohol is ever present, and only makes for more disappointments and hardships. It is wonderful indeed when young people from homes like these can maintain devotion to Christ.

The five young people pictured here have been faithfully attending Bible school and chapel services for more than a year. Billy, Rosie, Mary, and Bessie Odom left Arkansas in 1954 to come to Arizona. They used to attend church with their parents but now have been attending services alone. Their parents urge them to come but have themselves stayed away.

Betty Clark has been earnest in her effort to live a Christian life. She has been coming to Bible classes for about four and a half years. Her father left home long ago and Betty lives with her mother.

First Christians to be baptized at the Eloy, Arizona, migrant mission are (left to right) Betty Clark, Betty, Billy, Rosie, and Bessie Odom.

These young people need much understanding and encouragement in their new stand for Christ. We owe it to Christ to be concerned for them.

First Class Mail

Prayer Calendars

Dear Maynard Shelly,

I would like to thank you for the Youth Prayer Calendar, notebook, and letter you sent me. . . There are only a few Mennonites in this college . . . I appreciate the fact that our church cares about the youth and tries to keep in contact with them in this way.

I'm in my second year of college, hoping to graduate in 1960. . .

Elmer Janzen
Guelph, Ontario

The Board of Education and Publication has mailed the YPU Youth Prayer Calendar to Mennonite students at non-Mennonite Colleges.—Editor.

Dear Bill Gering,

Just a note to let you know that we are using the Program Helps. We would appreciate receiving them this coming year. They have been a great help to our program committee.

Please find enclosed a small contribution for the above mentioned funds. We wish you God's blessing in your work.

Allan L. Hiebert
North Hill Mennonite Mission
Calgary, Alberta

"A Peculiar People"

THE LIVING WORD

By Luther A. Weigle

As a boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14:2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Saviour Jesus Christ (Titus 2:14; 1 Peter 2:9). It puzzled me, because in conversation the word "peculiar" was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14:2 and 26:18 is translated "special" in Deuteronomy 7:6 which read: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is *segullah.* The King James Version elsewhere translates it as "peculiar treasure" (Exodus 19:5; Psalm 135:4; Ecclesiastes 2:8), "own proper good" (1 Chronicles 29:3), and "jewels" (Malachi 3:17).

The revised versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere they use "my (*or his or God's*) own possession" as the translation of *segullah.* The phrase "a peculiar people" has disappeared. In Titus 2:13-14, the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2:9 it reads: "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

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Our Schools

BIBLE WEEK SPEAKER

Bishop Eugene Frank, resident bishop of the Missouri Area of the Methodist Church, will be the speaker at Bethel College Bible Week, March 18-22, it was announced by President D. C. Wedel.

Bishop Frank, a native of Cherryvale, received his training at Pittsburg Teachers' College and Garrett Biblical Institute. Baker University has granted him the doctor of divinity degree.

He has served a number of Kansas churches, the last two being the Washington Avenue Methodist Church, Kansas City, Kan., and the First Methodist Church, Topeka. While here his Sunday morning services were broadcast over WIBW.

Last summer Dr. Frank was elected a bishop of the Methodist Church. He is a member of the Methodist Board of Education and a trustee of Southern Methodist University.

The annual Bible Week Lectures are held under the Hartzler Foundation, established by J. E. and the late Mamie Hartzler of Goshen, Ind.

LIBRARY RECEIVES GRANT

Bethel College, North Newton, Kansas, has received a sub-grant of $400.00 from the U. S. Steel Foundation grant made to the Association of College and Reference Libraries, a division of the American Library Association, which has for its purpose improvement of college library collections, equipment, and programs of library service.

Miss Leona Krehbiel said that the sub-grant would be used for Beilstein on microcards and a microcard reader. Beilstein is the standard encyclopedia of organic chemistry listing all known organic compounds. In printed form this reference work sells for $1600 and thus is beyond the reach of smaller college libraries. It will be a distinct asset to Bethel's share of the nurse's training program and the preparation of more scientists, engineers, and doctors.

SEMINARY STAFFS MEET

Nine faculty representatives from the Goshen College Biblical Seminary visited here with our faculty, in fellowship and sharing regarding the future of the Associated Mennonite Seminaries.

FREEMAN GRADUATE JOINS COLLEGE FACULTY

Freeman College is happy to welcome one of its graduates to its teaching staff. Miss Leola Schultz of Glendive, Montana, joined the College faculty after the Christmas holidays.

Graduating from Freeman in 1950, she took her last two years at Bethel where she was granted the A.B. degree. The past three and one-half years she attended Mennonite Biblical Seminary in Chicago. From there she received a Master of Religious Education degree last spring. She continued on at the Seminary working toward a B.D. degree. For the past five years Miss Schultz has also served as Director of General Conference Voluntary Service, a position which has taken her all over the United States and Canada and has given her an intimate knowledge of Mennonite young people's activities in Christian service.

At Freeman she will teach courses in Bible and English and serve as faculty counselor in the Academy Dormitory. She replaces Mrs. Hilbert Graber (Erna Friesen) who resigned after teaching at Freeman the past five years. Mrs. Graber is well known for her excellent work with young people both at school, in church, and conference activities.

MOELLERING LECTURES AT PEACE INSTITUTE

Ralph Moellering, pastor of the First Emmanuel Lutheran Church of Chicago, Illinois, was the lecturer for the annual Peace Institute at Bluffton College, Feb. 5-8.

Moellering has had experience in the field of integration in his own church in Chicago, and has made a study of pacifism. He spoke in chapel and in evening discussion meetings. Topics discussed were war, peace, and the role of the Christian in these affairs.

PEACE AND SERVICE RALLY AT FREEMAN

Addressing a Peace and Service Rally at Freeman, S. D., J. J. Enz spoke on "A Good Soldier of Jesus Christ." Ray Kaufman, 1-W from Akron, also spoke. The Rally was sponsored by the Freeman Ministerial Association and the College Peace Group.

STUDENT WORK CAMP

A work camp, sponsored by the Student Christian Association of Bluffton College was held Saturday, Feb. 2, in Lima, Ohio.

Students worked at the homes of several needy persons on Saturday and met that evening in the First Baptist Church for evaluation and recreation.

Robert L. Steiner chaired the planning committee for the project, which included Barbara Streid, Washington, Ill.; Edith Yoder, Bluffton; Gary Yoder, Middlebury, Ind.; Janet Styer, Pandora; and Marion Keeney, East Millsboro, Pa. Carl Smucker, assistant professor of social service, was adviser to the group.

The SCA hopes to establish other work camps in Lima and Toledo in the future.

TEMPLETON LECTURES

Charles B. "Chuck" Templeton delivered the Weiand Lectures at Bethany Biblical Seminary this past week. Speaking evenings and during the Chapel period, Templeton stated that not only the lost away from Christ, but also those in the Church, need to hear and heed the gospel.

CANADIAN COUNCIL AT C.M.B.C.

"It is an important event in the history of the Canadian Conference," were Rev. J. J. Thiessen's words to the students and guests, Tuesday, Jan. 15. He was referring to the meeting at Canadian Mennonite Bible College of the various Boards which were organized during the July Conference held this year in Ontario. Present were the Boards of Education and Publication, Missions, Service, and the Finance Committee. These were in session from Tuesday to Thursday, planning and discussing various aspects of their responsibilities.

Friday evening the Peace Panel discussion was presented to the student body and a number of guests. The moderator, Peter Letkeman, introduced the panel members and the content of each discussion. The panel was divided into four parts: "Scriptural basis for nonresistance," Anne Neufeld; "The Early Church," Sue Martins; "The Anabaptist View," Henry Isaac; and "Service for Peace," Peter Nickel. This initial presentation is to be followed by visits to various churches which have invited the group.

MCC news & notes

MENNONITE DISASTER SERVICE MEETS IN CHICAGO

Fifty-six representatives of Mennonite Disaster Service from fifteen areas met at Chicago Jan. 23-24 to share impressions and aspirations.

Guest speaker was Colonel Charles Dodd of San Francisco, Salvation Army. He reviewed the history and concept of the Salvation Army and explained that it moves into an area at the time disaster strikes and does not engage in rehabilitation work. MDS makes its contribution in the rehabilitation phase of a disaster. Thus it was noted the two organizations compliment each other.

Regarding relationships with Civil Defense, it was agreed that MDS "should keep alert to any approaches CD might make on the state or national level so MDS can provide a constructive alternative."

The MDS representatives asked for intensive sharing among area organizations in techniques of co-ordination, field direction, and relationships with other agencies. Service for women will be explored.

Area organizations represented at the meeting were Colorado, Delaware, Illinois, Indiana-Michigan, Iowa-Missouri, Kansas, Manitoba, Minnesota, Nebraska, Eastern and Western Ohio, Ontario, Eastern Pennsylvania, Lancaster, and Western Pennsylvania. Other areas are being organized.

NEPAL NEEDS MEDICAL HELP

Medical needs in the kingdom of Nepal (between India and Tibet) are very great, according to three workers who have begun service in the country. Otho Horst (Clear Spring, Md.), Earl Schmidt (Rosthern, Sask.) and Rudolph Friesen (Marquette, Man.) are helping construct new hospitals as workers with the newly organized United Christian Mission to Nepal. Opportunities for Christian missionary work in Nepal opened two years ago.

Friesen works in the capital city of Katmandu. Horst and Schmidt are serving at Tansen, an isolated town 45 miles west of the capital city. Their trip from Katmandu to Tansen took three days by horse—wading across rivers, crossing high mountains, and using sleeping bags.

Construction of the hospital building is being done mostly by Nepali workmen, who make bricks of clay and dry them in the sun. Walls are two feet thick. Clay is used for mortar. The MCC men do supervisional and mechanical work.

They report there are very few hospitals in Nepal. The ones which are in operation are in poor condition. The people suffer from many diseases. The workers said many European and American authorities say the only solution to the problems of Nepal is the propagation of Christianity with medical assistance.

"EVERYBODY . . . SMILED"

Unseasonably cold temperatures last summer in Hokkaido, the northernmost Japanese island, destroyed 50 to 90 per cent of the crops. Nearly 30,000 families were affected by the freeze. Two carloads of rice totaling 40,000 pounds were sent by MCC and distributed by Mennonite missionaries.

A Hokkaido mother wrote the following to the Japan Times: "When my children saw the rice they softly touched it in fear that it might disappear. Everybody in the family smiled for a long time.

"We do not know how we can express our gratitude to the American people who live far away across the ocean. When we think of their generosity we feel we must work harder to make a success of our pioneer work here (rehabilitating unproductive volcanic soil)."

NURSES ON WAY TO KOREA

Anna Klassen of Yarrow, B. C., and Arlene Zimmerman of Bareville, Pa., are on their way to Korea where they will be nurses in children's hospitals in Seoul and Pusan.

Hundreds of orphaned children are treated in Korea charity hospitals, then placed in orphanages. A great number of these children suffer from sickness caused by improper care and malnutrition.

Miss Klassen had been a district nurse for the Winnipeg Health Department. She had other nursing experience at New Westminster and Essendale, B. C. She is a graduate of St. Paul's Hospital school of nursing in Vancouver and studied at Yarrow Bible School and the Mennonite Collegiate Institute at Yarrow. She is a member of North Kildonen Mennonite Brethren Church at Winnipeg.

Miss Zimmerman has nursing experience at Ephrata, Lancaster, and Philadelphia, Pa., and Sarasota, Fla. She is a graduate of the Goshen College school of nursing. She is a member of Monterey Mennonite Church.

NEW STAFF AT BROOK LANE FARM

Two registered nurses have begun service at Brook Lane Farm. Kathryn Tschetter is a member of Emmaus Mennonite Church. Annabelle Yoder is from Minot, N. D., and a member of Fairview Mennonite Church.

MCC ACTIVITIES

(*Continued from page* 105)

food distributions on Kinmen Island, near Taiwan.

September

Project providing housing for 100 refugees completed at Backnang, Germany, by Paxmen.

Dr. John R. Schmidt engaged in deputational work in interests of medical mission at Barrio Grande, Paraguay.

Rudolph Friesen, relief worker in India, transfers to Nepal to help construct hospitals.

More than 28,000 colorful goodwill Christmas bundles shipped to Korea, Jordan, Austria, Germany, Vietnam, Taiwan, Japan, France, Algeria, Hong Kong, and England.

1955-6 vocational trainees depart for Europe.

Assistance in cattle marketing given to Christians on Timor of Indonesia.

Community youth center for use as Voluntary Service unit house dedicated in Denver, Colo.

North German youth participate in camps and Bible schools during past summer; project becoming indigenous.

October

H. S. Bender and D. B. Wiens represent North American Mennonites in a visit to Russia.

Kindergarten begins at Kaiserslautern, Germany, community center.

Mennonite Church of France assumes full operation of Mont des Oiseaux home for children in France.

Alternative service for conscientious objectors provided in new conscription law of West Germany.

Medical program in Taiwan becomes responsibility of General Conference Mennonites.

United States government officials pay tribute to church agencies for good handling of 1-W program.

Projects of Christian literature, a religious library, and classes for children added as services to patients at Colorado Medical Center in Denver under leadership of Chaplain Glenn Martin.

Portable canner begins 1956-7 season.

Ailsa Craig Boys' Farm in Ontario receives building allocation from Ontario Department of Child Welfare.

Milton Harder becomes acting director of the European program succeeding D. C. Kauffman.

Sister Theodosia Harms of Bethel Deaconess Hospital at Newton, Kan., goes to Paraguay to inaugurate service organization for women.

Workers in Europe gather for annual conference in historic Friesland, Netherlands.

Relief workers in Jordan go temporarily to Beirut, Lebanon, because of Middle East crisis.

November

Vienna, Austria, relief unit, under direction of Irene Bishop, mobilizes to meet emergency refugee situation created by Hungarian-Russian war; transit camps established and other assistance given.

European Mennonite Bible school begins seventh year.

MCC finances heifer in shipment of livestock to Russia by Heifer Project.

Initial work begins on 250-mile Trans-Chaco road in Paraguay.

Voluntary Service worker Ruth Hartzler named matron of Notre Dame Bay Hospital in Newfoundland.

First 1-W Mission begins at Ypsilanti State Hospital in Michigan with wages given to the 1-W's conference mission board.

Mobile medical clinic begins operation in Vietnam in area untouched with medical help.

Jordan relief workers return to posts.

D. C. Kauffman becomes director of East-central area mental health program and assists temporarily with Ailsa Craig Boys' Farm administration.

MCC peace center at Heerewegen, Netherlands, houses groups of Hungarian refugee students.

December

Six-month emergency program for Hungarian refugees in Austria under way as North American Mennonites make financial contributions and offer to sponsor immigrants.

Delegation to Russia reports Mennonite Church in Russia experiencing renaissance.

First Paxmen enter Indonesia and Nepal.

Goodwill Christmas bundles distributed in relief areas.

California Voluntary Service unit among migrants moves from Coalinga to Huron.

A PRAYING CHURCH

(*Continued from page* 100)

need to pray and avail ourselves of the power of prayer for cleansing!

A praying church uses the power of prayer for *guidance*. The early church prayed for guidance—guidance to select a person to replace Judas Iscariot, to select deacons, to plan the evangelism program of the church. Daniel used the power of prayer for guidance and so did other Bible characters. People who have been close to Billy Graham say that he is a man of prayer and contributes his success to the fact that he uses the power of prayer.

Christian enterprises and institutions once conceived and given birth as the result of much prayer, later lost their identity as being Christian because men failed to use the power of prayer for guidance. If the work of our conference, the total program of the church, is to go forward with blessing, then praying churches must undergird their leaders with prayer for wisdom and divine guidance, and our leaders must be fully aware of the power of prayer and use it themselves and call upon the church people to use it.

The praying church uses the power of prayer for *spiritual achievements and Kingdom service*. At a recent meeting of the Mennonite Central Committee the speaker (one of the officers) said in a devotional message that so often in past years the committee had wondered just where the workers and the money to carry on the work would come from. But it came—both workers and gifts. They came because prayer was made by people who *believed* in the power of prayer and who *used* the power of prayer. While we speak much about meeting the church and conference budgets, about building and expanding and financing, do we realize that it is only as the Lord blesses that it can truly prosper in His way? Spiritual achievements and financial goals in Kingdom service can and will be made as we use the power of prayer.

That cable running along the alley which is charged with electricity cannot bring light and power unless there is a transformer. God's great power is so near, but how many live without it and attempt to carry on Kingdom service for lack of the transformer—prayer. Church members and conference churches united in a fellowship of intercession may become a marvelous channel for God's love.

Through prayer God's power is available, but the Church of Jesus Christ must use this power of prayer as individual members, as churches, and as conferences. "Powerful is the heartfelt supplication of a righteous man" James 5:16 (Weymouth).

Into the Beyond

Leonard F. Hamm, member of the Willow Creek Church, Paso Robles, California, was born February 1, 1928, and met sudden death in a car accident December 29, 1956.

Jottings

VISITATION PROGRAM INITIATED

—**First Church Allentown, Pa.:** Rebecca Joy was welcomed into the home of pastor and Mrs. David Habegger Jan. 23. Sharing this joy are Rachel, Nathan, and Christin. Mrs. Cary Steiner, director of music, has begun a junior choir with 14 members to date. Pastor Habegger has a membership class of 12 young people. At our recent congregational meeting the following officers were elected: LeRoy Weidner, deacon; LaVerne Rosenberger, financial sec.; Henry Springer, treas.; Otto Kummery, benevolent treas.; Stanley Eisenhard, trustee. Our offering at our white gift service totaled $607.72, most of which was given to the Home at Frederick and the Huntington Valley Church. The outgrowth of our weekly prayer meeting and Bible study is a visitation program to be conducted once a month. For the month of Feb. we will be studying our mission work in the Belgian Congo. Our congregation welcomed Brother and Sister S. T. Moyer at a covered dish supper Sun. evening, Jan. 20. At our evening service Mrs. Moyer spoke about their work in India and showed slides. The evening of Jan. 6 our pastor showed slides of the mission work among the Cheyenne Indians of Montana. —Mrs. Francis Geisinger, Corr.

MISSIONARY RALLY

—**Bethel Church, Waka, Texas:** A number of our members followed the invitation of Adams Mennonite Brethren Church and attended the Harvest-Thanksgiving Festival Oct. 7. The Missionary Rally held in our church was well attended Nov. 6-11. Brother and Sister George Neufeld spoke to us and showed slides from the work in Africa on Tues. evening. Wed. Marie Duerksen told of the work in India with pictures; Thurs. Malcolm Wenger told us of the work with the American Indians from Lame Deer; Peter Voran presented the mission work in Japan on Fri., and Sun. Rebecca Nickel spoke on the migrant work in Eloy, Ariz. Sun., Nov. 11, we had a fellowship meal. John Harder and Mr. and Mrs. J. B. Friesen attended the ministers' fellowship at Mingo Church Nov. 27. The S. S. Christmas program was given Dec. 23. Annual business meeting was held Jan. 11. Midweek prayer meeting and Bible study are held each week and attended with interest.—Mrs. J. B. Friesen, Corr.

ESTHER MAE ANDRES TO GO TO FORMOSA

—Zion Church, Elbing, Kan.: The first Sunday of the year was designated as Mission Sunday. Waldo Harder presented the morning message and in the evening he and his family told of their work and experiences in Africa. Esther Mae Andres, daughter of Mr. and Mrs. P. C. Andres, has received official notice from the General Conference Mission Board that she has been accepted as a candidate under appointment for medical work in Formosa. A group of men spent a day at the Conference Headquarters in Newton recently, removing partitions on the second floor. This space is being renovated for more office space. Jan. 13, Bill Gering, conference youth worker, presented an over-all view of conference youth work; he also showed pictures. Our church canned 782 cans of meat for relief purposes. A large number of our congregation have contributed blood to the Red Cross Blood Bank. The blood is designated to be used by the Bethel Deaconess Hospital.—Mrs. Paul Regier, Corr.

PARTICIPATE IN SEMINARY PLAN

—Upper Milford, Zionsville, Pa.: Darlene Della Schneck was born to Paul and Jean Schneck Dec. 27. An installation service was held for all church, Sunday school, C. E., and Youth Fellowship officers. A nominating committee is to function at all future congregational elections. A Junior Deacon is to be elected during 1957. It was also decided to participate in the Seminary Partnership Plan for the next four years. A committee was formed to investigate and plan for moving the parsonage into the Zionsville area. The Christian Education committee is making plans for a Vacation Bible School. "Our Bible: How it came to us," an American Bible Society motion picture, was shown at our church Jan. 27.—Corr.

NEW EXPANSION PROGRAM

—First Church, Bluffton, Ohio: At the annual meeting of the congregation on the evening of Jan. 10 a resolution was adopted to undertake a building and remodeling program for the church at an estimated total cost of $100,000; because of urgent need for additional space, the construction should start this spring. Our pastor, J. R. Friesen, in addition to his many other duties, is meeting the catechetical class in his study in the parsonage each Saturday morning. David Bixel, son of Dr. and Mrs. Gordon Bixel, returned home Jan. 6 from service with MCC Pax. His services were loaned to the Barake Sanitorium Bible Presbyterian Hospital near Bethlehem. Our church benefited from the speakers brought to the college on Mission Emphasis week. Sunday morning Jan. 6 John Thiessen brought the message and in the evening showed us his slides depicting the work in our various mission fields. The following Sunday morning Miss Eugenia Price spoke at the morning service. We were also privileged to hear her at the College Vesper Service at 5:30 in Ramseyer Hall. Sunday afternoon, Jan. 20, Harold S. Bender, Dean of Goshen Biblical Seminary, reported on his visit to Russia in the interest of our Mennonite brotherhood there, under the sponsorship of MCC. Mennonites from other churches in the area attended the meeting.—Corr.

SCHOOL OF MISSIONS

—Bethel College Church, North Newton, Kan.: This year, for the first time, our Christmas Eve program could be given in the sanctuary of our own church! There are many "first time" occasions in the use of our new church building, and our hearts are grateful. A "last time" came also, when Harold Buller gave his last sermon as our minister on Dec. 30. Our annual New Year's Day church meeting began at 10 o'clock this year, with a Fellowship meal at noon, the business session continuing after this meal. MCC and CROP records show that members of our church donated $2,202.50 to this program in 1956. MISSION FIELD, U.S.A., is the theme of the annual School of Missions which began Sunday evening Jan. 13, continuing for five Sundays. The five topics scheduled are: "Mission Frontiers in Our Cities," discussion and film; "Why Mission Work at Gulfport," by Orlo Kaufman, Director of the program at Gulfport, Miss.; "Mission to Alcoholics," by a member of Alcoholics Anonymous; "The Church and Family Life," by a social worker of the Family Counseling Service, Wichita; and "The Denver Story," by Glenn Martin, Chaplain of Denver, Colorado, General Hospital. Classes for children and youth meet concurrently with the adult group and center mainly on work among migrants.—Corr.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

JOB OPENINGS

Registered Nurse — Opening for nurse as Operating Room Supervisor. New Hospital soon to be opened. Attractive personnel and salary policies, dependent upon training and experience. Also an opening for a

Dietitian. Contact: Edmund Zehr, Mennonite Deaconess Home and Hospital, Beatrice, Nebraska. (No. P 145)

Fruit Farm — Mennonite family wanted to help on Pennsylvania fruit farm near Gettysburg. Located near fine school and Mennonite church. House with modern conveniences and some furniture available. Contact: Mutual Aid. (No. P 147)

WORK WANTED

College Student — Summer work wanted by student to earn funds for next year's studies. Experience in farming but woud consider any job or location. Contact: Mutual Aid (No. P 148)

BUSINESS OPPORTUNITY

Grocery and Dry Goods Store — For sale in Mennonite community. Good opportunity in a growing community. Business established in about 1909; has operated continuously since then. Contact: O. D. Becker, Aberdeen, Ida. (No. P 146)

EMPLOYMENT AND SETTLEMENT OPPORTUNITY

Families and single men are needed for full season employment with Mennonite farmers at Aberdeen, Idaho. Offers include living quarters, garden space, and possibilities for private enterprise. The work is hard, as is all irrigation farming; the wages are good, with bonuses offered for full season help. The season begins about April and lasts for seven to eight months.

A special invitation is given to families interested in relocation and settlement possibilities. There is lots of room for new families. Fine Mennonite church located in the community. For details on either proposition contact: Mutual Aid, or Rev. Walter Dyck, Aberdeen, Idaho. (No. P 149)

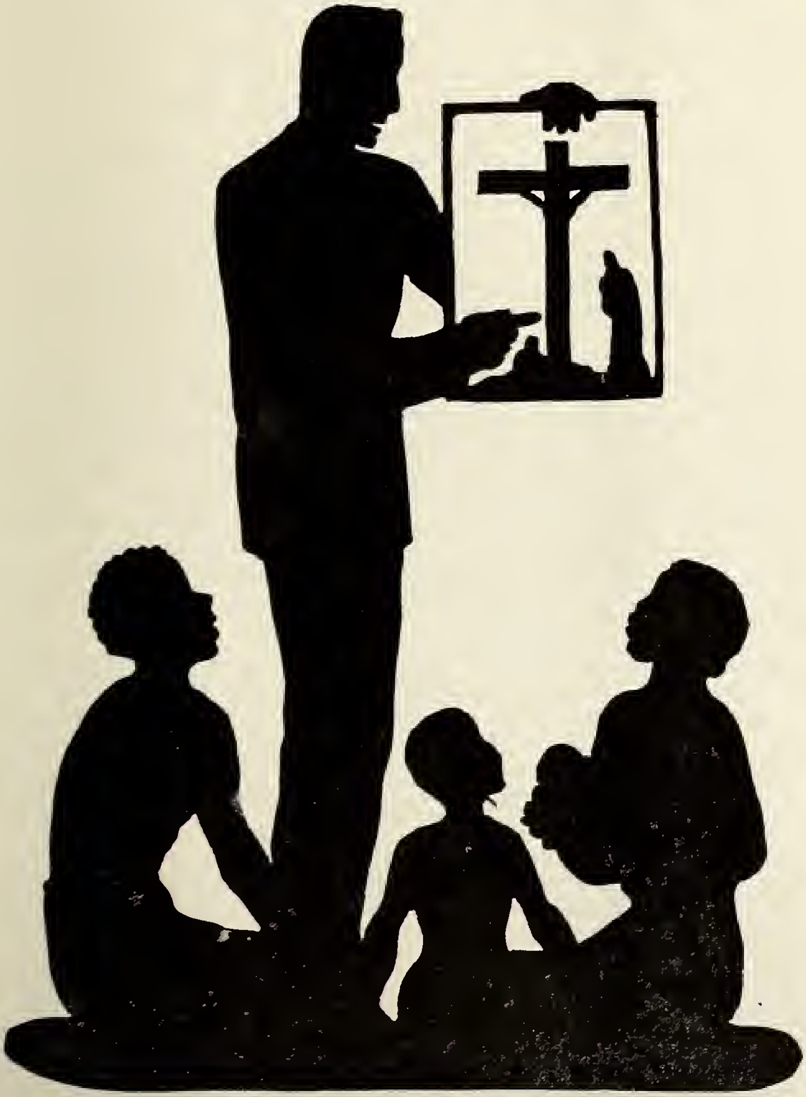
MUTUAL AID INVESTMENTS

Invest your money in a practical way that benefits both you and your Christian brother. Right now funds are needed to help a retired missionary build a modest home; another need is to extend financial aid to young Mennonite families pioneering in the Warden, Washington, area. When you invest, your savings draw interest at the rate of 2½ or 3 per cent plus a "spiritual interest" of sharing in a Christian brother's need and the knowledge that you are helping him in the spirit of Galatians 6:2. For further information write to: Mutual Aid.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY LIBRARY



"Make Disciples of All Nations"

A LIFE OF FAITH
Harold D. Thieszen

WHO SHALL PREACH?
William Klassen

WHAT KIND OF WITNESSES ARE WE?
Menno Schrag

Volume 72 Number 8 February 19, 1957

In This Issue

ARTICLES:

A Life of Faith
By Harold D. Thieszen.....116

Who Shall Preach?
By William Klassen.....117

What Kind of Witnesses Are We?
By Menno Schrag.....118

A Frontier Challenged
By Levi O. Keidel.....120

From Fear to Faith.....121

DEPARTMENTS:

Editorials.....115

The Reader Says.....119

Mennonite Youth:
Find What You're Looking For.....122
Modern Martyrs.....124

Our Schools.....125

MCC News Notes.....126

Jottings.....127

Of Things To Come

March 2—Special meeting in interest of Paraguayan roadbuilding project; Grace Church, Lansdale, Pa. 7:30 evening: C. L. Graber, speaker
March 7-8—Meeting, Assoc. of Mennonite Aid Societies, Atlantic Hotel, Chicago
March 8—World Day of Prayer
March 10—Conference Sunday
April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 29—Council of Committees, Western District Conference
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
June 20-23—Northern District Conference, Mountain Lake, Minn.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conf.

CHANGES OF ADDRESS

FORMER ADDRESS:
Miss Helen Kornelsen
548 South Erie
Wichita 16, Kansas

PRESENT ADDRESS:
Miss Helen Kornelsen
222 Forest Home Drive
Ithaca, New York

General Conference Sunday

Following previously established custom and appropriate action by the Executive Committee, I do hereby officially designate March 10, 1957, as General Conference Sunday in all congregations of the General Conference Mennonite Church. In an effort to eliminate several major conflicts the date for this year has been changed from the last Sunday of April to the date indicated above. The purpose of General Conference Sunday is to praise the Lord for His grace to us as a Christian fellowship, to pray for the guidance and blessing of the Lord in our Conference, and to give earnest consideration to the varied and growing responsibilities which the Lord has entrusted to us. The particular observance of the occasion is left to each local congregation, though suggestions are available through our Central Offices. One suggestion is that serious thought should be given this year to the eleven conference goals which were adopted at Winnipeg last summer. Let us unite throughout the entire Conference in making this a day of praise, of prayer, and of dedication, and may the Lord richly bless us with a growing sense of our oneness in the Lord Jesus Christ and a greater love for Him and His cause.

Erland Waltner
Gen. Conf. President

STUDENT SURVEY COMPLETED

The annual student survey, sponsored by the Board of Education and Publication, has been completed. The survey accounts for 1517 students of General Conference churches in colleges, universities, graduate schools, medical schools, trade schools, Bible schools and institutes. This is an increase of 109 students over last year's survey.

Of this number 45 per cent are enrolled in General Conference schools. However, 62 per cent of the total are attending schools that are either church related or church oriented. This is a confirmation of the desire of most of our students for a Christian oriented education.

Percentage increases, the survey indicates, in conference related schools are as follows: Bethel College 7 per cent, Bluffton College 11 per cent, Canadian Mennonite Bible College 29 per cent, and Freeman Junior College 21 per cent.

FORMER ADDRESS:
Miss Hulda Banman
84 Amerikalei
Antwerpen, Belgie

PRESENT ADDRESS:
Mother's Hospital
Lower Clapton Road
London E. 5, England

CHRISTIAN BOOKS WANTED IN INDIA

In a letter from missionary Jake Geisbrecht at Jagdeeshpur, India, we learn that the annual conference of the General Conference Mennonite Church in India was held during December. He reports: "These were busy days, but we trust that they have been a steppingstone in the building of the church in India. During this time about one hundred and eighty pieces of literature were sold.

This included everything from small booklets to hymnbooks and Bibles. Also, a number of tracts were given away. We believe that opportunities through distribution of literature in New India are a vital feature in the spreading of the gospel.

"We request your continued prayers for the Basna Reading Room. Recently a lending library has been opened. So far membership is not very big, but we trust more will take an interest in it. For this a good number of books have been purchased and more are to be purchased. We would be happy to receive any good, sound, Christian English books in good condition for the reading room."

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

THOSE CONFERENCE GOALS

Resolutions and goals set at conferences too often are merely recorded in the minutes, then almost forgotten. That such may not be the case with the goals set at the Winnipeg Conference, we hope to keep emphasizing them through the pages of *The Mennonite.* The partial list at the head of the editorial page has been touched on by brief editorials. Now each goal is to be expanded further into an article by the associate editors in turn. The goal of "witnessing" is so treated in this issue.

But more than a brief consideration is needed to make witnessing alive. Why cannot each reader resolve actually to engage in some sort of bearing testimony for God in ways not before tried? Perhaps a brief sentence, a statement of what God means to us, or a word of praise to our Father, may be the beginning of directing others to higher thoughts about God.

We so easily excuse ourselves by saying it is the life that bears witness and therefore we need not use words. The two must fit together, and this seems to be Jesus' plan for His followers. We are usually not hesitant to speak about our new car, or our children, or the fact that some one of prominence may be a friend of ours. Why so reluctant to say a word for our Lord, the best Friend of all? May we make sure we really know Him well ourselves, and then watch for opportunities to introduce Him to others.

MORE MINISTERS NEEDED

The importance of recruiting men for the ministry should be kept before our churches. Perhaps there should be a "Ministry Sunday" in our Conference whereby on a certain day our churches unitedly present the need, the task, and the challenge of the Christian minstry. There must be many youth, who, if the matter were properly presented, would give serious consideraion to the leading of the Lord in this particular phase of Christian service.

The ministry should never be decided upon because here seems nothing else open. It is not a last resort proposition, but a matter of first consideration. Let a young man ask himself *first,* not *last* whether God wants him to preach the Word.

Ministers, Sunday school teachers, and parents can do much to make the call to the ministry appealing nd deeply challenging. Our Committee on the Ministry is trying various ways to bring this matter before the hurches. How about a "Ministry Sunday"?

THE WRONG LEAVEN

When Jesus warns the disciples to beware of the leaven of the scribes and Pharisees He evidently has in mind the *teaching* of these religious leaders. But, it may be asked, what was wrong with their teaching? Did they not teach the people about God? Did they not exhort them faithfully to observe the whole law of Moses, and then some?

The scribes and Pharisees emphasized outward acts and observances and general outward behavior as the important part of religion. Jesus struck at the center of a man and insisted that the heart must be right with God; the inner motives and emotions must be at one with, and responsive to, the spiritual truths He was revealing. The outward conduct would follow the inner allegiance to God.

The signs of our time would indicate that we have not gone much beyond the leaven of the scribes and Pharisees in our efforts to promote peace in the world. Most people and leaders still seem to feel it can be done by outward acts: agreements, pacts, alliances, financial aids, and bomb threats. This outward yeast may but brew such intoxicants that will leave matters worse in the end. It is not the kind of yeast to promote the Bread of Life.

What is needed is the leaven of the heart and inner man, so that the aims, motives, and drives of nations are not merely for selfish advantage but are true instruments in the hands of God to bring about lasting peace among the peoples of the world.

The churches are not pointing the way to such peace as aggressively as they should. Too often they think it is the work of the politicians, or else do not believe in this method deeply enough themselves to promote it effectively.

ONE IN CHRIST

Sometimes an issue is sharpened into proper focus when viewed from various angles. Thinking is stimulated, and a search into God's Word promoted in the effort to find the proper attitude. We hope such has been the case through the pages of "The Reader Says." A letter on segregation of races was published recently, not because it reflected the views of the editor, but because it was hoped that the matter might be clarified for those somewhat confused by the problem. We hope the answers in this issue will help do so.

When Jesus in His high-priestly prayer pleaded that His followers might be one, He evidently did not mean that all Jews might be one, or that only white people might be united with Him. He must have had in mind that His followers around the world, of whatever color or race or nation, might be one in Him and treat each other as equal children of God. We do violence to His prayer when we try to force people to remain in separate color groups. God is the Creator of all and Jesus came to save all, and hopes we may work together and love each other as one spiritual family.

By faith Moses renounced royalty and identified himself with a slave people

MOSES: A Life of Faith

Harold D. Thieszen*

IT IS quite appropriate that the story of Moses' faith begins with the faith of his parents (Hebrews 11). It is not unusual that the coming of a child into a home revives or gives the opportunity for a new religious experience. Parents have become interested in the church and Christianity because their children enjoyed Sunday school. The parents of Moses were one step ahead. They brought their child to God. They saw the deliverance of the Israelites from Egyptian bondage through their son, Moses.

The vocation of a child may depend very much upon the parents. The faith of the parents is a witness to young people. Your confidence in them is the encouragement they need; in this manner you can help shape and mold their lives. You can help them fill the will of God. There is a strong possibility that the reason Moses refused to be called the son of Pharaoh's daughter was determined by what his parents taught him about God and his chosen people, Israel.

"By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." The people of God in this instance were the slaves in Egypt. Moses had been called to deliver his people from slavery. The faith of Moses becomes evident when he accepts this seemingly impossible responsibility.

"The pleasures of sin for a season" might refer to his position and power. If Moses had chosen this life in preference to leading Israel, he would have been disobedient to his calling. To be in the will of God had the greater meaning for his life and thus he chose to lead Israel.

Moses had become impatient to be about the task he was called to do. One day while he was watching the Israelite slaves at work he noticed one of them being punished unduly. Moses took matters into his own hands and killed the Egyptian. Then he fled because even his own people were afraid that he would kill them also. Moses fled because he was not ready to lead the people of Israel, his own people.

We can identify ourselves with Moses. For we too become impatient when we have found our calling and wish to begin. We are not adequately prepared but we do feel there is no one else quite as capable as we might be. Then, to go into a period of solitude away from what one had hoped that he was not only called to do but felt quite confident he could do—this takes grace. Moses did go to the land of Midian. Peake has said, "He rose above the realm of sight and and his steadfast courage grew strong in contemplation of the unseen. For the courage to abandon work on which the whole heart is set and accept inaction cheerfully as the will of God is of the rarest and highest kind, and can be created and sustained only by the clearest spiritual vision."

A person called to the ministry has just such a period of waiting before he can adequately become an active pastor. He might eliminate a good education and preparation and blunder as did Moses in the beginning. This does not mean to say an education puts one above failures and shortcomings. It might make us more aware of them. The conscientious minister is dependent upon God, as every Christian must be. Moses went into seclusion and in that period learned to know himself and found his place in the will of God.

The story of Moses does not end in seclusion. He was to become a man known as leader of the people of Israel, a man who was a man of

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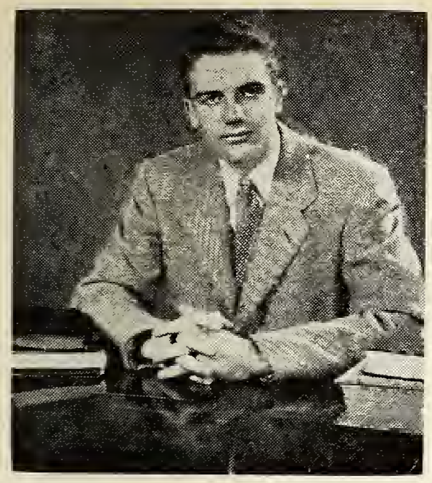
*Pastor, First Ch., Sugarcreek, Ohio



What constitutes a call? Am I qualified? How shall I prepare? If the Church is "preacher poor"

Who Shall Preach?

William Klassen*

We have just completed a period of the year in which we have striven in a special way to focus attention on the problem of ministerial recruitment. It is a commonplace that we are "preacher poor." As a small denomination within the larger protestant framework we find that this shoe pinches us rather hard.

Whenever we speak of ministers we speak of a subject vital to our whole General Conference and vital to each congregation. The reason our August conference sessions were dominated by what we have come to call the "Seminary issue" was not the finances involved or anything else so much as the fact that we all knew that whatever happened would affect tremendously the future development of our church's program of ministerial training and our total church life.

When we speak of ministerial recruitment, the first question we ask is: Who shall preach? Briefly, one might suggest:

THE CALLED

Immediately we ask, what does a call involve? This is a question which cannot be answered decisively and exhaustively since the call is a spiritual thing, that is, it is motivated and brought about by the Holy Spirit and thus cannot be made to fit into the straight jacket of any legal or logical order. The call may come through the Church, it may be suggested by the need, it may come directly as an upheaval in our plans (as the Apostle Paul), or it may come to us as an overpowering realization of what God has done in Christ Jesus, and this alone drives us and compels to preach. A call may be a combination of some of these or may include all of them. *The important question is not how did we receive a call, but did we receive one?*

THE COMPETENT

When we speak of competency we are in a relative sphere. So the reference here is to a basic minimum ability to speak in public and a basic ability to communicate truth to people. This will rule out, under normal conditions, those who simply cannot think on their feet, or who cannot make themselves understood when they try to speak in any gathering that exceeds their immediate family. The oratorical ability of a Henry Hitt Crane is not demanded, but there has to be some natural talent which shows promise for development. Perhaps a good way to determine whether such is present is by reciting poetry at literary meetings, or talking on a theme at Christian Endeavor meetings. A minister should be of above average intelligence if he is to be a leader and keep his flock from the wolves who try to delude people by intellectual subtleties that leave them open to -isms. With a growing number of people in our Conference getting a college education, it is absolutely essential that our ministers can think for themselves and have time to do so.

THE CONDITIONED

We refer here to the process by which a man prepares to be a minister of the Word. Let us have it clear from the start that while the first two are absolutely essential for a minister, this third is most under the jurisdiction of the Holy Spirit. There have been great and devout men who have been used of God, who did not have what we today call an "ideal preparation." But many of these have themselves been most aware of their limitations. Billy Graham, who has no seminary education, feels this lack keenly and has engaged a young seminary graduate to keep him up to date on theological matters and point out the important books for him to read. He has also said that if ever he gets a year off he will spend it in seminary. A minister should first of all be conditioned by a thorough education. By this is meant a liberal arts education,

(Continued on page 127)

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*Student, Princeton Theological Seminary; interim pastor, Germantown Mennonite Church, Philadelphia, Pa.

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faith. Hebrews accounts to us several instances of faith in the life of Moses: the faith of his parents, who saved his life when he was a child; the faith by which he renounced royalty and a government position, preferring to identify himself with his own outcast race; the faith he had in going to Midian to wait for further developments; and the faith which instituted the passover. Another example of faith in the life of Moses is shared by the people of Israel with whom he is identified. His faith was theirs, and as God commanded, "they passed through the Red Sea as by dry land."

The account of Moses' faith in the book of Hebrews is worthy of your consideration and reading. Remember that it begins with the faith of Moses' parents . . . parents who transmitted faith to their son, who in turn as the leader of his people, Israel, helped them to find faith in God. Think for a moment what God was able to do through the faith of Moses' parents.

Do you have faith in God? Do you as parents attempt to give this faith to your children? Have you considered acquainting them with the faith that God gives? You can accept the same faith. Parents and children can help each other to a greater faith. "Faith, the assurance of things hoped for, the conviction of things not seen."

What Kind of Witnesses Are We?

Menno Schrag*

YOU ARE WITNESSING NOW! All through your adult life—day by day, moment by moment— you are witnessing. This witness is either constructive, helpful, and God-honoring, or it is detrimental, negative, and displeasing to God.

In choosing the objective, "Every Member a Personal Witness," the General Conference had in mind the former kind of witnessing. The reference is to a witness that is in keeping with Christian standards and seeks to win people to Christ.

Too many of us think of witnessing as confined to a certain time and place. Distributing tracts, speaking at rescue missions, preaching before a congregation, or teaching in Sunday school are important ways of witnessing but by no means are they all-inclusive.

In the Christian life it is very much as in the political realm. A government official, recently back from a world tour, said the real witnesses of America are not our diplomats and ambassadors, nor is it The Voice of America. The main impact, he said, whether for good or evil, is being made by American tourists and the thousands of our young people scattered around the globe. In like manner, our spiritual impact is as strong or as weak as the total witness of professing Christendom.

The Bible gives numerous examples of effective witnessing, of which we want to mention only four:

THE WITNESS OF A COMMON LIFE

A Shepherd Digging Wells

Of Isaac, who was a nomadic shepherd, we read in Gen. 26 that he was a well-digger. Water has always been a scarce and precious commodity in Palestine and a good well was of utmost importance to a community. Everywhere Isaac went the wells he made remained as a blessing for future generations and as a symbol of his faith in God. You can still see some of his wells today.

Most of us live only common lives. But we are still witnesses—whether it be in the home, on the farm, in school, or in business. Is our work a blessing to others? Is Christ exemplified in our daily living?

THE WITNESS OF AN ALTAR

A Conqueror's Self-dedication

Joshua was one of the great conquerors of the ancient world. What was denied to Moses he accomplished. His was the glorious privilege of leading the children of Israel through the Jordan into the Promised Land. What a wonderful occasion for self-exaltation!

Yet in his hour of triumph Joshua's first thought was of building "an altar unto the Lord" (Josh. 8) and he wrote on it "a copy of the law of Moses . . . in the presence of the children of Israel." He dedicated himself and his people in a great witness to Israel, to the heathen nations, and to posterity.

Do our achievements and successes attract attention to ourselves or do they glorify God? Is there a witness of an altar in your life?

THE WITNESS OF PRAYER

A Refugee's Trusting Heart

Daniel, a refugee, lived in a tragic age. Israel was a defeated nation, her cities lay in ruins and thousands of her people were deported to slavery in Babylon. Added to the bitterness of the exile was a royal decree which struck at the very heart of the Jewish faith.

Prayer to the true God was forbidden and homage of deity allowed only to the heathen king.

Daniel, a God-fearing man and a conscientious objector, found help and strength in prayer. "He went into his house . . . kneeled upon his knees three times a day, and prayed" (Dan. 6:10). His quiet, intimate communion with God became a most profound witness in the capital city and throughout the whole Babylonian kingdom.

"Prayer changes things." The witness of prayer is often the most compelling witness of all.

THE WITNESS OF A PERSUASIVE APPEAL

Testimony of a Personal Experience

There is nothing quite as persuasive as a witness born out of personal experience. There do come times when we must speak of what Christ can do and what he means to us personally.

Peter had turned his back on Christ but his Pentecost experience made him a changed man. Fear and denial forgotten, he now boldly declared his risen Master as "both Lord and Christ" (Acts 2:36). The impact of conviction, impelled by his experience, was marvelously effective and thousands believed.

Another such witness was Philip (Acts 8:30). Here was a man-to-man relationship. Philip made contact by asking a tactful question, and then "preached unto him Jesus."

In all of our witnessing—and in whatever way—that is the really important thing!

What kind of witness are we?

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*Editor, MENNONITE WEEKLY REVIEW; assoc. ed., THE MENNONITE

The Reader Says --

Dear Editor:

The January 29 issue of *The Mennonite* contained a letter which you headed "Disagrees with Desegregation." I find that I agree with some of the writer's statements, such as "There is a time to speak and a time to be quiet, and this is a time to speak," and "Any man of sense knows that desegregation is not written in God's law" and "That a merciful God will not hold us to blame for the outrageous sin of our forefathers."

This is the time for Christian people, believing in the Fatherhood of God, the brotherhood of believers, and the oneness of the bride of Christ to cross racial, class, and national boundaries and to work in ways of sacrificial love to promote the unity of the Christian family.

Any man of sense knows that segregation is not written in God's law *because segregation was never written in God's law.* When segregation was encouraged, it was almost always a segregation from sin and sinful practices. "Come out from among them and be ye separated" was a spiritual challenge. Some of the prophets seemed to command segregation, but this was more as an object lesson, and the people from whom they were to separate themselves were pagans and symbols of sin. The highest concepts of God throughout the Old Testament were of a universal God—a God of all who would obey Him. This was emphasized again by Christ when He reminded the Jews in Luke 4:25-27 that God at times even chose others rather than Jews. Paul so beautifully states of the Christian life, "There cannot be Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." God's law was and is to love God and our fellow man. Love knows no segregation. It crosses all barriers regardless of the cost. Rauschenbush once wrote, "The children of God are under divine compulsion to accept as a brother any man who repents and believes—without respect to race, class, caste, color, nationality, education, or wealth." With Jesus, the motive and deed are inseparable. This is most clearly seen in the Sermon on the Mount. Murder, for example, really begins when one loses his respect for human personality and the infinite worth of the individual. This loss of respect and worth of the individual is a basic part of race prejudice, segregation, and crime. Segregation kills, injures, and limits personality. This is spiritual and psychological murder.

True, God, will not hold us responsible for the sins of our fathers, but we have sins of our own, personal and social, with reference to our colored brothers. As long as we endorse ideals which seek to subordinate and enslave our brothers, we have guilt enough. When we have personal feelings of superiority and egotism, we have not yet surrendered our lives and wills, nor have we achieved the level of love by which all men shall know that we are His disciples.

One other point: There is nothing more humiliating and difficult for the American diplomat to explain to the communist and free world alike than our treatment of the Negro (unless it is the way we killed the Indian and stole his land or the way we took away the rights of the Japanese Americans during World War II). Do we offer "freedom" and "democracy" to the Negroes and Indians in our own land, a "Christian" land with "liberty and justice for all"?

This is the time to promote justice, but let's also add Christian love and brotherhood.

Glen L. Boese
Chicago, Ill.

Dear Editor:

In the Jan. 29 issue of *The Mennonite* I read a letter written by a sister of Marion, Kansas, disagreeing with desegregation. She made a few statements hard to understand. She stated that desegregation is not written in God's law, and those who believe otherwise would have to write another Bible. There are many things which aren't specifically mentioned in the Bible. But I think if we follow the teachings of Jesus Christ we cannot shun or despise any people because of race or color.

God is no respecter of persons. Jesus recognized the Samaritans whom the Jews of His day despised as being inferior.

She also states that the average church member would be amazed what God's Word says about segregation. Personally, I cannot find anything recorded in Holy Writ that would bear on the subject.

In the South the Negroes are showing more tolerance and kindness than the white folks. It would be well for all to read the article written by Martin Luther King in the same issue of *The Mennonite.*

I for one do not believe that God prepared a special place for the white race and a different place for those of a different color of skin. Paul said that God made of one blood all nations. If that be the case, the color of the skin does not enter into the question.

As for communists, I think they would rather see the Negroes segregated so they could tell the people in the Orient how the colored people are treated in America, thereby causing them to become embittered against us. We should always remember that our country was inhabited first by people of a different color than ours.

As Christians we should make no distinction as to race or color, but should recognize all men as God's creation and therefore sons of God.

Wm. G. Leber
Souderton, Pa.

Dear Editor:

Regarding the letter to the editor voicing disagreement with desegregation, in the January 29 issue, it seems that the words with which the writer began her letter are now more pertinent than ever, namely, "There is a time to speak and a time to keep quiet, and this is a time to speak"!

I feel that there is something lacking in the writer's insight in the Fatherhood of God and the Brotherhood of Man. If we are to believe that "Our Lord God himself was the segregationist" and that "What God himself hath put asunder, let not man join together" then we as Caucasians have no right to live on soil which the "Segregationist" gave first to the Indian race and not to the greedy, imposing white people who forced the

(Continued on page 121)

They have heard the gospel once; will they hear it again?

The Frontier Challenged

Levi Keidel*

WE CHOSE to neglect our evangelists. We decided against feeding our flock. We determined to bypass our occupied villages. Why? To get the gospel finally to the lost sheep in the distant villages of our hitherto unchallenged frontier.

I was at Basonga, a large center of population to the north end of our region, to supervise the building of a sun-dried brick double classroom. This is in the heart of an untouched harvest field. Our present work there is active and encouragingly indigenous, but reaches only about one tenth of the total population. The bulk of the villages know little or nothing about Jesus. Our African pastor said, "We must make a trip to these empty villages. Many of these folks have never seen the white man from the mission." We arranged to spend four days in concentrated effort to reach at least the larger of these frontier settlements. But little did we realize what was in store for us.

This happens to be field making season—"spring plowing" time for the African—when the ground is prepared for the early rains of the approaching wet season and for subsequent planting. Folks would be found at home during early morning and later afternoon hours. We held services in nearby villages each morning until the folks were dispersing to their fields. Then during their working hours we would travel to the further extremity of our planned itinerary and arrive about the time they were returning to their homes. We were then busily engaged in services from village to village up into the late hours of the night.

The response was amazing. We find that giving an invitation after a simple gospel message frequently provokes some measure of disorderliness and embarrassment among the audience which in turn limits or diminishes the effectiveness of the message. But God saw that it was to be otherwise on this trip. Everywhere we went, people wanted Jesus to save them from their sin. The response was so wholesale and unmitigated that we were astounded. Old stiff-jointed, gray-haired village fathers and their toilworn wives — hunchbacked, wrinkled and ugly from their years spent in heathendom and sin—all came to hear about Jesus. These who seldom can be persuaded to move off their haunches or to leave their work to lend us an ear, were all seated right down front. The Spirit of God gave them an amazing ability to grasp the simple message we preached. For those who all their lives have been steeped in unbridled depravity to grasp the simple truth of the gospel when suddenly exposed to its light is a miracle of no mean proportions. Frequently at the end of a message old men would raise their hands and interrupt me, "We're all bad people. We all want Jesus." At many villages there was disappointment that we had not brought an evangelist to leave with them to teach them more about God. Many demanded evangelists immediately.

We came to a particular village well after dark. When they learned that it was the white man from the mission, there was a din of drum beating and joyous shouting in welcome. With a reception like that, and a large shed type structure packed full of eager faces and eyes sparkling in anticipation, I was almost hesitant to start the service, at a loss to know how I might keep the meeting reverent and orderly at invitation time. Thirty-three loinclothed grown men and women prayed the sinner's prayer and surrendered their hearts to Christ. Upon leaving, amidst general pandemonium of joyous noise, they said, "Bring us two evangelists right now. Bring your mission station and build it here in our village." At another, upon leaving after nightfall, there was shouting, drum beating, and dancing, the only way their primitive hearts knew how to express exuberant newfound joy. Late one afternoon the pastor had occasion to buy some corn at a village where we had held a service earlier that day. When they recognized us, they asked, "Have you come back to pray with us some more and to teach us more about God?" A number of our mediocre American church members feel that God is their debtor if they go to church once a day, much less twice. In going back to our place of rest about midnight the pastor said, "I'm so exhausted my bones feel all out of joint. But I'm so happy in my heart."

Our last day we moved into another typical Bashilele village for a service. Six or eight services daily for a number of days in succession makes work somewhat rote and routine. But God wanted to remind us that the tremendous response to our efforts of these days was not simply mechanical. This village was *hard*—at the full opposite extreme of everything else we had been experiencing. Women with babies cocked on their hips laughed flippantly and turned away.

Many folks didn't bother to come near and wouldn't be persuaded to give us their attention. We sang the same songs; I preached the same message which had been used for many decisions for Christ in the other villages. At invitation time, my energy expended, I felt surely the message had been so very basic and simple that it could not have failed to penetrate to the very depths of every heart present.

The invitation given, I heard conversation between two old men on my left. "Just what is it he wants us to do? Be baptized?" (I had not mentioned baptism. This was a bit of knowledge picked up from the Catholic priest.) The chief rose to his feet. "Have you finished talking?" "Yes," I replied. "Well," he continued, "we appreciate your words. But we have a question to ask. When we make ancestral medicines and follow our tribal customs so that our women bear many children and have easy childbirths, why is it that some of you white men interfere with us and cause us trouble?" How utterly irrelevant a question! How unappreciative and ignorant they were of the significance of anything I said! The sword of the Word had apparently glanced off their hearts without leaving the slightest impression. How disappointing! But no—not entirely so. This single incident reminded us and confirmed to us that response to a gospel message is not the mechanical result of a certain routine, but rather a miracle of God, who alone opens the eyes of blind souls.

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*Missionary, Congo Belge

Final count: twenty-one services during three days and 224 souls who prayed that they were helpless in their sin and were trusting Jesus for salvation and eternal life.

The tragedy: We have no evangelists to place in these villages to care for these newborn babes. The best we could do was to leave a list of their names in the hands of the nearest evangelist with instructions that he go to them from time to time and teach them more about the Lord.

Your responsibility: pray for these new converts—and that our Christians pray and give more liberally to support the additional evangelists needed to enter the vast door which was suddenly opened before us. Yes, our frontier has been challenged. It is now dotted with newly gathered flocks. They must have shepherds.—*Congo Missionary Messenger.*

Antonio and Veronica

From Fear to Faith

"The protestants have come to town! Be careful." Veronica was warned. She clutched her tiny baby boy closer to her, thinking, "Yes, I must be careful. There is no telling what they might do to my little James if they get hold of him. They might even kill him." From that day Veronica cautiously cared for her child. When the American protestants began passing her house daily to visit a sick neighbor, Veronica ran and hid her son and herself as she saw the hated people approaching.

Soon the construction of a small chapel was in progress... more work of the devil. Then an acquaintance invited her to attend a service, and after repeated invitations she felt obligated for the sake of friendship to go... but she wouldn't go inside the chapel. She stood outside and looked through a window, thinking that if these people tried to catch her to do anything to her, at least she would have a chance to escape.

Since her husband, Antonio, was poor and only a common laborer, it was necessary for the family to move from town to town, wherever he could find work. It seemed that every place they went there were always some protestants who became their friends and invited them to their services. But there was always fear, and Veronica became more devoted to her own religion, attending confession and mass with great frequency, and at times she would even become disgusted with Antonio for his apparent lack of equal devotion.

Somehow they acquired a Bible. Veronica was illiterate, but Antonio could and did read the Word of God, and was much impressed by the things he learned. From time to time they would attend an evangelical service in the town where they happened to be. Then one night the chapel where they were attending a meeting was dynamited by enemies of the gospel, and they and other worshipers had to run and hide, fearing for danger to themselves. Perhaps this was a turning point, for more and more they attended protestant services. Then on Christmas Day, 1955, having now moved to Cachipay, they attended Sunday school; and so it was that ten years after having first heard about the protestants, they accepted Christ as their Saviour and experienced that peace on earth of which the angels sang.

A year has passed. The once fearful Veronica now fears no one as she cheerfully testifies of her new faith. Her landlord threatened severe action if she did not stop speaking of Christ to everyone who passed her house. Neighbors too have threatened, but that did not make any difference. In October she and Antonio were baptized and thus publicly confessed Christ as the Saviour who had brought peace and joy to their lives.—*Colombian News*

THE READER SAYS—

(Continued from page 119)

Indian from his native soil, to fenced-in reservations.

But even more serious than this is the attempt of the writer to tie in her view of segregation with Christianity. To say that "Many ministers have been duped by the desegregationists into believing that theirs is the only possible Christian attitude to take in this matter" is the statement that concerns me most.

Each Sunday morning as I stand before our congregation at Woodlawn Mennonite Church in Chicago I see both Negroes and Caucasians who have come together to worship their common Lord. Am I to appear before these worshipers next Sunday morning and tell them that "Our Lord God himself was a segregationist?"

I would also like to close with the words of the writer opposing desegration: "Let us therefore carefully examine the Scriptures"!

—Delton Franz, Pastor, Woodlawn Mennonite Church, Chicago, Ill.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

LET THESE PAGES HELP YOU TO Find What You're

High School Age Work Camp

"We also need Voluntary Service opportunities for our age group," said high school representatives at the 1956 YPU assembly of young people at Winnipeg.

Plans are now under way for at least one work camp this summer. A job that needs doing, work that ten to fifteen girls and fellows can do, about four weeks of time, project and camp leaders, discussions, worship, hiking, and other recreation—these are the ingredients that can make this project a real Christian service and a dynamic Christian experience.

Paying part of the living costs is part of the volunteer's contribution to the project. This means a dollar a day and transportation to the camp. Students age sixteen or older who have completed the sophomore year are eligible. Location and date details available on request.

American Indian Missions

Volunteers teach summer Bible school, do home visitation, serve as cooks, painters, plumbers, farmers, camp leaders, and counselors. Living with missionaries and sharing all that mission life holds are the significant features of this work. Supported by Home Missions Section.

Arizona. Month of June for DVBS—4 girls and 4 boys needed. June to August—2 boys needed for construction.

Montana. May 28 for six or more weeks—2 Bible school teachers needed. June 1 for six to eight weeks—4 Bible school teachers, general helpers to do repair work, interior housework, gardening, Sunday school, and young people's work.

Oklahoma. May 27 to June 8 and June 10 to 30—8 Bible school teachers and retreat leaders (couples welcome).

Migrant Work

Eloy, Arizona. Volunteers to assist in summer Bible school teaching. Unit begins with a short orientation on the field. May 23 to June 11—2 people needed.

City Missions

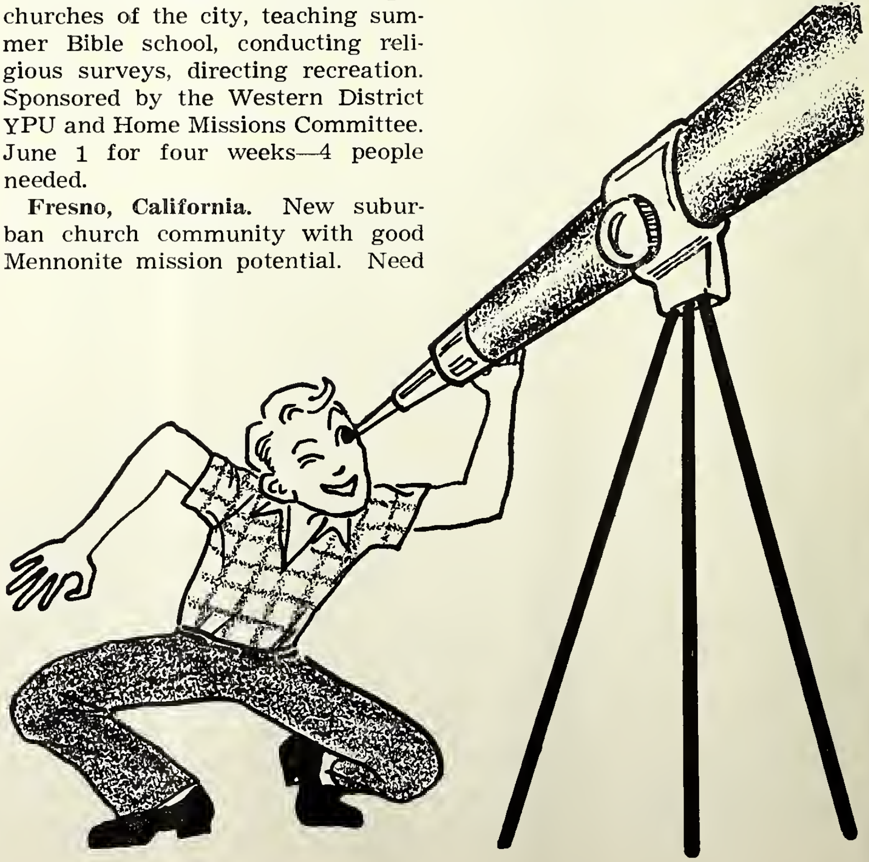
Chicago, Illinois. Unit works in two General Conference churches—Woodlawn and Grace—serving as summer Bible school teachers, assisting in the camping, crafts, and recreational programs carried on by each church. Some home visitation is done. Two days' orientation is held for workers before unit work begins. Supported by Home Missions Section. June 22 for six weeks—12 people needed.

Topeka, Kansas. Volunteers will work at air base and with Negro churches of the city, teaching summer Bible school, conducting religious surveys, directing recreation. Sponsored by the Western District YPU and Home Missions Committee. June 1 for four weeks—4 people needed.

Fresno, California. New suburban church community with good Mennonite mission potential. Need assistance with vacation Bible school, organized recreation, and community service. June 18 to July 6 or longer—2 to 4 people—(men, women, couples).

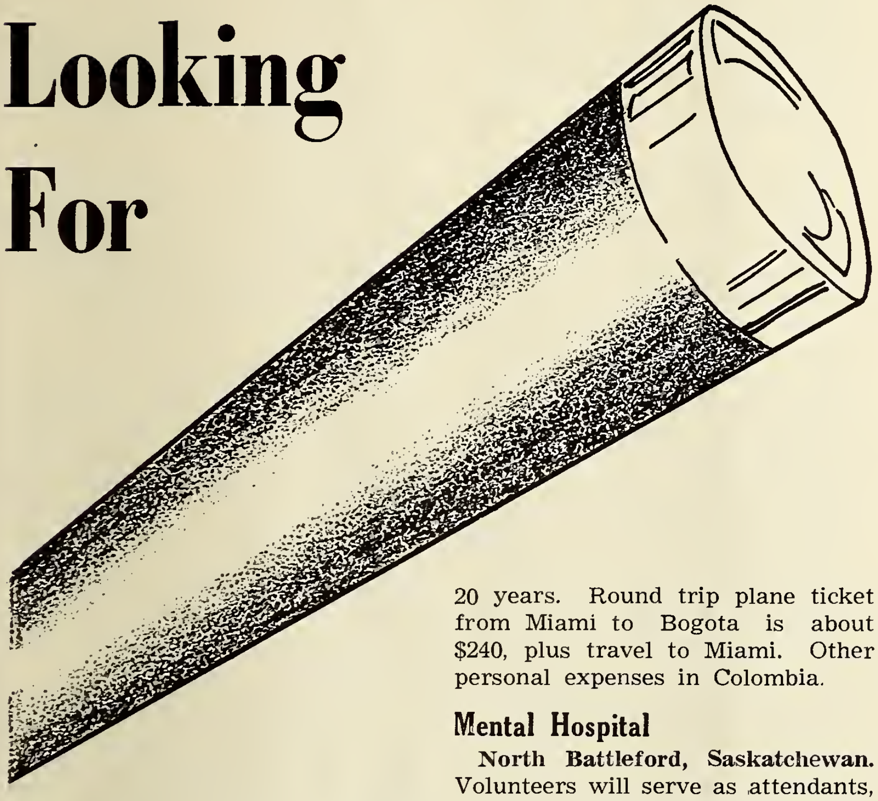
Warden, Washington. This community in the Columbia Basin irrigation development is gradually becoming a Mennonite settlement. Volunteers are needed to survey, visit, and conduct a vacation Bible school. Supported by Pacific District Evangelization Committee. June 10 to 30—2 people (men, women, or couple).

Sweet Home, Oregon. In the foothills amid many lumber camps is this work of our Mennonite mission church supported by the Pacific District. Workers are needed to expand the home and community



General Conference Summer Voluntary Service Has a Place for You

Looking For



contacts and to conduct a vacation Bible school. June 10 to 30 (approximate)—2 workers needed.

The South

Gulfport, Mississippi. Work with colored and white children and young people in a challenging situation. First week for planned orientation, eight weeks for Community Center and Bible school work, and the last week for youth retreat. June 9 to August 15—10 men and women needed.

Foreign Missions

Colombia, South America. __Unit will assist in work at our mission home for children of leprous parents. Construction work, farming, clearing land for gardening, teaching English, recreation, sewing, and assisting in spiritual ministry, make up the work. A real insight into the nature of foreign missions. Travel by air from Miami to Bogota. Maintenance by Foreign Missions Section. June 1 to August 31—2 women, 2 men; minimum age, 20 years. Round trip plane ticket from Miami to Bogota is about $240, plus travel to Miami. Other personal expenses in Colombia.

Mental Hospital

North Battleford, Saskatchewan. Volunteers will serve as attendants, making beds, bathing patients, feeding, and otherwise caring for mentally ill. A real opportunity to witness to the way of love and to receive experience in this needy field. May 1 for sixteen weeks—about 15 people needed. Regular attendant's wages minus unit fee of $25 for the summer period.

Mountain Missions

Paint Rock, North Carolina. Volunteers will teach vacation Bible school, lead in recreation, and assist in painting and construction as volunteers are available. Sponsored by Home Missions Section. Dates are flexible. July 1 to 12 with periods before or after—5 men and women needed.

Retreat Ground Units

Volunteers will serve on camp staff as cooks, maintenance workers, recreational leaders, crafts instructors, water front supervisors, cabin counselors, and in other ways help provide facilities for retreat programs. Supported by the District Retreat Committees.

Camp Friedenswald, located near Cassopolis and Union, Michigan. June 10 to August 31—10 men and 10 women needed.

Camp Mennoscah, located near Murdock, Kansas. July 8 to August 25—4 to 6 men and women needed. Special feature: Unit begins with a week of training at the camp.

Assiniboine Mennonite Mission Camp. Flood-damaged camp of General Conference Mennonites in Manitoba near Springstein needs repair work, construction of sidewalks, and new cabin. Couple would be welcome. Between June 1 and August 1—4 to 6 men and women needed.

Delinquents

Manitoba Home for Girls. Volunteers work with the girls in the Manitoba Home for Girls located in Winnipeg, Manitoba. Giving recreational assistance and helping with general maintenance of the home; work together with trained social workers. Beginning about the middle of June for six weeks—2 or more women needed; minimum age 20.

Mennonite Youth Farm

Rosthern, Saskatchewan. The Saskatchewan young people have established an invalid home, home for mentally ill, and two children's homes on a farm near Rosthern. Unit will help care for patients, assist in construction work, farming, cooking, gardening. Opportunities to participate in retreats held on the farm and to go to other areas in the province to teach Bible school. Supported by Saskatchewan Mennonite Youth Society. June 1 to August 31—8 to 10 people needed.

Home for Aged

Meadows Mennonite Home. In the Mennonite community of Meadows, Illinois, is this Christian haven for the senior members of our

Voluntary Service folder and application blanks are being distributed to each congregation. Be sure to get yours.

churches. Volunteer workers can show the appreciation and continued love we have for them. Work will involve activities, cooking, carpentry, and general farm assistance. Dates are flexible. Preferably at least eight weeks beginning early June—4 people (men, women, or couples).

General Information

Summer Volunteers. Minimum age 18, except for high school work camp, as noted above, and Colombia and Manitoba Home where the age must be at least 20. Young married couples and older individuals are also welcome. Volunteer for the length of time you can come if not the period requested. Volunteers will receive a $5 weekly allowance except at North Battleford and high school work camp.

Apply or write to:
Leola Schultz
General Conf. Voluntary Service
Freeman Junior College
Freeman, South Dakota

Youth News

Study Stewardship, Missions

The Young People's Union of Steinbach Church, Steinbach, Manitoba, reports recent study of stewardship, using Brother Milo Kauffman's book *The Challenge of Christian Stewardship,* as a guide. The group is also tracing the history of missions, from biblical times to the present day.

Youth meetings have included discussion of practical questions from everyday life: "What Does God Expect of a Christian?", "How to Keep Sunday Holy," "Music," and "TV." These topics were presented in the form of lectures, panel discussions, workshops, and debates.

The young people serve elder members of the congregation by providing regular car transportation service on Sunday mornings.
—Lydia Warkentin

K-State Mennonites Meet

Mennonite students at Kansas State University, Manhattan, have recently organized a Mennonite Fellowship. The group has been approved and recognized by the school's activities board, according to a report in the *Kansas State Collegian.*

PENCIL POINTS

Modern Martyrs

Two things you can be sure of in this life. The first one I can't remember and the second one is that sooner or later someone will ask you to lead devotions in CE or one of another dozen church organizations.

Now I may be intruding in the Program Helps field, but I think I can give you some help for really sparking up this little, but often uncapitalized upon, chore. Along with the appropriate Scripture and prayer I suggest that you read one of the little biographies of people who met an untimely death. You probably never heard of any of these folks, but their stories sparkle from the pages of the *Mennonite Encyclopedia* like dew on a rosebud. You'll find two thousand of them here, so if you become real popular and are called on often enough to read all two thousand, after that you can start over, because you will have outlived anyone who would remember.

Most of these life tales are brief and to the point without any preaching or moralizing. Let's just look at one:

> *Georges Bare* (Barre), an Anabaptist martyr, burned at the stake at Kortrijk (Courtrai) in Flanders, Belgium, on Feb. 5, 1556. Bare was quite impetuous, for in prison he broke an image of the Virgin off the wall. His brother, who was Catholic, visited him in prison and sought to deflect him from his faith, but in vain. The efforts of the Catholic churchmen as well as torture were likewise fruitless. Bare remained steadfast in his faith. After a month of solitary confinement he was executed. His property was confiscated. Bare was born near Rijssel (Lille) in France and lived in Kortrijk.

Here in eight brief sentences we have a good introduction to the life and character of one of those people called martyrs. Great fellow, we say, but I think he would have been an obstinate church member. If he were alive and kicking in some congregation today, his fellow-members and even his minister, if given to the use of strong adjectives, might call him stubborn.

(The word stubborn springs from the old Anglo-Saxon farmer's experience in trying to root out the stubs and stumps of trees with the dull tool he called a plow. As any Pennsylvania farm boy will know who has tried to plow up, grub out, or blow up a stump, even with superior equipment, that can be an experience that mixes your tears with your sweat.)

We moderns often lament the fact that there aren't any martyrs or saints in our day, inferring that people aren't made of good steel and starch any more. But I think these folks are still with us, and we probably don't appreciate the ones we've got.

Of course, we often think we're martyrs if we're the only fellow who shows up at a youth fellowship with the girls or if we have to go choir practicing instead of roller skating. Well, don't forget the fellows like Georgie who broke the plaster image when he was in jail. They are the obstreperous ones. Of course, they may be obstinate because of sin, but then again it may be real conviction.

The tenacity of Christian witness is the thing which in 1557 or 1957 makes the potential martyr hard to live with and hard to understand. That's why he gets finished off so quickly.

Now my point isn't that Christians should be nasty, but they shouldn't be disappointed if they miss winning some of the popularity contests.—Maynard Shelly

FIRST CLASS MAIL

Could you send me about twelve copies of the Youth Prayer Calendar for 1957? Even in this far isolated north country there are young people who appreciate the calendar and like to use it as their guide in daily devotions....

Sara Lehn
La Crete, Alberta

I am very happy now that I have received my new Youth Prayer Calendar. I had feared that it wasn't coming. I have been using my 1956 edition and I was about to send a letter asking if you had one for 1957....

The calendar is really a wonderful, worthwhile project... I hope it can continue....

Herbert Kornelsen
Wheatley, Ontario

Mission Boards Discuss Training

Representatives of five Mennonite Mission Boards met in Chicago to discuss the present status and future of missions. This meeting was sponsored by the Co-ordinating Committee planning for the Associated Mennonite Biblical Seminaries at Elkhart, Indiana. Members of the co-ordinating committee present for the meeting were: Nelson Kauffman, A. E. Kreider, H. S. Bender, Paul Mininger, Erland Waltner, S. F. Pannabecker, and A. J. Metzler.

Nelson Kauffman, chairman of the co-ordinating committee, served as chairman for the meetings. After a period of devotions and prayer, mission board members of the various groups represented gave a brief summary of the work of their boards. Work of groups not represented was also reviewed. It was discovered that the Mennonite boards are carrying on a very large mission work on five continents.

A major part of the time was spent in discussing training for missionary service. Representatives of the two seminaries represented—Goshen College Biblical Seminary and Mennonite Biblical Seminary—outlined the present mission courses offered. It was stated that one of the major purposes of this meeting was to ascertain from the mission board representatives what they felt the needs for mission training are and how the Elkhart development of the Associated Mennonite Biblical Seminaries might help to meet the needs.

The following representatives of mission boards spoke: Mennonite Board of Missions and Charities, J. D. Graber and John Moseman; General Conference Board of Missions, John Thiessen, John P. Suderman, A. R. Shelly; Conservative Mennonite, Earl J. Maust; Brethren in Christ, Henry M. Hostetter; and Congo Inland Mission, Harvey Driver.

The group was agreed that the Lord has still greater things in store. Provision was made for further study and planning.

ENROLLMENT INCREASE

Student enrollment at Bluffton College has reached the 290 mark, Robert Hammon, admissions counselor, announced Saturday, February 2. New students enrolling for second semester number eleven. Five are transfers from other colleges. Several former students have also returned to Bluffton College.

Harry Yoder, director of the expansion and improvement campaign at Bluffton College, recently announced the third phase of the fund raising program, that of visiting the churches in the constituency. Eight churches have already been contacted, and others will be visited in future months.

CHINESE PLAY GIVEN

For this year's college play production Miss Katherine Kaufman chose "The Lute Song" in its straight play form. It is a three act play by Kao-Tong-Kai arranged for present day staging by Will Irwin and Sidney Howard. Originally produced in Peking in 1404, the plot, characters, costuming, and scenery are all Chinese and reflect the culture of the China of that era. The play, which requires a large cast, was given in Pioneer Hall, Feb. 7-8.

ORCHESTRA PROGRAM

The Bethel College music department presented an orchestra-ensemble program in Memorial Hall Friday, February 15, at 8 p.m.

Performing groups under the direction of Miss Darlene Dugan included the college orchestra, the clarinet quartet, and the string ensemble.

FORMER BETHEL STUDENT WINS LITERARY CONTEST

Kay M. Ewert, student at Bethel College 1954-56 and now a junior at the University of Kansas, has been awarded first prize of $100 in a nation-wide literary contest sponsored by *The Intercollegian,* published by the national student council of the YMCA and the YWCA.

Miss Ewert's story, "The Innocence of Truth," was written as a classroom project under Christine Miller (Mrs. E. J. Miller) last year at Bethel.

"ATOMS FOR PEACE"

William Laurence, science reporter for the New York Times and winner of two Pulitzer prizes, spoke in Memorial Hall, Bethel College, Monday, February 18, on "Atoms for Peace."

RELIGIOUS OBSERVANCE WEEK IN LEAMINGTON

The emphasis on religion is the main justification for the existence of our separate schools. That is also true in respect to United Mennonite Educational Institute at Leamington. The school is now in its twelfth year. The present enrollment stands at 92, the largest student body in the history of the institution.

For the last several years U.M.E.I., like other similar institutions, has had a Religious Observance Week. This year it was held in the week following Jan. 20. For this special occasion Cornelius Dyck from Chicago had been invited.

During the day Brother Dyck devoted his time to the school and in the evening to the congregation. For three days, from 3 to 4 o'clock, which is the last school hour, he spoke to the whole student body. Services were well attended. It was a time of sowing and reaping in the school and church. We are grateful that Rev. Dyck was willing to serve us.

GERMAN FOLK FESTIVAL

A folk festival program featuring plays, songs, and readings in Low-German and Swiss will be presented in Memorial Hall, Bethel College, Friday and Saturday, March 1 and 2, at 7:30 p.m.

The Low-German play, 'Dee Fria," (The Proposal), written by A. Dyck, has already attracted thousands of people in Mennonite communities who understand and enjoy Low-German.

Bill Gering is preparing materials in the Sweitzer dialect spoken in the Moundridge and Pretty Prairie communities. This dialect is closely related to the Pennsylvania Dutch used by Mennonites in the Hesston area.

After the program there will be a period of fellowship with refreshments of zweibach, poppy seed rolls, and coffee.

This program is being sponsored by *Mennonite Life,* the quarterly illustrated magazine published by Bethel College in the interest of the best in the religious, social, and economic phases of Mennonite culture. The proceeds of the evening will help undergird this publication. Tickets for the entire evening's entertainment are $1 for adults, 75c for students, and 50c for children.

MCC *news & notes*

MOBILE CLINIC GOES TO NHATRANG

A mobile medical clinic is in operation in Vietnam. Nurse Juliette Sebus (Utrecht, Netherlands) writes:

"Le Van Thai, president of the Evangelical Church of Vietnam, asked the MCC medical relief team to examine children in his orphanage at Nhatrang. Three of us left the leprosarium early in the morning with the jeep full of medicines. The road was rough and the weather rainy, but when we arrived at 5 p.m. the sun was shining and the scenery was beautiful. Water buffaloes were in the green rice fields. The wooded rocky hills appeared so picturesque in the background. We caught glimpses of the gray-blue sea dotted with little fishing boats.

"About 50 homeless children and a number of boarding students live in the Nhatrang orphanage. Other children from the area attend school there. We examined about 80 children, teachers, and other adults from the town. We stayed at the orphanage two days with the Le Van Thai family. I enjoyed having fellowship and prayer together.

WORKCAMP AT VALDOIE

Twenty-five French Mennonite young people assembled for ten days of work, fellowship, and Bible study in January at the MCC children's home at Valdoie, France. Director of the workcamp was David Shank (Goshen, Ind.), a minister in Brussels, Belgium. Mary Ellen Shoup (Los Angeles, Calif.) is director of the home. Activities of the campers included sewing, felling trees, helping in the home for the aged, and helping with construction of a recreation barracks for children of the home. More than 30 homeless children receive care at the Valdoie institution.

HATCHING CHICKS IN GREECE

Downy little chicks might soon peep from incubators in northern Greece. Members of the Pax Services units at Panayitsa and Tsakones are working on a hatching project—one of several projects to bring improved agricultural techniques to poor villagers of the area. They prepared and distributed a thousand bulletins giving information of proper care of poultry, recommendations on how to obtain chicks, and an explanation of the value of improved poultry stock.

One Paxman said, "Many villagers are interested in poultry raising. Thus we feel this project will have good co-operation and will be helpful to the villagers." The poultry project also includes turkey raising, with experiments now successfully completed. James Lambright (LaGrange, Ind.) directs the poultry demonstration.

The dairy project is progressing. Villagers are being taught to milk and feed the cows on a regular schedule. The cows, sent to Greece last year by the Lancaster Conference, are producing well and their calves have been given to villagers who did not receive a cow in the first distribution. Johnny Hiebert (Hillsboro, Kan.) is director of the dairy project.

Good interest continues in canning and meat curing projects—a new practice for the villagers. Some interest has been shown in clubs for youth where they may learn agricultural and homemaking methods.

Paxmen built a model storage cellar for apples. Villagers usually sell the apples at picking time, but Paxmen show that the fruit brings a higher price if stored and sold later.

Richard Lambright (LaGrange, Ind.) is unit director. Omar Lapp (Gap, Pa.) heads field operations.

EUROPEAN VOLUNTARY SERVICE REUNIONS

Former participants in European Mennonite Voluntary Service who live in England had a reunion February 2 and 3 in the London Mennonite Center. Ex-workcampers in the Friesland province of the Netherlands also had a reunion February 9. LaMarr Kopp (Ephrata, Pa.) is director of MVS in Europe.

EUROPE AND HOLY LAND TOUR

An early summer tour through Europe and the Holy Land will be conducted by G. Irvin Lehman of Harrisonburg, Va., with arrangements by Menno Travel Service. The month-long tour will be from June 4 to July 3 and will afford firsthand acquaintance with places of biblical prominence and historical interest.

Visits in the Holy Land will include Jericho, Jerusalem, Bethany, Hebron, Capernaum, Nazareth, and other points. Other Middle East points to be visited include Damascus, Cairo, and Beirut. In Europe visits will be made to London, Amsterdam, Paris, Rome, Athens, and Corinth. Points of particular interest to Mennonites include the Mennonite mission in London, Mennonite churches in Amsterdam, MCC headquarters in Jerusalem and orphanage in Hebron.

Tour conductor G. Irvin Lehman has lived, studied, and traveled widely in the Middle East, Africa, and Europe. He opened MCC relief work in Ethiopia, and this is now a mission. He taught in colleges in Beirut and Thessalonika and has studied in Jerusalem. He is presently associate professor of Old Testament at Eastern Mennonite College.

Inquiries may be addressed to G. Irvin Lehman, Harrisonburg, Va., or to Menno Travel Service, Akron, Pa.

Into the Beyond

Katie Fliginger Graber, of Freeman, South Dakota, and oldest member of Bethany Church, Freeman, was born June 15, 1867, in Russia, and died January 21, 1957. She leaves 9 children, 23 grandchildren, and 47 great-grandchildren.

Henry B. Wiebe, of Aberdeen, Idaho, and member of First Church, Aberdeen, was born in Bukhara, Russia, May 4, 1883, and died January 23, 1957.

Emma Rubin, member of Onecho Church, Colfax, Washington, died in the Colfax Hospital, December 31, 1956, at the age of 65 years.

She was a niece of the late Rev. P. R. Aeschliman.

Susanna Miller Linscheid Bartel, of Aberdeen, Idaho, and member of First Church, Aberdeen, was born in Austria, September 5, 1874, and died January 20, 1957. She leaves three sons, Marvin, Eldor, and Arthur, and one step-daughter, Mrs. Elbert Gossen.

William Wulliman, 86, passed away on January 6. He was a member of First Mennonite Church, Berne, Ind.

Manasse Liechty, 79, member of First Mennonite Church, Berne, Indiana, succumbed to a heart attack on January 9. His wife, Mary, survives.

Rosina Riff Sprunger, 85, wife of Silas Sprunger, passed away on February 1. The couple, members of First Mennonite Church, Berne, Indiana, were permitted to celebrate their 65th wedding anniversary some time ago.

Gerhard D. Claassen, member of First Mennonite Church, Newton, Kansas, was born February 11, 1888, and died November 8, 1956.

Mrs. Henry A. (Susie Krause) Ewert, member of First Mennonite Church, Newton, Kansas, was born January 2, 1883, and died December 26, 1956.

Jacob P. Andreas, member of First Mennonite Church, Newton, Kansas, was born August 20, 1872, and died January 20, 1957.

Peter A. Dick, member of First Mennonite Church, Newton, Kansas, was born September 7, 1869, and died January 30, 1957.

WHO SHALL PREACH?

(*Continued from page* 117)

since anyone going into the ministry should not major in Bible in college. Such a person should get the broadest possible background, but make his work thorough and complete. In seminary he should be conditioned to the Word of God, and this conditioning should be so thorough that the graduate breathes the Word and finds in it his first and only storehouse for preaching. This means that he will want to learn the languages in which the Bible was written, so that he does not need to accept another man's authority for what the text says, but rather can himself translate God's Word. The reason so many ministers cannot defend or criticize a new translation of the Bible is because they do not know the original languages of the Scriptures. The fact that few, if any, of the early church Fathers before Jerome knew Hebrew and saw no need to learn it, should stand as a warning to us. The reality of the message of the Bible cannot be preserved unless the ways in which the Hebrew mind expresses itself are grasped. It has even been said that in order to understand New Testament Greek, one should know Hebrew.

It is no accident that our seminary is called a *Biblical* and not a *Theological* seminary. It springs from our basic belief that the Bible is at the center of our curriculum. But, besides this, theology as a science has a very important place. Unless we can clearly define what we believe, we will become tossed as a skiff upon a raging ocean. Too often we have been swept away by dispensationalism, fundamentalism, liberalism, and Russelism, simply because our ministers did not have an adequate theological background to grapple with these aberrations or overemphases of the Christian truth. Besides getting a good background of the Bible and of the structure of theology, the student must know how God has worked in history in the church, and he must learn the best means to convey God's message to men today.

A seminary education should condition men to preach, in that it acquaints them with the great minds of the ages, and especially helps them to discern truth from error. This can only happen, however, where the dedication to Him who said, "I am the Truth," is complete, and where knowledge, wisdom, and understanding are joined together with a reverent fear of the Lord.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

EMPLOYMENT AND SETTLEMENT OPPORTUNITY

Families and single men are needed for full season employment with Mennonite farmers at Aberdeen, Idaho. Offers include living quarters, garden space, and possibilities for private enterprise. The work is hard, as is all irrigation farming; the wages are good, with bonuses offered for full season help. The season begins about April and lasts for seven to eight months.

A special invitation is given to families interested in relocation and settlement possibilities. There is lots of room for new families. Fine Mennonite church located in the community. For details on either proposition contact: Mutual Aid, or Rev. Walter Dyck, Aberdeen, Idaho. (No. P 149)

JOB OPENINGS

Fruit Farm — Mennonite family wanted to help on Pennsylvania fruit farm near Gettysburg. Located near fine school and Mennonite church. House with modern conveniences and some furniture avialable. Contact: Mutual Aid (No. P 147)

Farm Help — Married or single man wanted for farm work in Illinois Mennonite community. Completely modern house available for married man. For information write to: Mutual Aid. (No. P 151)

MENNONITE FARMER WANTED

Excellent opening near Bushton, Kansas, for an industrious Mennonite farmer. Good house and farm equipment furnished. Salary basis plus shares on the crops. One half cultivated land under irrigation. Contact: Mutual Aid, 722 Main, Newton. (No. P 150)

Jottings

WEEKLY CHURCH PAPER

—East Swamp Church, Quakertown, Pa.: Intermediate C. E. and Young People's Fellowship presented plays during the Christmas season. Both emphasized the Christian's need of pointing souls to the Saviour. "Angel in Ebony" was viewed, and Ralph and Louis Sutera and their sister Rose Marie presented numbers in song and instrument. A soul-stirring message was given by Ralph Sutera, resulting in rededication of many lives to allowing the Holy Spirit to have pre-eminence for this wonderful year. Our congregation has purchased an Allen organ, which was dedicated to the Lord's glory and praise on Jan. 13. "The Visitor" is a bulletin received weekly by our members as well as other needy souls. It is compiled by Pastor Sprunger and includes thought provoking incidents, coming events, prayer requests, etc. Prayer meetings are continuing Sunday evening after service, one of the requests being the evangelistic meetings in March with Harold Walker. Frank Bean, MCC worker in China and Japan, spoke at the combined Missionary and Brotherhood meeting Jan. 2 explaining the relief work there. He has since returned to Japan.—Corr.

GIFTS FOR MISSIONARIES

—Willow Creek Church, Paso Robles, Calif.: The whole church enjoyed three important anniversaries in late fall: Mr. and Mrs. Alfred Bergman celebrated their silver wedding anniversary Oct. 27; Mr. and Mrs. Henry Wiebe observed their golden anniversary Nov. 4; and on Nov. 11, Mr. and Mrs. E. H. Schroeder observed their golden anniversary. Oct. 16 our Ladies Mission Society, together with our girls' club, held their annual bazaar. The proceeds were divided between those missionaries that have gone out from our church, as a small Christmas gift to them. The Mission Society presented a program Sun. evening, Oct. 7; a short mission play was given, several letters from missionaries were read, and suitable music rendered. Mrs. Shirly (Donald) Dueck was baptized and received into church by our pastor, Rudolf Toews, on Nov. 18. The next Sun. we observed holy communion. A children's program given before a full house the evening of Dec. 25 was much appreciated. The business meetings and election of officers for the new year for church, C. E., Sunday school, etc., have all been held, so the work of the church can continue and grow.—Mrs. Ben A. Claassen, Corr.

CHOIRS TO GIVE "SEVEN LAST WORDS"

—Lorraine Ave. Church, Wichita, Kan.: A music recital was held in our church Jan. 27. A fellowship supper was enjoyed after the recital, with a number of guests present. Following the supper there was a service of dedication with a filmstrip and special music. Our morning service included ordination of deacons and consecration of church officers and teachers. The youth and adult choir will begin their work on the Easter cantata, "The Seven Last Words," under the direction of Hugo Reimer. The high school group, classes, and individuals are in full swing getting Christmas bundles ready. This being Youth

Week, the United Christian Youth Movement of Wichita is sponsoring a skating party. They will also take part in Sunday, Feb. 3, services when the Youth and Treble Choirs will sing, and through other capacities.—Corr.

SUNDAY SCHOOL WORKSHOP

—**Johannesthal Church, Hillsboro, Kan.:** The children's Christmas program was given the evening of Dec. 24. Wash cloths and soap were given as a white gift. Our annual business meeting was held the evenings of Dec. 27 and 28. Jacob Nickel, a student at Bethel College, brought the message Dec. 30. The Youth Fellowship met at the home of Erwin Penners for a watch night New Year's Eve. Our church observed Prayer Week services the week of Jan. 6. Catechetical instruction has begun under the leadership of the pastor. For our pulpit exchange, Elbert Koontz of First Church, Hillsboro, brought the message Jan. 6. Albert Plenert was elected to serve as our new deacon. A service of installation was held during the worship hour Jan. 13. Jan. 19-20 our church was host to a Sunday school workshop with the teachers from the Friedenstal, Brudertal, First and Lehigh churches. The workshop was under the leadership of Willard Claassen and Maynard Shelly of the Board of Education. They brought teachers with them to assist with the teaching. Maynard Shelly also brought the message "The Cost of Christian Education," during the worship hour. The evening of Jan. 20 the Youth Fellowship presented a "radio program" entitled "You were there," to which the congregation was invited. Setting of the program was in Switzerland during the Anabaptist period. Appropriate slides of Switzerland were shown during the program.—Mrs. Walter Bartel, Corr.

JOINT MEETING ON JAPAN

—**Woodlawn Church, Chicago, Ill.:** Verney Unruh, missionary on furlough from Japan, spoke to a group of forty young people of the Woodlawn, Grace, and First Mennonite churches at a joint fellowship on the subject, "The Youth of Japan." Each group participated in the program, after which games and refreshments were enjoyed. More than thirty layettes are being prepared by the Women's Fellowship to be sent to the Belgian Congo. Lois Slagle, missionary from the Congo, recently spoke to the group on the problems of the African woman.—Corr.

BETHEL COLLEGE BANQUET

—**First Church, Reedley, Calif.:** The Men's Brotherhood dinner was held in the social hall of the church Jan. 24; about 65 were present. A delicious dinner was served. Arthur Laemmhen showed pictures of his recent trip to Europe, especially Germany, where he has relatives. Those going to the Pacific District mid-year ministers' conference were Pastor Aaron Epp, Earl Eymann, John H. Ensz, and Clayton Auernheimer. It was held at Sweet Home, Ore., Jan. 22-24. The Bethel College banquet was held in the social hall of the First Church Sat., Feb. 9. David B. Wiens of Saskatoon, Sask., who spent some time under the MCC in Russia, spoke in our church Sun. morning, Jan. 27. It was very interesting. Pastor Aaron Epp is giving a series of messages for the Sun. evening services on the Gospel of Mark.—J. R. Glanzer, Corr.

PLAY AND CANTATA GIVEN

—**Glendale Church, Lynden, Wash.:** Dec. 23 a play, "His Wonders to Perform," was given by the young people under the direction of Isaac Reimer. On Christmas Eve the Junior Sunday School gave their annual program, followed by a cantata given by the choir, led by Clarence Schmidt. David B. Wiens, delegate to Russia in the interests of Mennonites, spoke to us on Jan. 20. Dan Dalke, representing Grace Bible Institute, brought the morning message Jan. 27. The annual business meeting was held Jan. 8. Our pastor, D. G. Regier, and family spent the Christmas holidays in Okla. attending the ordination of Pastor Regier's brother; they also attended a family reunion. Mr. and Mrs. Linfred Goertz and family from eastern Wash. have moved to Lynden. We are happy to have them in our group. The men have been working at the church finishing the installation of furnace pipes; they also did some remodeling of the Junior S. S. building.—Mrs. Isaac J. Reimer, Corr.

RECEPTION FOR NEW PASTOR

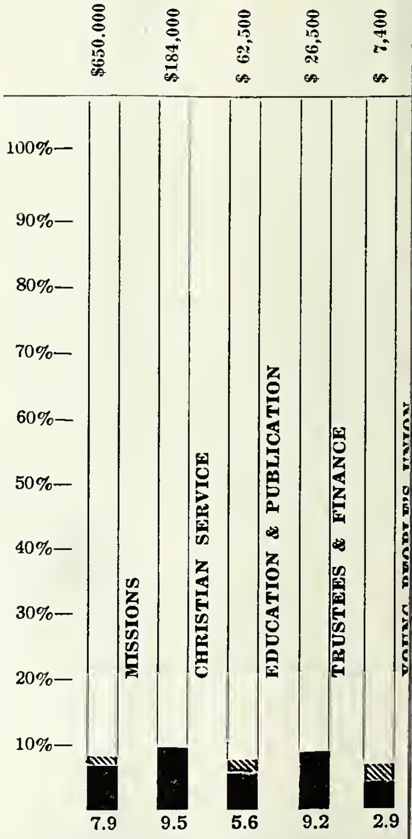
—**Butterfield Church, Butterfield, Minn.:** H. E. Wiens of Mountain Lake brought the morning message Sunday, Dec. 30. His theme was "The Grace of God" as a prerequisite to a great revelation, obligation, expectation, and salvation. On New Year's Day, Samuel and Helen Stephen brought Christian greetings from India. The former urged men to make commitments to God, while the latter stressed the importance of women in the church economy. Sun. evening, Jan. 16, a reception was held for our new pastor Peter Tschetter. Walter McDowell, pastor of the Immanuel Church in Delft, exhorted interaction between pastor and congregation. Following the service, a fellowship lunch was enjoyed in the church basement in honor of the Tschetter family. Dedication of S. S. teachers and supts. was held Jan. 13.—Willis Linscheid, Corr.

VISION FOR WORK IN 1957

—**Bethel Church, Marion, S. D:** At the beginning of the year we look back to past blessings and lessons learned through failure and success, but also forward and up to our Heavenly Father who said: "I will guide thee with mine eye." Our church had their Christmas program Dec. 24. The S. S. classes gave a program in word and song centering around the Christmas story, while the young people gave a drama: "The Inn at Bethlehem." A mitten tree was decorated by the children with mittens for relief. We met for services both mornings of the 25th and 26th. On the eve of Dec. 31, a short program was given and a film shown. Jan. 6 dedication services for all officers of the church were observed. A letter of acceptance was read from our pastor Ralph Graber stating his willingness to continue serving our congregation for two more years. May this new year find God's children with visions for work in God's Kingdom at home and abroad, and a daily striving for faithfulness in great and small duties.—Adelina B. Ortmann, Corr.

Conference Stewardshi

January 31, 1957



Percentages as of January 31, 1957
(1 month is 8.3% of year)

▇ Receipts to Jan. 31;
▥ Short of Budget
▭ Remaining 11 Months of Yea

(fiscal year ends Dec. 31)

GUEST SPEAKERS

—**Immanuel Church, Downey, Calif.:** W have received six new members into ou fellowship: Mr. and Mrs. Ferd Wiens, M and Mrs. Marvin Gade, Beatrice Thesmar and Fred Schrock. May we have mutuc blessing as we labor together for ou Lord. We were privileged to have Jimm Willis, the former "Kingfish" on the "Amo 'n Andy" program, with us to give hi testimony. A blessing was received by a attending. The Men's Brotherhood spor sored a family pot-luck dinner with Ph Thatcher of the New Life Camps as gues speaker. Phil appeared on "This Is You Life" about two months ago. It certainl was an inspiration and a challenge to hea him speak. This was an occasion we wi long remember. On Jan. 20 our Annuc Church Meeting was held, preceded by dinner served in the fellowship hall. Lev and Ruth Stauffer are the happy parent of a daughter, Pamela Ruth, born Jan. 4 1957.—Elsie Heer, Corr.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

THE NEW TESTAMENT AND THE TITHE
Andrew R. Shelly

EVERY MEMBER A TITHER
Robert W. Hartzler

BROKEN THINGS
Lester E. Janzen

Volume 72 Number 9 February 26, 1957

In This Issue

ARTICLES:
The New Testament and the Tithe
By Andrew R. Shelly 136
Every Member a Tither
By Robert W. Hartzler 132
Broken Things
By Lester E. Janzen 134
DEPARTMENTS:
Editorials 131
The Reader Says— 135
Mennonite Youth:
Iraq 138
Year Round VS, PAX 140
Schools 141
MCC News Notes 142
Jottings 142

Of Things To Come

March 2—Special meeting in interest of Paraguayan roadbuilding project; Grace Church, Lansdale, Pa. 7:30 evening: C. L. Graber, speaker
March 7-8—Meeting, Assoc. of Mennonite Aid Societies, Atlantic Hotel, Chicago
March 8—World Day of Prayer
March 10—Conference Sunday
April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 29—Council of Committees, Western District Conference
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 29-June 2—Pacific Dist. Conf.
June 20-23—Northern District Conference, Mountain Lake, Minn.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conf.

MISSIONARY RECEIVES DEGREE

Helen Kornelson, General Conference missionary to India, completed work for her Master of Education degree at the University of Wichita in January. Her thesis, based on material obtained from India, was entitled, "Primary and Secondary Education in Post-independent India."

Miss Kornelson, whose home is in Watrous, Saskatchewan, is presently taking a post-graduate course at Cornell University. She will return to India for her second term via Europe and the Mennonite World Conference in August.

Ordination of New Missionaries

On February 25 the Donavin Dillers were ordained at the St. John Church, Pandora, Ohio, for mission work among the Cheyenne Indians in Montana. On March 31 Miss Helen Willms will be ordained for medical mission work in her home church, Coaldale, Alberta. Will the constituency remember these new workers in their prayers, that God may use them in His service.

Day of Prayer in Hopiland

"Increased ceremonial activity among the Hopi Indians is in full swing during these months," reports Herbert Peters, General Conference missionary. "Most of the ceremonies are over the weekend to allow for the people who work in the cities to participate. Church attendance drops as they become obsessed with their dances. It seems as though there are more dances than in previous years. The more effort the Church puts forth, the more effort the forces of evil exert in order to keep people from the gospel of Christ.

"February 4 was the monthly day of prayer in Hopiland. Hopis and whites gathered together in the afternoon and evening for Bible study and prayer. In the evening every one gathered in the garage for a potluck meal. About 100 people were present for the supper. More people arrived for the evening service. The Mennonite and Baptist missions have co-sponsored this day of fellowship and prayer for many years.

"Arizona is suffering from the worst drought since the 13th century. On Sunday morning, January 27, everything was white in Hopiland. Snow continued to fall all day. It did have one drawback—attendance at church was poor. God, through His creation, furnished the sermon text for the day."

STUDY CONFERENCE IN SESSION

A study conference on institutional financing is being held February 25 and 26 at the Mennonite Biblical Seminary, Chicago. The program, which was planned by the Conference Finance Committee, is as follows, with chairman Clinton Kaufman in charge and Robert Hartzler giving the devotional series: "A Statement of Our Problem and Approach," Cornelius J. Dyck; "Survey of Financing Efforts of General Conference and Related Institutions," Andrew Shelly; "What Can We Learn from Other Groups?" E. G. Kaufman; "A Possible Approach and Pamphlet for Joint Promotion of Wills and Larger Giving," Carl Lehman and A. J. Richert.

On February 26: "Characteristics of Institutional Financing," H. J. Andres; "Institutional Financing in Relationship to the Local Church," L. L. Ramseyer, Olin Krehbiel, Robert Hartzler; "What Kind of Co-ordination Is Necessary and Desirable?" Harry Martens and W. T. Snyder.

ASSOCIATION OF AID SOCIETIES TO MEET

The third annual meeting of the Association of Mennonite Aid Societies has been called for March 7 and 8 in Chicago. Items to be considered at this meeting will be Mennonite Indemnity, Inc. (new risk-bearing company that is being organized by the association); bylaws and work of the association; and reports on the various fields of insurance and aid now being carried on.

All Mennonite mutual aid and insurance organizations in Canada and the United States are invited to send representatives to this meeting.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**
THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

CONFERENCE SUNDAY, MARCH 10

For some years the last Sunday in April had been designated as Conference Sunday. This year, however, the date has been set forward, for various reasons, to the second Sunday in March. What should be the purpose of Conference Sunday and how should the churches observe it?

It could be a time when in the Sunday school, the worship service, and the evening meeting a careful look would be taken at the total Conference program. Many people do not realize how great is our task and opportunity throughout the world: the work of missions, relief, education, publication, hospital work, Voluntary Service, aid to refugees, and many other forms of service. We should be grateful for these outlets for kingdom work and become more familiar with them.

Each church could gauge its share of the total work and see that it more than meets these obligations and opportunities. A balance should be kept between all the various phases of work. For the work of Conference can go on only as the churches give their full support.

Each individual should be made to feel his responsibility in this total program and to want to do his share. Information and presentation of needs is very important, but there should also be worked out a constructive plan whereby each individual and each church could gladly assume their obligations.

UNSTEADY WORLD CONDITIONS

The seeming instability of world peace should be a matter of deep concern to all. What will happen in Egypt? Will the Suez Canal be opened to all? How will the problem of oil be solved? What will Russia do next?

There are precarious attempts at balances of power that might easily overbalance and lead to catastrophe. The "peace" methods suggested seem to be the peace of military might, which is always an uncertain and uneasy peace.

In such a situation what can Christians do? Two extreme views are variously advocated. The one idea is that we're not of this world and so what happens in the world is none of our affair. This may seem an easy way out, but as long as we are in the world are we not under obligation to witness to Christ's way of right relationships with God and man?

The other extreme is to get all tense and feel we must plunge in and do something drastic at once. We must legislate, organize, coerce, and petition the government. Too often such people become so engrossed and involved in their particular scheme that they forget to check their plans and ideas with the will of God. They feel man alone is sufficient to meet these troubled situations.

Others are confident that man by himself cannot solve these problems. But they believe that "greater is He that is in you, than he that is in the world." They believe in Him who said "Be of good cheer, I have overcome the world." They hold themselves ready to do God's bidding whatever the situation may be.

RELIEF NEEDS STILL GREAT

Lest some feel the need for relief in the world no longer exists, we should note the program of the Church World Service organization. The chairman states that they have set a goal of eleven and a half million dollars for this year. This is the highest goal in the history of the American churches, and nearly three-quarters of a million dollars more than asked last year. The responsibility for assistance to Hungarian and other refugees is a major item in the total program, although the job of caring for the needy of Germany, Austria, down through the Middle East and across Asia through Korea is a continuing one.

A message from President Eisenhower to the annual meeting of the Church World Service board of managers stated: "Your steady support of the Refugee Relief Program and your constant, imaginative search for new means to help your fellow men are splendid evidence of your Christian faith."

Our Mennonite Central Committee, aside from its own particular types of work, also assists somewhat in the work of the Church World Service. By heartily supporting our relief organization, the MCC, we are also aiding in the larger program. "If thou seest thy brother in need. . . ." (See 1 John 3:17.)

CLUTCHING DOLLARS

Much has been said about the common desire to clutch the "almighty dollar," as if in so doing we are holding something secure and sure. But recently this expression took another form.

A young bride was wheeled into St. Anthony Hospital in Oklahoma City for a cancer operation. She was clutching a silver dollar in each hand. Smilingly she informed those about her that she was going to hold these until they fell from her hands. And the reason for so doing? She gave the answer: "Because of what it says right here, 'In God we trust.' " She trusted in God for a successful operation. The Lord honored her faith and she came through safely.

If more of us saw and lived the motto on the dollar, and now on all our coins, instead of seeing only the coin itself, our lives could be changed into trust in God instead of trust in money. "Trust in the Lord with all thine heart, and lean not unto thine own understanding."

OBJECTIVES FOR 1957

- Every member a personal witness.
- Every member a tither.
- Every church supporting every Board.
- Fifteen new congregations by 1959.
- A strong spirit controlled Seminary program receiving whole hearted support.

Every Member a Tither

Robert W. Hartzler*

TO the Mennonite traditions of Bible-centered faith, believer's baptism, simple living, nonresistance, and nonswearing of oaths, something new has been added: tithing. At least in the General Conference Mennonite Church, a near-blizzard of articles and papers appearing in the last couple of years have made the point that one-tenth of the Christian's income belongs to God. Speeches at conferences, tracts, and sermons in local churches have added to the crescendo of emphasis on this point.

And so far, no one has arisen to challenge the doctrinal basis of this teaching. Laymen in the churches have been meek as lambs. None have offered to lead a resistance movement in defence of the people's gold. Indeed, so far as anyone can tell, the rank and file have consented to this teaching as a vision straight from the Word of God. Which is exactly what it is.

The Indecisive

Not that there hasn't been resistance of another sort, however. It has been the leaden inertia of those who say, "Tithing is all right, and I know I should practice it, but I just never have gotten started." Literally multitudes in the General Conference belong to this group. Such persons need a "decision day," perhaps not unlike the one on which they first made their stand for Christ. If the church would conduct an every-member-canvass in which each member would be asked to state the amount he plans to give to the church each week for the next year, such persons would be forced to make a conscious decision on this matter and doubtless many would choose the better way. But lacking such an occasion for decision, let each who is convinced of the rightness of tithing make a decision on his own.

Let me list a few helps for those who have not had the courage of their convictions:

- Begin tithing at once — next Sunday. To delay getting started until the first of the month, or until next quarter, or until you have all your bills cleared up, could well be fatal to the best intentions.
- Do your tithing by the week. Every Sunday as an act of worship put your whole tithe into the collection plate. Do not withhold part of it for some special cause you think may be coming along. The tithe belongs to the Lord. If there are special causes which you feel compelled to support, contribute to them out of your second tithe.
- Think of your tithe as part of your very self. Money finally represents hours of toil and sweat and energy. When you give it to God you are giving your self. The presentation of tithes and offerings, therefore, is a high point of any worship service; the giving of self is the climax of worship. You give your tithe not because so many causes need money but as an act of worship of the God you love.
- Do not allow the press of other financial needs to cause you to lapse from the tithing habit. Successful tithers give absolute priority to the demands of this effort, even borrowing money when necessary to maintain it.
- If you do by some mischance fall from the practice once you have begun it, start over again at once. Do not try to make up the sum by which you have fallen behind and do not worry about it.
- Pray regularly that you may succeed in your intention to become established in the tithing habit.

Obscure Thinking

Another considerable group of nontithers find themselves blocked off from this good effort by various unresolved obscurities in their thinking, such as the following:

"I know others who are not tithing and would feel like an easy

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*Pastor, Eighth Street Church, Goshen, Ind.

mark if I began before they did." Did you wait until everyone else accepted Christ before you did so? This misunderstands completely the motive and purpose of tithing. The main purpose is not to meet a budget but to express gratitude and true worship.

"I don't like the minister." Again, this is wholly irrelevant to the issue of tithing. Who refuses to eat food because he does not get along with the grocer? This person actually hurts the minister and the church comparatively little, but he hurts himself a great deal, effectively limiting the possibility of his own spiritual growth.

"We want to know what our money is going for, but we wouldn't if we just put it in the offering plates." Of course you can, if you choose, list the specific causes to which the money is to go when you drop it in the offering plate. But many Christians find it simpler, and no less satisfying, to allow the church itself to determine how its resources shall be invested. It makes for fairer support of all causes for which the congregation has responsibility.

"We don't like one part of the budget and don't want to help support it." But when a person joins a congregation he must do so without reservation. He accepts responsibility for *all* the causes for which the church has become obligated. He submerges himself in a fellowship.

"Even a tithe of my income is so small that it would scarcely be noticed." This again assumes that the church teaches tithing in order to raise money, which basically is false. The Christian should tithe as an expression of his faith and love for Christ, not because a congregation or a Conference needs some money.

"If everybody would do as you ask and begin tithing, the church would have so much money it wouldn't know what to do with it." The church *would* have plenty of money, but the observation is really irrelevant and beside the point again! It's not a money-raising proposition; it's a spiritual discipleship and expression. Better say, "If everybody began tithing, everybody would have new spiritual vitality and new interest in the church."

Conclusion

The conclusion to which I hope at least a few readers will come is that now is the time for them as Christians and as General Conference Mennonites to match their beliefs with their practice by launching themselves purposefully and resolutely into the habit of tithing.

Pray For Colombia

"Fifteen Christians from Cachipay and La Mesa, Colombia, visited a neighboring village where several families were interested in the gospel," reports Arthur Keiser, missionary to South America. "Luis Rodriguez, pastor of the church in La Mesa, had been visiting in the village. We went to see if we could secure a place for meetings.

"We had only been there five minutes when the police and mayor came for us and took us to the police station. The mayor accused us of passing out literature and said that in no case could we hold meetings in that town. We told him that according to the law we should be able to have meetings as long as we informed him accordingly, which was what we were there to do. He said that he had not received notice of this law; so we promised to bring him a copy. After a wait, he let us leave; we visited with the Christian families and arranged to rent a room for meetings from a sympathizer. Next Monday Luis went back to make the final arrangements, but because of pressure brought by the priest, the family would not rent the room. Since the mayor forbids us to hold meetings except in a room specifically for that purpose, we still are not able to open work formally there."

God With Us On An Untraveled Road

We rejoice in God's goodness that He has given us the opportunity to consider the blessings of another year. Before us lies a road that we have never traveled, and if we would wish to have travel information for this road from our friends, we are quickly reminded that they can only share with us what they hope to see and find on this road, for they too have never traveled beyond the horizon of today, and can not give definite information concerning the path that leads to March, July, and finally to December of 1957.

As Christians, being confident that the promise, "And we know that all things work together for good to them that love God," is still true today, we joyfully anticipate our journey on this road through the year of 1957. We expect smooth and uninterrupted progress as we speed on our way over the vast expanse of the prairies. We expect unexcelled beauty as we observe God's handiwork in the hills and have our mountaintop experiences. How we praise God for the hope and confidence that is ours through Christ our Lord.

And then, we must face the realities of life. For some of us who travel the road of life through 1957, there may also be experiences of going through the valley. The valley experiences are sometimes difficult and it is hard for us to understand the reason for the testings that come to us. It may be that some of our plans will have to be changed. It may be that the material possessions that were once abundant will have vanished. It may be that one whom we loved dearly and needed so much will be called to the eternal home to be with the Lord. It may be that as we are in the valley, that the low hanging clouds of difficulty will momentarily obscure those beauties that we so recently saw during the mountaintop experience.

However, in the quiet moments of meditation and waiting on the Lord, He will come in a still small voice, giving that blest assurance, 'Lo, I am with you alway, even unto the end of the world" (Matt. 23:20b). It is true, we do not fully understand the way the Lord sometimes leads, but "we know that all things work together for good to them that love God" (Romans 8:28), and are content to rest and trust in Him. How we do praise God for the hope and confidence that is ours through Christ our Lord.

—D. G. Regier

BROKEN THINGS

***"For thus said the Lord to the men of Judah and Jerusalem, Break up your fallow ground and sow not among thorns"* (Jeremiah 4:3).**

Lester E. Janzen*

"Break up your fallow ground." This was the message which the prophet was divinely commissioned to bring to his people. Israel was living in dark days and was trusting in a false security. The enemy was destroying her because she was unwilling to bestir herself and turn to the Lord. The Lord compares the nation to fallow ground, that which is permitted to lie idle and uncultivated, with the result that instead of producing grain and fruit the land is covered with weeds and thorns.

The spiritual applications are many: there can be no blessing without effort, no harvest without plowing. Before a thing is made it must be broken. Trees must be broken before a house is built; before ripened grain can be harvested the soil must be broken. Before life there is death; before joy comes weeping. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Many "broken things" are found in the Bible. To the child of God every broken thing is an assurance that God is making something. If you are being broken by bereavement, by loss or pain, by weakness or sickness, remember that broken things are not tragedies with God. To us it may be "junk" but not so to God. Let us learn a few spiritual lessons from several "broken things" in the Bible.

THE BROKEN LOAVES

For three days crowds of over five thousand had been following Jesus, listening to the gracious words falling from His lips. Some brought their sick to Him for healing. When they became hungry, the Lord could have rained manna down from heaven but instead He said to His disciples, "Give ye them to eat." An impossibility! Only several small fish and a few cakes of bread were available. This was insufficient food for the multitude but, strangely, it was enough for the Lord's use. Jesus said, "Let Me have them." And when He had given thanks, He broke the loaves and the fish and handed them back to the disciples. In Jesus' hands the food had increased a thousand-fold and more.

This miracle is a parable. Compare the few loaves and fish to the actual needs of the multitude. What little we actually have in ourselves to satisfy the world's needs. Yet place this "little" in the hands of the Saviour and He graciously multiplies it and uses us to bring infinite blessing to multitudes—but He does it only as we place it in His hands. Did not Jesus say, "Without Me ye can do nothing"?

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Do you see why the Lord must often break us—our wills, even our bodies, before He can multiply our "little" for His glory?

THE BROKEN ROOF

In the second chapter of Mark's Gospel we read the instructive account of the four men who brought the paralytic to the Lord Jesus. To do it they had to break the roof of a house. The man was hopeless except for the four men interested in him.

The house was so full of people that the one really in need could not get next to the Lord. Does it ever happen today that Christians are so busy sitting at Jesus' feet for instruction that we forget that the purpose of instruction is to send us out so others in need can come to the Lord? Every time God teaches us a new truth there rests upon us added responsibility to obey its demands.

We too may erect a roof over us to keep people from getting to Christ. There is the Roof of Personal Irresponsibility. The crowd felt no responsibility for allowing the paralytic into Jesus' presence for healing. The lawyer asked, "And who is my neighbor?" There is the Roof of Social Obstacles. "So-and-so" is not of our class—he may be too poor or too well-to-do and so we rule him out. He may have another name, and so he is unwelcome. He might be of another race and inwardly we would rather not have him in our group. The Roof of Materialism may stand in the way. We need to analyze the number of our decisions that are made on the basis of economic considerations. We also erect the Roof of Faithlessness. The crowd had most likely witnessed some past miracles of Jesus but thought He certainly could not measure up to this need! Can God still do the impossible today? "According to your faith be it unto you" (Matthew 9:29).

The Broken Roof is the only means of getting people to the Lord Jesus. The one who is willing to do the unconventional as did these four men, will see great things done for God. Getting people to Christ is not a side issue—it is the reason for Jesus' coming into our world; it is the reason He sent us forth. The Roof may need to be broken but God will honor the one who goes forth against insurmountable obstacles.

THE BROKEN VASE

Another instructive "broken thing" is in the 14th chapter of Mark: the broken box of alabaster

(*Continued on page* 137)

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*Pastor, Menno Church, Ritzville, Wash.

The Reader Says--

More on Desegregation

Dear Editor:

I was surprised to find an article in *The Mennonite* by someone who "Disagrees on Desegregation."

I am certain God will not hold us responsible for the crimes of the slave traders who brought the Negroes to America, but He will hold us responsible if we perpetuate the crime by denying them the privileges which we take for granted. They pay taxes as we do and should have the right to use public transportation facilities and attend public schools.

If our country can not offer "liberty and the pursuit of happiness" to all its citizens, it may soon cease to do that for any of us. We must let the grace of God come into every area of our lives.

Marie E. Fast, Wichita, Kan.

Dear Editor:

I read with interest the letters you receive and print for us, especially the one concerning desegregation and the mongrelizing effect it will have on our country. My experience in dealing with Christian colored families has been most gratifying and challenging to me, and I feel sure they would not contribute nearly so much to such a condition as some white customers I have. On many occasions they have displayed genuine Christian qualities such as politeness, patience, self-control, self-sacrifice, forgiveness, and perhaps the best of all, a deep conviction that right (God's way) will ultimately win over evil; this conviction results in their having that "peace that passeth understanding."

Mongrelizing, whether intentional or not, also implies "immorality," and here also my colored friends display a degree of purity, self-respect, and modesty that put some white people to shame. It does seem to me that the great task we have of teaching and preaching Christ to the multitudes could use all our energies . . . I have real hope for the future, especially with Voluntary Service and Pax Service growing ever stronger and more effective. Let us reread 2 Cor. 5, especially verses 15, 17, and 20 and take more seriously this privilege that we have of being ambassadors and reconciliators. Surely the word "all" throughout the Bible still includes people of all races as well as social intellectual standing. What God has joined together in Christ let not man put asunder. Personally, I have no more difficulty in claiming people of different colored skin as my Christian friends than people with different kinds of clothing.

Norman M. Wismer, Hilltown, Pa.

Dear Editor:

Surely there can be no doubt that all the teachings of Jesus and His very life spoke loudly and clearly of the equality and brotherhood of all men. You never find Jesus telling people of minority or unpopular groups to "stay in their place." . . . Even a casual reader (of N.T.) could not help but absorb the truth revealed in its pages of God's love for everyone and His revelation that *all* men are neighbors and brothers. . . . If we feel Africa is the Negroes' habitation and they should stay there, what are we doing in America? For according to this line of reasoning, God must have assigned America to the Indians, and we and our ancestors should have stayed in Europe or Asia or wherever the original nesting place was . . . Granted that it was a great wrong indeed to enslave Negroes and bring them to this country against their will. But now they are here, the same as all the other races of people . . Would we send the Japanese, Chinese, Germans, Italians, etc., back to their original home countries too? America would be emptied of its population in a hurry!

She says, "let us carefully examine the Scriptures." Yes, by all means let us do so. And please, let us take in the whole scope of God's revelation for man, not an isolated verse here and there which, when taken out of its context, can be interpreted to mean anything a person wishes to think . . .

Erlene Unruh, Denver, Colo.

Dear Editor:

. . . Let me quote from a speech by Dr. Benjamin Mays, President of Morehouse College, Atlanta, Georgia: "The first objective of segregation is to place a legal badge of inferiority upon the segregated, to brand him unfit to move freely among human beings. The second objective of segregation is to set the segregated apart so that he can be treated as an inferior: in the courts, in recreation, in transportation, in politics, in government, in employment, in religion, in education, in hotels, motels, restaurants, and in every other area of American life. The third objective of legalized segregation follows from the first two. It is designed to make the segregated believe that he is inferior, that he is nobody, and to make him accept willingly his inferior status in society. Segregation is immoral because it has inflicted a wound upon the soul of the segregated."

How different are the reasons for segregation from the teachings of Jesus!

I do not need another Bible to find many clear statements showing that segregation and feelings of superiority are not according to God's will and plan.

"If you really fulfill the royal law, according to the scripture, 'you shall love your neighbor as yourself,' you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors" James 2:8, 9. . . . "You yourselves know how unlawful it is for a Jew to associate with or visit any one of another nation; but God has shown me that I should not call any man common or unclean . . . Truly I perceive that God shows no partiality, but in every nation, any one who fears him and does what is right is acceptable to him" Acts 10:28, 34, 35. . . . If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also," 1 John 4:20, 21.

Romans 10:12: "For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him." Jesus himself said, 'There shall be one flock, one shepherd" John 10:16. Marian Hostetler, Camp Landon, Gulfport, Miss.

The New Testament and the Tithe

Mal. 3:8-10; Matt. 23:23; 1 Cor. 16:2; Heb. 7:1-17

Andrew R. Shelly*

SHOULD a Christian give a tithe or tenth of his income for the Lord's work? Does the New Testament teach the tithe, or is it only taught in the Old Testament? In "fulfilling the law" did Jesus do away with that which was taught in the Old Testament regarding the "tithes and offerings"?

THE PROBLEM STATED

Let us first look at three aspects of this problem. This will help greatly in answering our question.

● Relation of the Testaments

To what extent does the New Testament alter the requirements of the Old? Does this include primarily ceremonies, rituals, and types?

The whole Bible looks to the coming of our Lord Jesus Christ. The Book is primarily the account of His salvation wrought for us, and how recipients of this salvation should live. The Bible is basically one Book. Some aspects of the Old Testament ceremonial law were a "shadow" of the coming of Christ. He provided the way to God. In the death and resurrection of Christ, God's Lamb was slain once for all. This does not minimize the importance of ceremonial law or the Old Testament, but points to the fact that its purpose was to point to Christ.

However, some teachings of the Old Testament are what William L. Moncy, Jr. calls "a phase of God's eternal law." Among these are: prohibition against murder, stealing, covetousness, etc. The law of the Sabbath and the law of the tithe are two others. In both cases the New Testament goes beyond the Old Testament requirements.

● The Problem of Silence

This has always been a problem in biblical interpretation. Some have been disturbed because in the writings of Mark, John, and Paul we do not find direct references to the Virgin Birth. But this does not weaken the doctrine of the Virgin Birth of our Lord Jesus Christ! If every writer would have reproduced every doctrine and direction for righteous living, what a colossal Book we would have!

It is true that the word "tithe" is not used often in the New Testament, but many references point to the conclusion that it is assumed.

● Tithing for Jews Only?

This short treatise cannot answer this fully. Some would delegate to the Jewish race—past, present, and future — responsibilities in the tithe. But this mutilates the Word of God and destroys its veracity. All members of "spiritual Israel" are responsible for the Scriptural "tithes and offerings" teaching.

THE NEW TESTAMENT AND THE TITHE

Does the New Testament teach the tithe? Where? Is it only assumed or are there unmistakable links to God's revelation in the Old Testament? Brevity prevents a full treatment.

Direct References

We quote Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law; judgment, mercy, and faith: —"these ought ye to have done, and not to leave the other undone." Jesus does not even hint that He disapproves of them paying tithes —"these ought ye to have done."

I hold to the view that Jesus and the apostles never questioned the application of the tithes and offerings to their own lives or others. The late Oscar Lowry says: "I have never been able to find one sentence or one phrase or one word in the New Testament showing that Jesus or the apostles ever in any way dropped the law of tithing." William Moncy confidently states: "Jesus, our Lord, practiced tithing."

Indirect References

The tithe did not begin with Moses and the law. Abraham paid the tithe. Much has been written about the powerful references in Hebrews. Heb. 7:1-17 refers to Melchizedek. This precious teaching about the priesthood of Melchizedek goes far beyond the tithe. This example of tithing is linked to the eternal priesthood of Christ.

Whatever may be said about Paul's teaching on "proportion" (1 Cor. 16:1; 2 Cor. 8:9), he never meant to leave that to human caprice. His "proportion" begins with the tithe, and he goes beyond. Some see in 1 Cor. 3:14 a strong link to the Old Testament purpose of the tithe and that of the New Testament.

The Spirit of the New Testament

The first century church went far beyond the tithe! It should be said here that some who feel the tithe is not to be used as a standard now are convinced that the Christian out of sheer love would go far beyond the tithe. The argument has been used many times that if we stress the tithe, people would feel they have done their duty when they paid it.

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*Director Public Relations, Mennonite Biblical Seminary, Chicago

This definitely is a danger in stressing "the tithe." However, it is the same danger inherent in all directives we are given. We must stress the tithe in the total Biblical context of "the love of Christ constraineth us." The words "and offerings" takes on new meaning. The Bible has many practical directions for the believer, although if we live close to the Lord, we will out of love serve Him.

To say that a New Testament Church would give less than the Israelites in the Old Testament is to violate the whole spirit of the New Testament.

Isaac Watts caught the spirit:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

TRIOLOGY OF TESTIMONY

Should Christians today start with the tithe in their giving habits? Let us call in some powerful testimony—a veritable "cloud of witnesses."

Testimony of the Early Church Fathers

Written records of those who lived very close to the early Christian era reveal that Christians believed universally that they should pay the tithe. What an inspiring army of witnesses: Origen, Cyprian, Augustine, Chrysostom, and many others.

Testimony of Those Who Tried It

Testimonies of joy received because of faithfulness in following the "tithes and offerings" plan are numerous both in history and today. Multitudes from every age testify that God's plan works.

It is almost unheard of that tithers object to it or pity themselves for it. In teaching a Sunday school class, I raised the question as to some objections to tithing. One person asked: "Have you ever known of a tither raising objections?" If done in the right spirit, tithing releases joy in the Christian life.

Testimony From the Field

I have had the privilege of knowing many missionaries. It has been my experience that they feel Christians ought to pay the tithe, including themselves. They have drunk deeply of the gospel, and have given themselves freely for its spread. Can we do less?

It has also been my experience that many native Christians tithe. In some cases they seem surprised that the question is raised. It seems so right and normal to them.

Conclusion

Yes, I believe the Bible—including the New Testament— teaches the tithe! But let us remember that ten-tenths belong to the Lord. Let us remember that we have been "bought with a price." We are stewards, not only of our money, but also of our time, energies, influence —yes, all of life!

Our church approached tithing with a "money back guarantee." They promised to return every cent to anyone who after three months was not satisfied with tithing. Well I do not recommend anything dramatic like that: my plea is that we prayerfully consider the matter. I have frequently suggested to congregations that since so very many have felt Christians ought to begin their giving with the tithe, they ought to consider giving it a trial. Many have! So far all my reactions have been favorable —many, many times very enthusiastic!

In our entire lives let us answer the challenge of Jesus: "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24).

BROKEN THINGS

(*Continued from page* 134)

ointment. One interpretation tells us that it was a cosmetic used by women in Jesus' day, especially by those who sought to beautify themselves for baser purposes. Here is a woman who had been living a life of sin. She had sought to cover up her corruption so she might more easily entrap her victims. But then the Lord Jesus came across her life and before He left her, she was cleansed and saved by His power. Her bitter life of sin and shame had been changed into a song of eternal gladness; glory took the place of shame.

The woman knew that her Lord would soon be gone and her one desire was that she might break for Him the very things which in past days had been useful for her sinful career. She now gave to Him the devotion which she had once given to her life of sin!

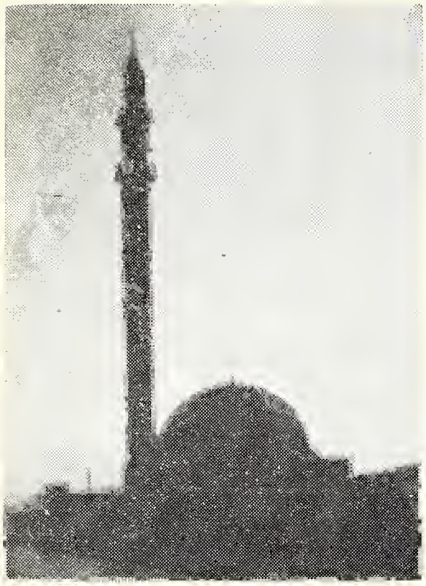
This causes us to ponder. How much have we lavished upon selfish pleasures and pursuits? Consider your time: do you use it fully for Him? Consider your voice: we yell until we're hoarse for our high school ball teams, but how often do our lips part to speak for our Lord? Consider your money: amusements cost not nickels and dimes, but tens and twenties. Are we now just as devoted to the Lord with our means as we were to pleasure?

Our Lord will break the Bread of life through us only as we are yielded to Him. A self-erected Roof may need to be broken so people can get to Christ. We need to break with the world and offer God the same devotion we once gave to it. Do it and you'll never be sorry —God uses broken things! "Break up your fallow ground and sow not among the thorns."

Starting Too Late

"What shall I think when I am called to die?
Shall I not find too soon my life has ended?
While I unheeding watched the years slip by
With little done of all that I intended.
There were so many things I meant to try,
So many ways by which I hoped to win;
Behold, the end approaches, just as I
Was *starting to get ready to begin!*"

—Harry Bowling, in *NOW*



IRĀQ

Legendary land of Arabian Nights is part of a vast underdeveloped region where impoverished peasants desperately need the help of organizations like International Voluntary Service

By Carl Jantzen

BAGHDAD, capitol of Iraq, brings to mind a fabulous, splendid city like those in the *Arabian Nights*. The mind's eye pictures fresh, exciting landscapes with gleaming palaces, an abundance of jewels and finery, and strange spirits revealing hidden treasures. But while these fantasies may sometimes offer a pleasant relief from Western realities, the traveler receives a different impression as his silver Constellation plane swoops down over drab, dusty, present-day Baghdad.

Standing out most clearly to American eyes is Baghdad's poverty. Much of the Middle East, Africa, and Asia is termed "underdeveloped." Most of the people in these regions live in poverty, often in misery.

A good part of the arable land is under the control of a few wealthy landowners, but farmed by innumerable poverty-stricken peasants who are often barely able to eke out an existence on their little plots of wheat, barley, or rice. They are likely to be dependent upon their landlord for nearly everything from irrigation water to the ox that pulls their wooden plow. They live in mud houses, cooking and sleeping on dirt floors, and often sharing their shelter with a donkey or some sheep and goats. Sanitation is poor, and diseases like malaria, bilharzia, dysentery, and tuberculosis take a heavy toll.

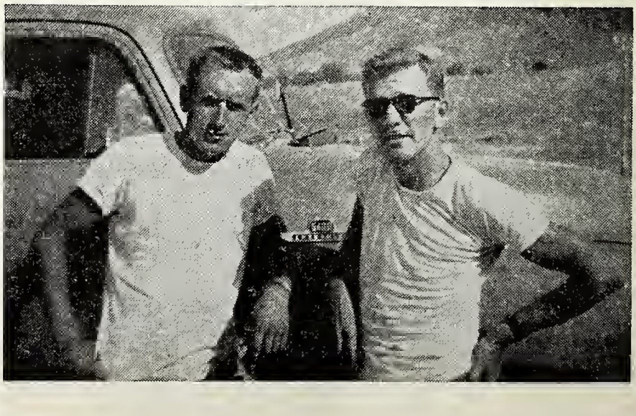
Regions of Unrest

Unrest among the people is another mark of underdeveloped countries today. Faced with the 20th century and its challenges of science and freedom for the common man, these areas are the scenes of social and economic revolutions. Common peasants are gaining new status and importance by sheer strength of increasing numbers. If these revolutions are to be peaceful ones, technological and moral leadership must be given. That was the purpose of the International Voluntary Service team of which I was a part.

Through trained, dedicated team members, IVS brings aid to those who need it most. A private, nonsectarian, non-profit agency, it has sent technical assistance teams to Egypt, Jordan, Iraq, Nepal, Laos and Vietnam. Its governing board is a group of public spirited citizens from eleven different church denominations. For most of its projects, IVS obtained a contract with the U. S. government's International Cooperation Administration, formerly "Point Four" program of technical assistance. IVS was formed to do certain tasks that government programs — hampered by politics and red tape — have not always been able to do.

Help Village Peasants

Personnel serve on a voluntary basis and work directly with the people for whom the help is intended—



AUTHOR Carl Jantzen (right), Beatrice, Neb., and Rudman Ham, a Quaker from New Hampshire, were two International Voluntary Service workers who performed 1-W service in Iraq through the MCC. (Cut courtesy Mennonite Life)

USING MODERN TRACTOR, IVS worker Rudman Ham breaks ground for erection of office and administration building for demonstration farm and training center near Shaqlawa, Irak.

PRIMITIVE THRESHING MACHINE, operated by natives of Kurdistan in northern Iraq, separates straw and grain heads in preparation for winnowing. (Cuts courtesy Mennonite Life)

the village peasants. The International Voluntary Service team in Iraq was composed partly of trained personnel — agriculturalists, public health nurse, and home economist. The others could be called generalists, usually with a rural background.

Village development was our job. This meant working with the Iraq government in building up a demonstration farm and pilot training center. Our aim was to show the impoverished peasants how they could help themselves to a better life. This was to be done by improving methods of farming, as well as giving special attention to education, sanitation, and health.

Work in Isolated Area

Operations began in Kurdistan, a mountainous area in northern Iraq with a history of tribal feuds, robber bands, and resistance to government control. Getting acquainted was the first task. Then came small projects like helping a village dip their sheep and goats to get rid of rash. Later, American chicks were flown in to start a chicken distribution program. Twenty head of U. S. cattle were used in an artificial insemination program.

The IVS nurse established visitation clinics in a number of villages and the home economist started a girls' school. Village development work included showing how to clean out springs and drill wells, teaching classes in fundamental education, demonstrating vegetable gardening, introducing new fruit trees, and cleaning seed wheat and barley.

Iraq government experts worked with us. Also helping were young village men who were to become local directors of the Village Life Improvement Program. As intended, the Iraq government has gradually taken over the administration of the program at Shaqlawa, the site of the project. Now the task of IVS personnel there is to advise and assist.

Mistrust Westerners

Community development, like that done by IVS, is widely needed throughout the underdeveloped world. Today as never before there is a sense of urgency in helping the common man of these areas to gain new hope in life. Through mistreatment, the Asians, Africans, and peoples of other depleted areas have learned to mistrust and hate Westerners — Europeans and Americans in general. A glance at world affairs tells us that we must dispel this mistrust and hatred while there is yet time.

The IVS program is an excellent opportunity for qualified persons who are ready to dedicate at least two years to a demonstration of Christian love and concern for our less fortunate brothers around the world. Such work with people of a foreign country can give one a broader world outlook — a view made imperative in a globe shrunken by science and technology. War and force have failed to settle international problems. It is time to try co-operation among the peoples —the basic purpose of International Voluntary Services.

Not a Sacrifice

Two years with IVS in Iraq gave me an unforgettable experience.

TWO IRAQ FARM WORKERS pause beside several American cows on the IVS demonstration farm. In the village development program, the volunteers give special attention to fundamental education, sanitation, and health.

Rather than a sacrifice — a condition too many think synonymous with foreign service — it was something positive. It was an attempt to do the things of which we speak so religiously in prayers and sermons, but often never get around to carrying out.

In retrospect, the true richness of such service lies in common things. Squatting on the dirt floors of village houses to drink tea and chat with Arabs and Kurds, trying to understand them in order to do something for them, working side by side with them to improve their methods of agriculture in the very place where agriculture began — these are things that stand out when I say that I am grateful to IVS for a chance to serve my God, my country, and the world in which we live.

Anyone interested in securing more information about International Voluntary Services and the possibilities of an assignment should write to: IVS, 1930 Columbia Road, N.W., Washington 9, D. C. Conscientious objectors can be assigned to IVS by Mennonite Central Committee to serve their 1-W terms.

Looking for a long-term service opportunity?
Check below for ways you can join

Year Round VS, Pax

Both our General Conference and Mennonite Central Committee offer varied opportunities for consecrated young people interested in one or two years of Voluntary Service. Most of these projects are approved for government alternative service under the 1-W program. You can help extend the love of Christ and the outreach of your church in these long term programs both in the United States and abroad:

Gulfport (formerly MCC)

Work with Negro children and young people in challenging situation on Mississippi's gulf coast. Need teachers for supplementary recreation and Bible teaching for circuit of colored schools. Possible need for maintenance help.

Mexico (formerly MCC)

Need registered and practical nurses and possibly some men for bookkeeping and maintenance. Two year term.

American Indian Missions

Arizona, Montana and Oklahoma need men and women teachers for government schools. Elementary teachers for church school at Oraibi, Arizona, needed. Also possible need for leadership in community center and recreation. Couples and single people.

Congo Pax

Congo, Africa, mission field needs men to assist in welfare and maintenance aspects of mission service. Individuals and family pledge what they can give per month and Conference pays balance. Two year term.

MCC Pax

Germany, Greece, Jordan, South America, Indonesian Islands need men for building houses, roads, doing agricultural and hospital work. Two year terms except three in Far East. Finances same as for Congo Pax.

MCC VS

Mennonite Central Committee mental hospitals, medical research, work with dependent and delinquent children, community and migrant service, etc. One or two year terms.

For More Information On Year Round VS

- Write Board of Christian Service, 722 Main, Newton, Kansas, for General Conference opportunities.
- Write Mennonite Central Committee, Akron, Pennsylvania, regarding MCC opportunities.
- Special Pax folder is available at MCC or Board of Christian Service offices.
- "Human Responsibility," a new folder on MCC year round VS is available from your pastor.

The Living Word

By Luther A. Weigle

Paul's Injunction to "Condescend"

The Oxford English Dictionary defines condescend as "to stoop from one's position of dignity or pride," and quotes Samuel Johnson's definition: "to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiors." Yet there is always something snobbish or patronizing about the word "condescend." The person who condescends never forgets his "superiority" and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is there so inappropriate that the Oxford English Dictionary adds a parenthetical note to its quotation of the passage: "The meaning of the translators in 1611 is not clear." The verse is Romans 12:16: "Mind not high things, but condescend to men of low estate." It is translated in the RSV: "do not be haughty, but associate with the lowly."

The Greek adjective here is the one which Jesus applied to himself —"I am meek and lowly in heart" (Matthew 11:29). It is the word used in James 4:6 — "God opposes the proud; but gives grace to the humble." Its verb appears in "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matthew 18:4); "he humbled himself and became obedient unto death" (Philippians 2:8). Its noun appears as "humility" (Acts 20:19) or "lowliness" (Ephesians 4:2).

As for the Greek verb which in Romans 12:16 is translated "condescend," there is not the least element of condescension in its meaning, which is, when applied to persons, "associate with," and when applied to circumstances, "adapt oneself to." We can acquit Paul of the charge that he advised Christians to act condscendingly to "men of low estate."

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Our Schools

FRANK TO SPEAK IN TWO SERIES

Bishop Eugene M. Frank of St. Louis will be featured in a morning and evening series of Bible Week lectures at Bethel College, March 18 to 25. In his morning series at 9:45 Bishop Frank will speak on The Inquisitive Age, The Premise of Jesus, Make a Stand Here, The Heart of Christianity, and Life Counts Now. At 10:30 on Tuesday and Wednesday he will also address the ministers of the Western District.

The topics for his evening series of lectures from Monday through Friday include: Forward by Faith, A Wilderness Generation, The Infinite Ability of God, The Church of Jesus, and Put Your Finger Here. Both morning and evening series of lectures, as well as the semi-annual sessions of the ministers' conference, will be held in the Bethel College Mennonite Church.

SEMINARY CHAPEL ON THE HOLY SPIRIT

In a recent chapel address, Don. E. Smucker pointed up the variability and sometimes unpredictability of the Holy Spirit's working in the church and in the lives of individuals. This variability must always inform the patterns of growth in the church. Smucker also addressed the Englewood Methodist Group Ministry at their meeting. At a Bethany Seminary Staff and the Elgin Brethren Headquarters Staff meeting, he presented a critique of the Bruderhof movement. Smucker is scheduled to hold a weekend series of meetings in the Oak Grove Church of Smithville, Ohio, February 14-17.

SPRING NIGHT CLASSES

Spring quarter night classes to run from March 4 to May 23 have been announced by the office of the Dean at Bethel College.

The seven courses offered include Shorthand I, Advanced Welding, Introduction to Guidance, Visual Aids, Russian History, Ward Administration, and Public Speaking I.

All courses are offered for three quarter hours credit and will meet from 7:00 to 9:30 p.m. unless otherwise arranged for. Shorthand and Advanced Welding will each meet two evenings a week while the other classes will meet one evening a week.

These courses will be open to regularly enrolled students as well as to the general public. Further information may be secured from the dean's office.

"CURRICULUM LAB" FOR FUTURE TEACHERS

A small "curriculum laboratory" has been added to Freeman Junior College library materials this year. It consists of the latest in grade school textbooks and includes series in science, reading, arithmetic, health, spelling, penmanship, and social studies. The books are profusely illustrated with excellent colored pictures and are thoroughly attractive in format. The contents and teaching methods present the latest in educational development in curriculum subjects. The books are the gift of grade school textbook publishers and will be used by the teacher training classes in their study of the curriculum and methods of teaching in the elementary schools.

Library circulation records for the earlier part of this year showed that the college sophomores checked out the largest number of items per person of any class in school. In fact their record was almost twice that of their nearest competitors.

BIBLE WEEK AT CMBC

Bible Week, the annual week of systematic Bible study, began on Tuesday, Feb. 5, in our Canadian Mennonite Bible College chapel. P. Neufeld from Alberta was the guest speaker on the theme, "The Prophet Isaiah." The twelve objectives of Christian Education as recently outlined by the committee preparing our new Sunday school materials were also considered by twelve speakers. Discussion periods followed each address given.

Most of the classes were cancelled so that the student body too might attend. In previous years this week has proved to be a great blessing, and the messages presented this week also led us to a closer communion with, and a deeper knowledge of, our God.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

MENNONITE FARMER WANTED

Excellent opening near Leoti, Kansas, for an industrious Mennonite farmer. Good house and farm equipment furnished. Salary basis plus shares on the crops. One half cultivated land under irrigation. Contact: Mutual Aid, 722 Main, Newton (No. P 150).

WORK WANTED

College Student — Summer work wanted by student to earn funds for next year's studies. Experience in farming, but would consider any job or location. Contact: Mutual Aid (No. P 148).

JOB OPENINGS

Fruit Farm — Mennonite family wanted to help on Pennsylvania fruit farm near Gettysburg. Located near fine school and Mennonite church. House with modern conveniences and some furniture available. Contact: Mutual Aid (No. P 147)

Farm Help — Married or single man wanted for farm work in Illinois Mennonite community. Completely modern house available for married man. For information write to: Mutual Aid. (No. P 151)

INVEST IN YOUR BROTHER

We are looking for a person with a little money to invest and a real desire to help build the unity and strength of our community brotherhood. Investments earn 2½ or 3 per cent interest for you while they make possible the sharing of a brother's need, and give him assistance in the spirit of Galatians 6:2. Contact Mutual Aid for details.

Into the Beyond

Jacob J. Buller, of Fresno, Calif., and member of the Community Church, Fresno, was born near Goessel, Kansas, August 30, 1876, and died December 21, 1956.

Abraham J. Nachtigal, of Halstead, Kansas, and member of the First Church, Halstead, was born March 6, 1882, and died January 9, 1957.

Mrs. Otto C. Krebill, of Donnellson, Iowa, and member of the Zion Church, Donnellson, was born March 27, 1890, and died January 25, 1957.

MCC news & notes

HUNGARIAN REFUGEES: ELATION AND DESPONDENCY

Approximately 150 Hungarians are staying temporarily in the three MCC operated refugee homes in Austria. Reports from one of the camps indicate the Hungarian guests express a mixture of elation and despondency when news arrives regarding their immigration to a selected nation. Some are accepted and some rejected. If rejected they apply for immigration to a different nation.

Sermons have been given in the refugee homes by a Hungarian minister. John Duerksen, pastor for European Pax Services, also ministered to the refugees. Paxmen organize ensembles to sing for the refugees. English classes are provided since many expect to immigrate to English-speaking nations. In one refugee home the Hungarians learned to use English in singing hymns and reciting the Lord's Prayer, used in daily devotions. Leather crafts have become a popular time-consumer for many refugees, as many are artistic and creative, workers report. Women are occupied with knitting.

Dean Hartman (Wakarusa, Ind.) in one of the refugee homes writes: "We pray that the spiritual messages we have given may go with them to their new homes and that these homes will be founded 'in the name of Christ.' "

VOCATIONAL TRAINEES GO TO NEW RESIDENCES

Vocational trainees from five nations, spending a year in Mennonite homes and occupations, have gone to their places of residence for their final six months in America:

California—Marlies Knels of Germany, Kings View Homes at Reedley; Heinz Landes of Germany, Henry R. Martens at Reedley.

Illinois—Jantje Hoving of the Netherlands, John E. Kaufman at Tiskilwa; Johannes Sprunck of Germany, Oliver B. Yoder at Eureka.

Indiana—Erika Friesen of Germany, Howard E. Baumgartner at Berne; Lenamarie Funck of Germany, Donald Klopfenstein at Grabill; Irmgard Quapp of Germany, Ralph Gerig at New Haven; Peter Sawatzky of Germany, August Nagel at Berne; Ilse Franzen of Germany, Nelson Springer at Goshen.

Iowa—Jacoba de Vries of the Netherlands, Leroy V. Miller at Kalona.

Kansas—Karin Bergtholdt of Germany, Bethel Deaconess Hospital at Newton; Jean-Pierre Claude of Switzerland, Prairie View Hospital at Newton; Elisabeth Dirkmaat of the Netherlands, Prairie View Hospital at Newton; Afifeth Rumman of Jordan, Bethel Deaconess Hospital at Newton; Helmut Suckau of Germany, Hesston Manufacturing Co., at Hesston.

Maryland — Martha van Borssum Waalkes of the Netherlands, Brook Lane Farm at Hagerstown.

Minnesota—Peter Penner of Germany, Harlan Henry Franz at Mountain Lake.

Nebraska—Reinhard Regier of Germany, Henry Hirschler at Jansen.

Ohio—Elizabeth Boonstra of the Netherlands, Dr. Paul E. Hooley at DeGraff; Popko de Jonge of the Netherlands, Ray C. Steiner at Sterling; Harald Schmidt of Paraguay, Erie Sauder at Archbold; Hilly Smelt of the Netherlands, A. J. Troyer at Smithville.

Oklahoma—Waldemar Eger of Germany, John C. Vogt at Cordell.

Pennsylvania—Edith Margaret Foth of Germany, Dr. Stanley S. Stauffer at Emmaus; Hans Guenter Krueger of Germany, Matthew Kolb at Royersford; Andre Wenger of Switzerland, Union National Bank and Trust Co. at Souderton.

South Dakota—Catharina Postma of the Netherlands, Dr. Irvin I. Kaufman at Freeman.

DISASTER SERVICE REPORTS ON FLOOD

Flooded areas in Kentucky, West Virginia, and Virginia are not in as bad condition as anticipated so Mennonite Disaster Service units will not be dispatched there. This is the conclusion reported by Ivan Martin of New Holland, Pa., and Lewis Britsch of Archbold, Ohio, who scouted for MDS at Bristol, Va., where temporary Red Cross headquarters are set up. However, the Eastern Ohio unit was asked to dispatch workmen to Hazard, Ky., where some eastern Ohio churches have had mission work. Units in Pennsylvania, Ohio, Indiana, Delaware, and Virginia (not organized) had been alerted for possible service

STEP TOWARD REDUCED AIR FARE

The first break toward reduced fares for clergymen in air travel was made when the Civil Aeronautics Board made such an authorization to Bonanza Airlines (serving Arizona, California, New Mexico, and Nevada), according to the Washington Religious Review. Reduced fares will be possible only if there is space, according to the Act passed by Congress last August 1. The Act also stipulates that individual airlines must request from CAB authorization to provide reduced fares for the clergy. No big airline has submitted clergy tariffs to date. Menno Travel Service believes reduced fares in air travel as a general practice is still some distance away.

ADDRESSES OF BRANCH OFFICES

Addresses of MCC regional offices and clothing depots are listed for the convenience of persons wishing to use them:

Central Area regional office, 213 North Pine St., Newton, Kan. Clothing depot 2521½ Main St., North Newton, Kan.

West Coast Regional office and clothing depot, Box 168, Reedley, Calif.

Canadian regional office, 10 Union Street East, Waterloo, Ont. Clothing depot, 189½ King Street East, Kitchener, Ont.

MCC administrative offices are at Akron, Pa., and another clothing depot is at Ephrata, Pa.

Jottings

CHOIR TO GIVE "SEVEN LAST WORDS"

—First Church, Hillsboro, Kan.: On New Year's Eve our C. E. Society was in charge of an inspirational program and social hour. Pulpit exchange was observed Jan. 6, with Esko Loewen giving us the New Year's message. That evening our Mission Societies sponsored a program presenting the challenge by filmstrip, "The Door of Need in Formosa." On Feb. 3 Harry Martens of Bethel College brought the morning message. He stressed the importance of each individual's having a part in carrying out the Great Commission. The Bethel Men's Quartet also served with several songs. Our choir is beginning practice on the "Seven Last Words" to be given at Easter.—Mrs. Walter Kliewer, Corr.

CHICKEN CANNING PROJECT

—Salem Church, Dalton, Ohio: The young people opened the New Year by serenading in the community. This was followed by a sauerkraut supper at midnight held at the home of Rosie Gerber. Our congregation rejoiced with Mr. and Mrs. David L. Zuercher, who celebrated their golden wedding anniversary Jan. 6. Kathleen Lehman and Ernest Kelleman were united in marriage Jan. 5 in the parsonage. The annual congregational business meeting and fellowship meal were held Jan. 20. The Sunday school pledged $175 for the chicken canning project in the Wayne-Medina County area. Mr. and Mrs. Leroy Lehman are the parents of a baby girl, Debra Jo, born Dec. 19. Funeral services were held for Mrs. Vera Himes, the mother of Harold and Harley Himes, on Dec. 21.—Mrs. Donald Miller, Corr.

ROSENBERGER "MAN OF THE YEAR"

—West Swamp Church, Quakertown, Pa.: Jan. 12 the annual congregational business meeting was held. It was voted to accept plans for an addition to the church. The goal is $114,000, the cost of the more complete program. We were happy to have our pastor, Arthur Rosenberger take over his activities again after going through a serious operation. Many prayers, the will of God, and wonderful doctors have been able to bring him back to his flock. "We thank Thee, O God." It was announced that 37 people of the Sunday school had perfect attendance for the last two years, and 13 others for one year. A number of our congregation attended the Father and Son banquet at Grace Church, Lansdale, the evening of Jan. 29. "The Mennonite Encyclopedia" was awarded to the Eastern District Conference "Man of the Year," Menno Rosenberger, who has indeed done much for our Conference. Brother and Sister Arthur Keiser, members of our church doing mission work in South America, announced the birth of a daughter Jan. 21. The evening of Jan. 28 was the annual meeting of pastors and peace and service representatives at our church. A supper was served by the ladies. A newly created music committee met Jan. 30 and organized by choosing Robert Rosenberger as chm., Ruth Mohr as vice-chm., and Lysle Ingalls as sec.-treas.—Corr.

GROENING CONTINUES SERVICE

—Bethel Church, Winnipeg, Man.: On Jan. 22-23 our church had its annual church meeting, for reports and discussion of the affairs of the church. At this occasion it was also voted that the present leading minister of the church, George Groening, who had served two and one-half years, should continue to serve three more years. It was also decided unanimously that Pastor Groening should be ordained to the eldership of the church. It is delightful to report that the church services on Sunday forenoon are exceptionally good. People are coming quite regularly; even during very cold weather, such as we have had all the month of January. We rejoice and praise the Lord for it.—B. Ewert, Corr.

LETTERS TO MISSIONARIES

—Onecho Church, Colfax, Wash.: Miss Rosa Kim spoke at the morning services Jan. 20. She gave a very challenging report of her work with the MCC at Mennoheim, Germany. The Missionary Society had an all day meeting at the church Jan. 10 to pack clothing and make clothing for relief. 194 pounds were shipped. Rev. and Mrs. P. D. Unruh spent the week of Jan. 21-25 in Oregon attending the Workers' Conference at Sweet Home and visiting their daughter, Betty, who is a student nurse at Emmanuel Hospital, Portland. Mr. and Mrs. Wayne Aeschliman are the proud parents of a son born Jan. 16. Mr. and Mrs. Gerald Morasch (Loie Aeschliman) welcomed a daughter Jan. 17. The golden anniversary of Mr. and Mrs. Adam Hilty was celebrated at the church Jan. 20. All four of their children were present. The laymen and church board members are doing some renovating in the church. Acoustical tile is being put on the ceiling of the sanctuary and linoleum on the floor, and the walls are being redecorated. The entry will also be refinished. Each Sunday morning Pastor Unruh has two addressed postal letters to present to volunteers who will write to missionaries. Those who accept the opportunity find it a real pleasure to give our co-workers a glimpse of the activities of the church and assure them of our prayers.—Mrs. Alvin Rubin, Corr.

NEW PARSONAGE DEDICATED

—Hutterthal Church, Freeman, S. D.: The month of Oct. was the beginning of Family Night sessions held every Wednesday evening. Classes are provided for the various members of the family. The response to this new program has been very good. On Oct. 29 the faculty and families of Freeman Junior College gathered in the church basement with the families of students attending FJC. An evening of fellowship was enjoyed by all, and the parents and teachers became better acquainted. A baby boy was born to Mr. and Mrs. George Janzen in October. A baby boy was born to Mr. and Mrs. Amos Kleinsasser on Nov. 11, named Robert. A daughter, Jonetta Kay, was born to the Walter J. Hofer family on Dec. 26. The annual business meeting of the church was held on Dec. 10. The funeral of Pete Miller was held Dec. 12. The young people met for a New Year's fellowship gathering Dec. 30. The young people have supplied some of the necessary furniture for the study room in the new parsonage. On Jan. 1 the church gathered for a fellowship supper in honor of Brother and Sister John J. Hofer and family. The Hofers have accepted the pastorate of a church at Munich, N. D. A love offering for the Hofers was received at this farewell service. We certainly wish the Hofers God's blessings as they minister. The young people have purchased a new Gestetner mimeograph machine for the church. The congregation has built a new parsonage in Freeman. The completed parsonage was dedicated on Jan. 20 at 2 p.m. Open house was held from 2:15 to 5 o'clock.—Corr.

CHURCHES JOIN FOR BIBLE STUDY

—First Church, Fredonia, Kan.: The junior high school group from the Presbyterian Church met at the church on Nov. 29. The topic which they requested discussed by the pastor was, "Unique Features of the Mennonite Faith." The Lord's Supper was observed on Nov. 11. Thirty-nine attended the Christmas program. Dr. John Schmidt showed slides of their work in Paraguay on Jan. 3. Our pastor, Willard Schrag, is also serving the Church of the Brethren, and both groups join together in a Bible study on Sunday evenings. The marriage of Rosanna Harms and Harold Shetler took place in our church on Sept. 16. Mr. and Mrs. Don Shelton are parents of a daughter, Donna Gail, born on Dec. 27.—Corr.

MOYERS VISIT EASTERN CHURCHES

—First Church, Berne, Ind.: Brother and Sister S. T. Moyer, returned missionaries from India who have been making this place their home, are on a two months' deputation trip in Pennsylvania and other places in the East. Peter Voran, missionary to Japan, gave us an inspiring missionary message on Sunday evening, Dec. 30. One of our members, Mrs. Martel Fennig, with her husband and children, will fly to Kenya, East Africa, the Lord willing, to take up work in the Africa Inland Mission. The Misses Irena Liechty and Vernelle Yoder, who are at home on furlough from thier respective fields in Africa and South America, have been speaking in various churches. This week they are attending the Founder's Week Conference of the Moody Bible Institute. We greatly appreciate the very liberal gift of Mrs. O. F. Gilliom to our church and hope that the much-needed extra room for Sunday school purposes will soon materialize. The annual union services have just come to a close, but we hope and pray that the blessings received will go on and on. Dr. Vance Havner, a true revival preacher, gave very stirring messages to the Christians. In his humorous but pertinent way he says that his work is "to comfort the afflicted and to afflict the comfortable," and we found that there was truth in the expression.—Corr.

PASTOR BRINGS RADIO MEDITATIONS

—Friedensfeld Church, Turpin, Okla.: The morning of Jan. 27 we had representatives of the Gideons in our service. The offering for the Gideon work totaled $38.30. The year 1957 marks the 50th anniversary of the founding of our church. We are starting to think how we would like to commemorate this event. Jan. 28-31 Pastor Levi Koehn spoke on the devotional program over KSCB in Liberal, Kan., for 15 minutes. The first Sunday in February the Junior Chorus brought the morning worship music, with Mrs. John Dirks directing. A number from our church went to Meade, Kan., and to Adams, Okla., to hear Bro. David B. Wiens as he spoke of conditions in Russia. Mrs. Levi Koehn has been for some time with her mother, who is sick in St. Mary's Hospital, Enid, Okla.—Mrs. Chester Windsor, Corr.

YOUTH FELLOWSHIPS MEET

—Swiss Church, Alsen, N. D.: The Ladies' Mission Society was held Thursday, Jan. 10. The hostess was Mrs. Fred Feil. The C. E. program was held Sunday evening, Jan. 20, and the Laymen's Group met Jan. 28 at the Henry Loewen home for business and election. The Youth Fellowship met Feb. 3. They had the Rosehill Youth Fellowship group as their guests. A program was presented and games were played, followed by refreshments. For our weekly Bible study we are studying 1 Peter.—Corr.

CHURCHES UNITE FOR CHOIR PROGRAM

—Goessel Church, Goessel, Kan.: The annual business meeting of our church was held Jan. 1 with good attendance and a pot-luck meal at noon. With no friction of any kind, things were easily arranged for another year of service. Prayer Week was observed on three successive evenings, Jan. 6, 7, 8. On the evening of Jan. 23 our members gathered for an informal program and fellowship meal in the basement of the church to dedicate the new kitchen and other remodeling facilities. Dr. John R. Schmidt gave an informative and highly interesting lecture on his work among lepers in Paraguay, Sunday evening, Jan. 27. Two members of our church, Mrs. Peter Buller and Theodore Schmidt, have already answered the call into the beyond so far this year. Sunday, Jan. 20, our church, together with Tabor and Alexanderwohl, sponsored an evening of song and praise by the Bethel College a capella choir. An appreciative audience was in attendance.—Mary Warkentin, Corr.

REDEDICATION OPENS NEW YEAR

—Zoar Church, Waldheim, Sask.: Dec. 31 was a full evening for our church. A program, consisting of voluntary items, set in motion the New Year's Eve activity. All young people were invited to remain at the church for the Night Watch service. Approximately 72 young people wholeheartedly took part in a session of games and singing around the organ. Later they returned to the basement to enjoy a banquet. The toastmaster then called upon

(Continued on page 144)

JOTTINGS

(Continued from page 143)

several Bible school students to give a word of testimony telling what Bible school had done for them. Jake Mierau, former president of the Young People's Organization, led the group in a period of devotion. Everyone bowed in silent prayer as the New Year made its entry. Then various persons spoke out in prayer. Brother Mierau gave an opportunity for any unsaved present to get right with the Lord, then concluded with a short talk challenging all Christians to take a new stand for the Lord, showing they wished to be of greater service in 1957.—Corr.

NEW ORGAN DEDICATED

—**Immanuel Church, Delft, Minn.:** The last message of the year was given by Samuel Stephen from India. Jan. 6 Abram Nickel was ordained to the office of deacon. Jan. 13, in the evening, a special service was held to dedicate the organ which was recently purchased. Jan. 20 all the pastors in the community had a pulpit exchange. L. E. Doeer of Alpha filled the pulpit here. Merle Christeanson spoke to the young people earlier in the evening and later showed pictures to all of Sunday school work in neglected areas in our own country. Jan. 17 the Mission Society had an all-day work day. Many quilts were made. Henry H. Unruh and Mrs. John Wall are on the sick list and have not been able to attend church service for quite some time. A recording is made each Sunday of the morning worship and brought to those who are unable to attend. Let us be more thankful for health, and remember those less fortunate.—Corr.

MISSION PROGRAMS

—**First Church, Monroe, Wash.:** The evening of Jan. 20 Dan Dalke spoke in the interest of Grace Bible Institute. Jan. 27 Mr. and Mrs. Geo. Heckendorf showed pictures of their work in Siam. Dec. 16 Mr. and Mrs. Sam Stucky, on furlough from Brazil, gave their farewell message. They leave for Brazil in May. They are now in Michigan. We had the privilege of having two people join our church in January, and one child was dedicated.—Corr.

DECKERT INSTALLED AS DEACON

—**Bergthal Church, Pawnee Rock, Kan.:** The congregation enjoyed a basket dinner after the morning service Jan. 20 in honor of the birthday of our pastor, Victor Sawatzky. The Men's Fellowship met on the evening of Jan. 21. This was an open meeting. The guest speaker was Ray Cornet of Great Bend, who spoke on the subject, "Meeting Life's Experiences." The Fellowship is sponsoring a first aid class with Lee Reimer of Great Bend as instructor. Installation of Adam Deckert as deacon took place Jan. 27. A daughter, Marilyn Ruth, was born to Mr. and Mrs. Homer Friesen, Jan. 11. The Friesens are missionaries in Africa. The church council is installing folding partitions in the large basement room, making three splendid Sunday school rooms. Mrs. Effie Smith departed this life to be with the Lord Jan. 27 after a long illness. The Mission Workers met Feb. 6 for an all-day meeting with quilting and mending, and with a study program in the afternoon which centered around "Meeting the Needs of Minority Groups."—Corr.

MISSIONS DAY

—**First Church, Nappanee, Ind.:** Dec. 14 a number of our members helped can meat for relief with a number of our neighboring churches. Three hundred pounds of beef were contributed by our church and over 20,000 cans were processed. Dec. 23 the children gave their Christmas program in the Sunday school hour. In the evening our young people gave a Christmas play entitled "The Star," assisted by the choir. It was a very impressive play and well done. Dec. 31 our young people were host to the young people of this area. There was a recreation period in the high school gym, then a candlelight devotional in the church, and refreshments, with a recognition of the incoming New Year. The annual business meeting was held Jan. 17 following a fellowship supper. The MWCS had their first meeting of the new year Jan. 15 with a special program entitled "My Hand in His." The evening of Jan. 27, Dean Kreider of Goshen College spoke to us on Christianity in Japan. Feb. 10 was Missions Day. Verney Unruh spoke in our morning service on mission work in Japan. In the evening Waldo Harder spoke to us on missions in the Belgian Congo. Our pastor has been giving us a series of sermons on the kingdom: Jan. 20, "Joy of the Kingdom"; Jan. 27, "How the Kingdom Spreads"; Feb. 3, "Stability of the Kingdom."—Corr.

CLOTHING FOR NEEDY

—**Woodland Church, Warroad, Minn.:** We began the new year with a forenoon worship service. January has been very cold but attendance in church is good. Floyd Unruhs and Kenneth Unruhs are parents of baby boys. Jan. 20 Miss Gwen Dick, missionary to Ethiopia, had an evening meeting; slides were shown of her work. Jan. 24 our Women's Aid had a special meeting in which Sister Gwen Dick spoke to us and told us how women live in Ethiopia. Jan. 12 the film "Seventeen" was shown in our church. It has also been shown in different churches and schools in the community. Feb. 8 our sewing society met, and used clothing was brought together to be packed. Cut garments had been ordered which each member took and sewed. These and some other new garments were brought together to be packed. Two woolen quilts were made and sent along.—Mrs. Peter Thiessen, Corr.

SERIES ON STEWARDSHIP

—**Inman Church, Inman, Kan.:** Our congregation was privileged to have Milo Kaufman of Hesston, Kan., with us for a series of five lectures on stewardship. Dr. Kaufman covered the entire scope of stewardship: stewardship of our bodies, abilities, personalities, time, mind, material possessions; earning, saving, and spending of our money; soil; God's will; and the motivations for good stewardship. He vividly illustrates his ideas with examples taken from his wide and varied experience; this has put him in continual demand by churches from coast to coast. A number of our members purchased his book, "The Challenge of Christian Stewardship," for their personal library to be used for future reference and rereading. Erland Waltner brought us the morning message Jan. 13 in the absence of our pastor, who with the Home Mission Committee went to Kansas City in the interest of Conference matters. Miss Jeanne Phillips, a student from Jamaica now at Bethel College, told us of her native land Jan. 13 at C. E. The Jr. C. E. has again been collecting used greeting cards, and they also met one evening to roll bandages. Mrs. Henry Becker is recovering from a fractured hip suffered in a fall. A baby girl was born to Mr. and Mrs. Abe Plett, and baby boys to Mr. and Mrs. Wilford Carden and Mr. and Mrs. Harold Janzen.—Corr.

SERMONS ON "THE BELIEVERS' CHURCH"

—**Pulaski Church, Pulaski, Iowa:** On Dec. 9 Wm. Stauffer spoke in behalf of the Home Missions Committee of the Middle Dist. Conf. for the Markham Mission project in Chicago. On Christmas Eve the Junior Department gave the Christmas program. The Juniors decorated a tree with mittens to be sent to MCC for distribution. They also made sewing kits during the year. Sunday school attendance increased 15 per cent last year. Dec. 29 the Men's Gospel Team from Bluffton College presented a program of inspiration and music enjoyed by all. The annual business meeting of the congregation was held Dec. 31. The church honored Brother and Sister M. A. Niswander to a dinner in the church basement Sunday, Jan. 13 in honor of their 57th wedding anniversary. The pastor is conducting a catechism class of eight. A series of sermons on "The Believers' Church" is being given by the pastor during the month of Jan. and Feb. The Builders Class is in the process of making more suitable provisions for a nursery in the church. Fifteen of our young people participated in a County Youth Meeting held during Youth Week. Pastor Shelly was given opportunity to speak to the local high school seniors on behalf of Bluffton College, Feb. 7. On Feb. 10 in the morning service Jean Augspurger was welcomed into our fellowship.—Corr.

WE SILENT MILLIONS

How, then, can a Congressman know what the concerns and desires are among his people back home? In this he has no mystery gadget—he must go by what they tell him. The brewers, the bartenders, the publications are all organized and ready to tell the representatives what their viewpoints are — that is, to create a volume of mail on the subject of liquor advertising. If that is the only mail on the subject we have no right to criticize our legislators for assuming that to favor such legislation would be to thwart public opinion back home. We are millions and we have convictions, but we are the silent millions.

—Baptist Joint Committee.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

MUSIC THERAPY
John Suderman

WHAT SHALL WE SING?
David H. Suderman

JONAH, ALIVE TODAY!
Walter Neufeld

"LORD, TEACH US TO PRAY"
Frank R. Mitchell

Volume 72 | Number 10 | March 5, 1957

In This Issue

ARTICLES:

Jonah, Alive Today
By Walter Neufeld 148
What Shall We Sing?
By David H. Suderman 149
"Lord, Teach Us to Pray"
By Frank R. Mitchell 150
Because Jesus Christ Is Lord 152

DEPARTMENTS:

Editorials 147
The Reader Says— 151
Flashes of Thought 151
MENNONITE YOUTH:
Music Therapy
By John Suderman 154
Teaching in Topeka
By Waneta Schrag 156
Our Schools 157
MCC News Notes 158
Jottings 159

Of Things To Come

March 7-8—Meeting, Assoc. of Mennonite Aid Societies, Atlantic Hotel, Chicago
March 8—World Day of Prayer
March 10—Conference Sunday
March 19—W. D. Women's Missionary Meeting, Lorraine Avenue Church, Wichita, Kan.
April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 29—Council of Committees, Western District Conference
May 2-5—Eastern Dist. Conf., Lansdale, Pa.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 29-June 2—Pacific Dist. Conf.
June 20-23—Northern District Conference, Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conf.

CONTACT MAN NAMED

Calvin Graber, student at Bluffton College, has been named contact man on the Bluffton campus to arrange for speakers on Voluntary Service and PAX. Cal returned to Bluffton for second semester classes after serving in European Pax for two years.

Growing Mission School

An average number of 90 children have attended our mission school at Cachipay, Colombia, during the past year, according to a report from Gerald Stucky, missionary. Of these 90 children, 72 lived in the dormitories on the mission station grounds. At present three dormitories house students who attend the five-grade mission school course.

Children are sometimes given extra training in typing and English after completing the first five grades, in order to help them prepare for earning a living after leaving school.

One of the girl students, who went on to high school, has returned to the school as a teacher for next year. In the absence of Vernelle Yoder she will assume some of the responsibilities Miss Yoder normally has.

Coupled with the regular school hours, an active program of spiritual emphasis is carried on through devotions twice daily, prayer meetings, Sunday school, and church services. The young people also take an active part in the church at Cachipay.

Six young people were baptized during the past year. Offerings have been received this year and will be used for the building of a chapel at the station. So far over 2500 pesos have been received, and it is hoped that the chapel will be built without Board of Mission funds or special solicitation from the states.

On May 30 a special day of celebration will be held commemorating the tenth anniversary of the mission. On that day it is planned to lay the cornerstone of the chapel.

WOMEN'S MISSION MEETING

The Western District Women's Missionary Organization will hold their Annual Spring Meeting, Tuesday, March 19, at the Lorraine Avenue Church in Wichita at 9:30 a.m.

Dorothea Dyck will have the opening worship service. Irena Liechty, missionary on furlough from the Belgian Congo, will tell of her work there, and Mrs. D. P. Ewert, past president of the General Conference Women's Association, will give an inspirational address. There will be a sack lunch at noon.

Mrs. Levi Koehn of Turpin, Oklahoma, will open the afternoon session with worship, and Mrs. Floyd Bartel of Topeka will speak on the City Church. The meeting will be closed with a worship service given by Mrs. Nelson Krehbiel of Moundridge. The morning and afternoon offerings will be divided among Foreign Missions, Christian Service, Board of Education and Publication, and Western District Home Missions. The Goessel and Emmaus Mennonite Churches will furnish special music.

MISSIONARIES ITINERATING

Waldo Harder, who has been working this past term at the Bible Institute at the Tshikapa Station, Belgian Congo, is at present itinerating in churches of the Oregon, Washington, and Idaho area. Thirteen churches will be served between March 5 and March 17.

Three General Conference missionaries on furlough are visiting Canadian churches during parts of February and March. They are: Orlando Waltner from India, George Neufeld from Belgian Congo, and Vernelle Yoder from Cachipay, Colombia.

Irena Liechty, recently returned from Belgian Congo, is scheduled to be on the program of the Western District Women's meeting Mar. 19. She will be speaking in churches and assisting Congo candidates with French.

NEW MISSION BROCHURE

A new mission brochure picturing the General Conference missionaries who went out in 1956 is available at the mission office, 722 Main

(*Continued on page* 160)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

SING UNTO THE LORD

Over and over again the Psalmist urges us to "sing unto the Lord." The Apostle Paul advises us to sing with the heart. Putting the two together, we have the true purpose of song: it should be praise to God and it should be done with all sincerity of heart.

Sacred hymns are usually directed unto the Lord. That is, they are so written that the words call attention to God, His greatness and goodness and love. Our hymns are carefully selected and hymnaries planned with the right ideas and spiritual directions.

Perhaps we fail too often, not in the selection of the hymns, but in the spirit in which we sing them—with grace in our hearts. We should sing both in the proper spirit and the right understanding. Yet it is quite possible to intone the words on the correct pitch without having our heart attuned to the real meaning. There is a big difference between singing notes, however true to pitch they may be, and singing from the heart and understanding as a real expression of our love and devotion to the Creator.

HIS FORGIVENESS AND OURS

We can never fathom the true meaning of divine forgiveness: a forgiveness that cost Christ's life on the cross. For forgiveness is always costly, and not simply asking God's pardon and having him say lightly, "That's all right." Could we but comprehend in a slight measure the cost and depth of forgiveness, we would certainly be more careful in our living.

But the amazing thing is that God is ever ready to forgive, even our grossest sins, if we come to Him in the right spirit. Only love can really forgive, and it is His love reaching out to the least of us, that seeks to forgive and draw us to Himself. Whenever we repent and sincerely seek His forgiveness, there His forgiving love already surrounds us. We can never be grateful enough for this divine forgiveness and what it means to us.

Yet in comparison with so great forgiveness, how often our own forgiveness is small toward our brother. We are hurt and offended by what someone has said or done, and we hold unkind feelings toward him. We may think we are doing pretty well if we simply ignore him and have nothing further to do with him. We will not retaliate; we will simply tolerate him but cut him off from our list of friends. This is not forgiveness, but the haughty spirit of selfish pride.

Real forgiveness, as God forgives, is to love the individual in spite of how he may treat us. It is showing him this love and kindness at every opportunity. It is suffering, perhaps, but it seeks ever to restore a broken fellowship.

We had better learn the high art of forgiveness or we may be praying condemnation upon ourselves when we say, "Forgive us our debts as we forgive our debtors."

MARCH 8, WORLD DAY OF PRAYER

Ash Wednesday, the beginning of the Lenten season, has come to be observed as the World Day of Prayer. It was begun seventy years ago, and last year was observed in 20,000 United States communities and in 142 countries around the world. Its purpose is "to unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring hearts of men into conformity with God's will."

There is something deeply moving in the fact that all around the world Christian people gather in humble prayer to God that His Kingdom may come, and that His will be done.

It should be a day of adoration when we try to sense more deeply the greatness and goodness of God; a time of humble confession of our sins, individual and collective; a time of thanksgiving to God for the privilege of being His children; a time of supplication whereby we lay before God our heart's burden, not only for ourselves but for the world's need; and always a time of submission to the will of God, though it may mean radical changes in our lives.

The world fellowship of believers engaging in humble prayer to Almighty God for His forgiveness, guidance, and protection is a stronger force than any highly developed nuclear weapon or device. "More things are wrought by prayer than this world dreams of. . . ."

MENDING NEIGHBORS' DISPUTES

It is always a delicate business to try to mediate neighbors' disputes. Each side is likely to feel sure they are right and that they have been mistreated by the other. To patch up matters and bring about a good feeling on the part of all concerned is a highly specialized art. The mediator is so readily accused of being partial.

Such is the present role of the United States in the Middle East. At present writing the whole world watches almost breathlessly to see if agreement can be peacefully worked out between Israel and Egypt; between the Jew and the Arab, long time bitter enemies.

Could not this matter be made a subject of special prayer during the coming World Day of Prayer? Surely the whole world is concerned. Surely, also, "the effectual fervent prayer of a righteous man availeth much."

Jonah: Alive Today!

Walter Neufeld*

USUALLY when we turn to the book of Jonah, our attention first centers around the story of the storm and the huge fish. This goes to prove that our minds too often are open only to the spectacular-physical element of the Scriptures. Sometimes I begin to have the feeling that the book of Jonah should not include the story of the big fish. Not because it may not be true or because it may be difficult to understand, but rather because it tends to take our attention away from the real spiritual teaching of the book. For the lesson that we learn from the book of Jonah is not "How to get back to shore in a storm," or "How not to catch a big fish." The value and teaching of this book lies in spiritual thought far beyond the record of this miracle.

Hesitating Prophet

It seems that Jonah has received word from God that he was to go to an enemy country to preach His word of repentance. Now Jonah was a prophet, and it is quite natural that God should call on one of His messengers to deliver such a message. But this prophet hesitated, and he simply could not see his way clear to go. The thing that made Jonah hesitate was the simple fact that he didn't like the idea of sharing his God with an enemy or stranger. Jonah had no fear of Nineveh, nor of any ridicule he might encounter, but his fear was that Nineveh might accept the command of God to repent, and be saved from destruction. In short, Jonah did not like the idea of bringing others into the fold of God. Jonah's God was a God of his people only, and the very idea that Nineveh and its people might share his God and his religion was repulsive to him. He had no room for strange names on his church books.

So Jonah refused to go. Instead, he fiddled around trying to rid himself of this little voice which was telling him to go to Nineveh. Finally this load on his mind became so great that he had to do something. But instead of heading for Nineveh, where God wanted him to go, he went and packed his bags, boarded ship and headed for Spain in an attempt to get away from his God and this command. Perhaps he felt this trip would let him rest up a bit. Perhaps it would ease the tension and his conscience, and by the time he came back he would be good as new and God would have forgotten all about Nineveh. So we find Jonah in the first chapter running *away* from God.

"You are going to go"

Then, of course, in the second chapter Jonah finds out that he is accomplishing nothing, for in the account we read that God is still not through with him. Here through the storm and the big fish, God tells Jonah in no uncertain terms that he is going the wrong way. God sort of takes Jonah by the collar and sets him straight, and says, "Now, brother, you are going to go that way." And Jonah understands this, and he does go the way God has commanded. So in the second chapter we find Jonah running *to* God as he turns around and becomes obedient.

In chapter three we find Jonah running *with* God. While Jonah still does not like the idea of preaching to Nineveh, he at least is obedient and delivers God's message. He goes to this great city and marches down the street, proclaiming to the people that they must "repent or be destroyed." What joy Jonah must have received proclaiming this message, at least the latter part of it. But once again God crosses Jonah's path. For just as Jonah was beginning to have real hope that God would destroy Nineveh, God adds the power to Jonah's message, and Nineveh repents and turns to God. His mission has succeeded in spite of his attitude.

A Lesson Driven Home

But Jonah does not give up. He still hopes for the destruction of Nineveh, so he goes outside the city to sit on a hill, from where he hopes to witness the destruction. God, however, remains true to His original promise, and He spares Nineveh because its people repented and turned from their sin. This made Jonah angry—angry enough to want to die. While he was sitting on the hill in the heat of the day, God raised up a gourd from the ground to give some shade to Jonah. And Jonah liked this very much. But you remember that the worm came, and together with the wind, dried up the gourd, and Jonah was again exposed to the heat of the sun. Once more Jonah became extremely angry, this time because of the gourd.

It is at this point that God drives home the lesson that He wished Jonah to get. In verse ten of chapter four the Lord says, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left. . . ?"

The Jews had developed a national religion. That is, they felt that they were the children of God, and no one else had any right to claim Him. He was a God only of Palestine and only of the Jews. This God was not for the Gentiles, and especially not for Nineveh, that enemy of long standing. We find that God was trying to teach Jonah and Israel that He was not just a God of the chosen people. He was God also

(*Continued on page* 159)

***Brudertal Church, Hillsboro, Kansas**

Each listener says: "I know what I like!"
Can a choir please everyone?

What Shall We Sing?

David H. Suderman*

A major concern of college vocal music directors is the selection of repertoire. What shall we sing? Or, we might even say, what may we sing? Music standards are a problem to every music teacher. And the church college situation is no exception.

One way to find the answer is to find out what people in the various churches want and then meet their wants. Having presented a good number of programs in our churches, I would like to share some observations. I have come to believe that we might group the hearers in our churches into three groups.

First, there are those who want us to sing music on the hymn level only. Their musical experiences have been largely with hymns, and so they would be quite satisfied if only hymns were presented. With some exceptions, this is a rather large segment of the church. And with our heritage of emphasis on congregational singing, we need to sing hymns in our programs.

Second, there is that group which, in addition to hymns, desires selections that are more difficult—which challenge their music background. They have pursued music study in high school, college, or privately. Though this group is smaller, it is an influential group which sets the level of music in the church. These people are the more active musicians in the church.

Third, there are those who wish to hear the finest choral literature written for the church. The music of Johann S. Bach is expected. And they are quite anxious that it is sung on a high level of perfection. This group says in effect that unless we do — unless we sing on the level that colleges and universities do—we do not deserve to be called a college group. Though small, this group is an influential group. They are the music leaders of the congregation.

Granted these three groups, what then is the answer? What obligation do college groups have to uphold standards worthy of a Christian college? I submit the following three suggestions for consideration as guiding principles.

First, we must sing music that has musical worth. To do otherwise is to betray our trust as a college. This does not necessarily mean difficult music, though fine music generally is more difficult. Some simple tunes have considerable musical worth. We must remember that our young people are becoming increasingly more discriminate musicians. To sing music of poor quality becomes a reflection on the work of the church. (One reason why church choirs sometimes have difficulty holding their young people stems from the fact that high school standards are actually higher.)

Second, we must sing music that has an equally worthy text. The text should either be a direct quotation from the Scriptures, or else reflect a biblical thought. A weak text with worthy music is just as undesirable as a worthy text with poor music.

Third, we will need to keep in mind the musical background of our people as we sing to them. True, we need to challenge the musical capacities of our students — even vigorously. But if the gap becomes too great between the hearers and that which is sung, the message of the music is sometimes lost. However, as one dedicated to music teaching, I would rather err in the direction of leading out than not leading at all.

Finally, the college is the growing edge of the church. The church has charged the college with a task which even the church itself cannot perform. And so the church owes the college the privilege to grow, but the college must also be a responsible child of the church. The church can help tremendously if it will permit us to bring some of the finer (even difficult) music to its hearing. This is the way we grow. In the same spirit, we need to sing music that readily meets the hearers with less musical background.

But whether the music is simple or even difficult, one thing is paramount, namely, the end of all our effort is not art for art's sake — music for music's sake — poetry for poetry's sake. Rather it is poetry and music for God's sake. To glorify and praise Him — that is the end of our effort. For we need always to pray that our meditation please Him.

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*Chm., Humanities Div., Assoc. Professor of Music, Bethel College

"Lord, Teach Us To Pray!"

Frank R. Mitchell*

SAINT Luke, in compiling the earliest records of Jesus, some from eyewitnesses, has preserved a number of precious incidents which are recorded nowhere else. The setting of his account in 11:1-13 concerning Jesus' example and teaching about prayer is such an incident.

We are taken into the presence of Jesus while He is praying. A certain unnamed disciple of His is witnessing Jesus while He is at prayer. Are there other disciples also present? Perhaps. What is the content of Jesus' prayer? We do not know. The disciple is so fascinated with the manner of Jesus' praying that nothing else registered.

One thing is evident. As he waits and listens and watches, the disciple is deeply moved. He begins to yearn and then to pray. We are told that when Jesus ceased, the prayer of the disciple finds expression and comes out of the depth of his heart.

And what a prayer! "Lord," he prays, and the word reveals his faith. "Teach us to pray!" There is deep need, humility, and inclusiveness for others revealed here. He also reverently refers to the prayers that John taught his disciples to pray. True prayer inspires prayer.

This then is the setting which Luke uses to bring the Lord's Prayer into view. It is already a long-known and well-used prayer. I believe that Luke has no conscious intention to change the familiar words. They are written on the heart of every believer and they are used in the familiar form in every Christian gathering from earliest times. It is only his thought, I believe, to bring the meaning of the prayer a little nearer to his beloved Gentile readers, so that by temporarily omitting a phrase, or substituting a word or a tense, or by bringing its more personal aspects to the fore, he may stimulate them to catch all of the facets of helpfulness in the prayer. He hopes to make their prayer life more real. Thus he deals most freely with the precious familiar prayer, so that its fire may be kept burning, and its spirit may not be lost.

The last five verses (9-13) have always been a source of keen interest and a thorny problem. Much of the modern problem of prayer is involved in these verses. We are only concerned here at this time with the words of Jesus. It is from them that we must seek to learn His meaning and intent concerning prayer. For us His words are of vital concern to the problem.

Over and over again the doubt has been raised that surely Jesus did not really mean to encourage people to petition God in prayer. Surely He did not promise them answers to their petitions. But an honest interpretation can only come to one conclusion, for the gospel records are all in agreement that He did. His own example, His words of encouragement, and His promises—all indicate clearly His intentions concerning prayer. This record has also been verified in the lives of countless believers everywhere from New Testament times to today.

Our passage here has been built up with cumulative effect. With the disciple we are ushered into the presence of the praying Jesus. With him we become strangely moved. When Jesus ends His prayer, the expression comes naturally from the heart of the disciple. We find the prayer in our own hearts. Yes, "Lord, teach us to pray!" Jesus answers the prayer: "When ye pray, say, 'Father.'" Then in Luke's account is related one of Jesus' twin stories (the other one is told in Luke 18:2-8) bearing on encouragement to petition and the consequent expectancy of an answer.

It is the story of an unfriendly and unaccommodating neighbor who was aroused at midnight by a request for three loaves of bread. The story is loaded with reasons why the petitioner should be ignored. But the tale proceeds by showing how the seeker got his answer. From this story Jesus moves to the everyday requests made by sons to loving and responsive fathers. Moreover, it is pointed out that the answers that come as a response to such requests are loving answers meant to satisfy the need. To these two opposite illustrations where petitioners in both cases receive their answers, Jesus adds His own strong word of testimony concerning asking and receiving from a Father who is far more loving than any earthly parent.

Jesus' conclusion is expressed with the urgency of vehemence. The thought piles up. "Ask," He presses, "because the rule is that if you ask you will receive. If the problem is complex, demanding patience, systematic organization, and co-operation, then seek. Because the rule is that if you seek in such fashion the reward is certain. If the project is forbidding, with stubborn resistance written all over it; if the barriers seem impregnable, march — march right up to the heavily barred door and persistently knock. Because the consistent rule of such knocking is that impenetrable walls give way and doors open." Jesus is saying that it is the rule, not the exception, that God will answer those who fulfill the conditions of prayer.

Luke has preserved other words of the Lord, equally strong concerning prayer. Chapter 18:1-14 is such a passage. In this chapter we have a story illustrating the fact that we must never give up praying, no matter what the circumstances. Also there is an incident out of His observation showing the difference between genuine and false prayer.

Matthew has chosen the same words of Jesus as those in our passage about asking. Word for word, they are almost the same as in Luke 11:9-13. He has selected them and placed them in his account of the Sermon on the Mount. He has given them an earlier and different setting, but there they are in 7:7-12,

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***Supt., Home for Aged, Meadows, Ill.**

The Reader Says--

Dear Editor:

I would like to point out a few things in the article “This Miraculous Universe” by Kirby Page in *The Mennonite* of January 22, 1957.

In the opening paragraph he states: “for miracles are not spectacular events which set aside the laws of the Creator; miracles are mighty works wrought by the hand of the Eternal.” I would agree with the writer on the last part of the statement . . . but there is another meaning to the word “miracle,” and that is when the Creator sets aside the laws of Nature. Let me call your attention to just three examples: the stopping of the sun by Joshua (which science admits); the resurrection of Jesus Christ; the conversion of a sinner.

Of course, to the last two examples we have Mr. Page’s answer in the last three paragraphs of this article. Man through billions of years of evolution reaches different stages of aliveness. The “Pioneer” (I take this to be Jesus Christ) walked quite a way ahead of us and now wants to guide us to heights sublime. Was Jesus only a “Pioneer,” a man like us only a little more spiritual? Or was He the Son of God who came into human flesh to save us from our sin by His shed blood upon the cross?

Is the love of the Heavenly Father so great that He will seek every child of every race until it is found and give each one abundant and eternal life? Sometimes we wish that this were so, but John 3:16 gives us the answer to how great God’s love is: “For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” According to God’s Word not all will enter into the kingdom of heaven, although provision is made for each one.

As a whole *The Mennonite* is good reading, but I for one do not think that it is the proper place to spread false teachings as are referred to in this article. Harry Kaufman,
Marion, South Dakota

Dear Editor:

“Many rich people put in large sums. And a poor widow came and put in two copper coins which make a penny. . . and Jesus said, ‘Truly . . . this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living’ ” (Mark 12:41b-44, RSV).

Can it be that we are forgetting this simple lesson! How often our church and college papers carry articles giving recognition to the “many rich people (who) put large sums” into the various building fund treasuries, and neglect to honor with greater recognition those many poor who “put in everything (they) had, (their) whole living”!

Is it so easy to forget that giving large sums of money after one has had a comfortable living and a secure future is not the supreme virtue? Do we not remember that a family giving one dollar or five dollars when they are heavily in debt and have no security for the future is stewardship at its best (as giving large sums can also be)?

And must we name our new buildings after the one who has given the largest sum (even, as is the case at times, against that person’s wish)? It seems that we would rather have our children remember that one gave “out of his abundance” than teach them that we valued stewardship and sacrificial giving more highly. We must remember that the greatest value that giving has is increasing spiritual depth in the giver. Perhaps publicity deadens that value already received by the giver when he made the gift. May God spare us from contributing to the spiritual decline of anyone!

Don Wismer
Menn. Biblical Seminary
Chicago, Ill.

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giving strong witness to his understanding of their importance in the experience and teaching of Jesus our Lord. Mark has only one verse from Jesus on the subject, but an important word found in 11:24.

John has his own way of emphasizing Jesus’ exhortation to ask. Perhaps we may be permitted to study this another time.

Lord, teach us to pray, and grant the faith to pray aright.

Flashes of Thought

AWAY FROM THE FOOTHILLS

Walter Gering

It was not the mountain peaks themselves which were often the source of inspiration. To be sure, those lofty peaks have a way of touching the inner heart. There is something about them, towering high into the air, which speaks of the majesty and grandeur of the Eternal God. Poets have burst forth in every generation, putting into words the thoughts which cry out for utterance within all of us as we are awed by the expansive display of God’s creative power.

But sometimes even this fades as we come face to face with the drama of life. We were slowly rirsing higher and higher, the mighty locomotives straining at their wheels as the grade became steeper. Everywhere there was beauty. Leaning out of the car window and looking back, we could see the valley with its little village nestled in the foothills. On the side toward the mountain peaks could be seen rushing waters dashing from a cleft in the rocks. Ahead were the peaks yet to be scaled.

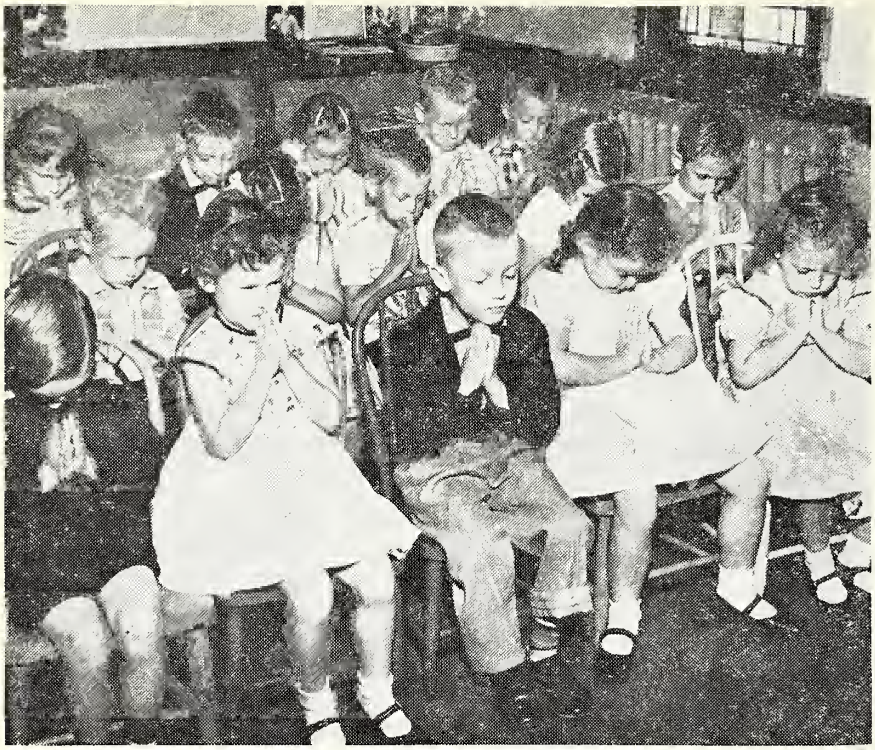
It was that little church which somehow challenged me to thought. Why did they put it there? High above the village, accessible only by a footpath among the rocks, it stood upon the heights. Why not have it down on the lowlands where all might easily reach it? Surely that was a mistake; how many people would actually climb the footpath to enter the sanctuary?

Maybe that was the way it ought to be, after all. Could it be that we have brought the church too much down to earth? Should it not rather be a constant challenge to climb higher? When God wished to speak to Moses, did He not call him to ascend the mountain peak, away from the crowd at the foot of the mount?

With new appreciation I looked upon that little church planted upon the heights. It was a symbol of God’s call to His people. If they would truly worship Him they must climb higher, away from the foothills.

On March 10 the General Conferenc
Conference Sunday. Let us then thin
ference work is but WHY:

Becaus


Through its Sunday school materials the Conference seeks to guide young lives like these into love of God and our neighbors.

WHAT IS THE PURPOSE of all our present-day planning, working, and giving? Why does each succeeding session of our General Conference place more stringent goals before us? Why this intense urgency in making sure these goals are accomplished in three years?

We have pretty much agreed that many of the major emphases of life today are not the last word. The economic and material sphere holds much fascination for us, and yet we believe that it does not have the answer. None of us believe that communism has a chance of replacing the Christian gospel in our world. Nor can we see that the scientist, though he pursues hydrogen power and produces wonder drugs, has much chance to heal all the ills of the world.

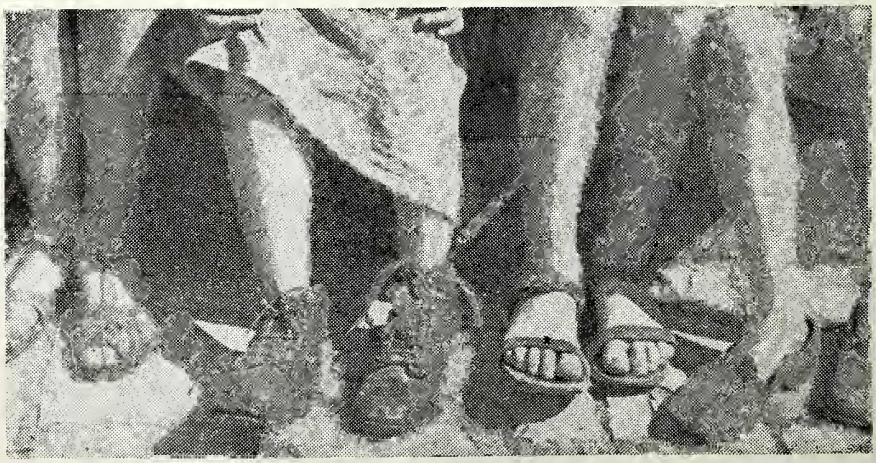
What then does have relevance to our world today? The Christian Church? Sometimes the success of the church has been measured by the number of its members, the efficiency of its committees, the span of its outreach, the size of its budget. No one will question the importance of these facets of the work, but are they the highest and noblest goals of the Christian Church? Do they represent a true picture of what the world is looking for? Are we being optimistic when we consider such things relevant?

We find it simple to be optimistic when the world seems to be making fair progress. We find it easy to confess our faith with the exhileration of success. The question we must face is, *"Are we optimistic because of man's progress or because of Christ's promise?"* Consider the words of Christ, "My grace is sufficient for thee; for my strength is made perfect in weakness." *Because Jesus Christ is Lord* we must hear and believe this promise and base our future work on this understanding.

Because Jesus Christ is Lord the General Conference this past year made heartening progress in many areas. We were able to extend our mission effort by sending out more than twenty new workers. Achievement in countries where hostile governments and church groups have been antagonistic to the work has given new hope to missionaries—though how do you measure the value of Christian life and love in newly transformed children of God?

A true assessment of what we are doing in foreign lands is not possible without an assessment of the need. A native from a Belgian Congo village, newly reached by the gospel, remarked, "No one has a right to hear the gospel twice, until everyone has heard it once."

Because Jesus Christ is Lord the responsibility placed on the individual Christian is greater each year. Once the work in our mission fields begins, it can never diminish in


The material benefits that we enjoy are not wrong in themselves—but it is wrong for us to enjoy them alone while millions go without adequate food, shelter, and clothing.

nite Church will observe
not only WHAT our Con-

esus Christ is Lord

size. The well-known mustard seed parable is applicable here also. Ask any missionary if he feels that making mission churches self-supporting in leadership and means will lessen his work or bring an end to his job. He will likely answer that rather it increases his responsibility and brings more unmet needs into focus.

The General Conference mission potential is greater than ever before, if only because of the increasing population all over the world. But the potential is greater also because the desire to support Christ's work among heathen nations is greater. How can we make sure that our support is evenly distributed throughout the year, so that at no time is there a question about completing the year's work we set out to do? One way to think of your privilege to support Conference work is "not what would I do ordinarily but what I can do in addition."

Because Jesus Christ is Lord the General Conference is moving into new concepts and relationships in Christian education. Possibly the most encouraging example is our proposed seminary program of building, relocation, and co-operation. The concept of inter-Mennonite co-operation is very healthy and refreshing. To join together co-operatively because of likeness is the positive approach to Christian growth. How much more optimistic is this than separating because of differences!

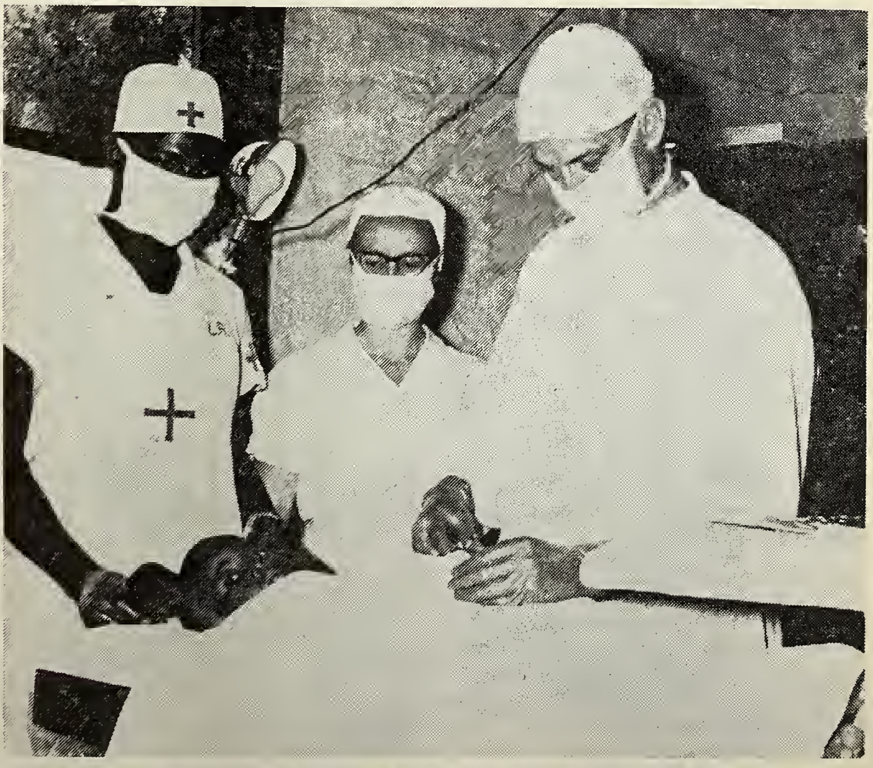
Because Jesus Christ is Lord the challenge is ever present to improve our Sunday school materials and develop a publication program to meet the needs of the General Conference. Work in this area of Christian education is very promising and exciting. Much effort is going into the graded curriculum for our Sunday school program. To be completed in 1959, this material will meet the needs of our growing church for years to come.

Can we further envision a future when our publication effort will produce adequate literature for our own needs and possibly an interdenominational market? Will we catch the vision of the tremendous need for literature in the mission fields? Or shall we sit by and watch while non-Christian ideologies take root in receptive minds through the use of literature superior in attractiveness and appeal to anything we now produce?

Mission effort continually bears fruit in teachers, evangelists, doctors, nurses, Christian homes.

Because Jesus Christ is Lord our work in many areas of need is being carried on in His name through relief and material aid. It is impossible to evaluate how much God's kingdom is furthered through the distribution of food and clothing to

(Continued on page 159)


Medical help is one of many important missionary services. Not only are the sick made well, but patients who come for physical treatment may become a door to spiritual growth for a whole village.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Music Therapy

Used since Bible times to soothe troubled emotions, music has recently become an aid in treating the mentally ill. Here's an account by a 1-W serving in this field.

By John Suderman

MUSIC THERAPY is the use of music to aid in the treatment and rehabilitation of persons with physical, mental, or emotional handicaps.

Contrary to some idealized popular opinion, however, music in itself cannot be considered a cure. Several years ago a large Indiana newspaper, reporting on music therapy in this hospital, printed in large headlines: "Music, the Great Healer!" Astounding, certainly, and attention-getting, true, but this is unfortunately rather misleading and incorrect, for music therapy does not claim to be, and is not, a cure-all. Yet, used in conjunction with other therapies—psychotherapy and somatic therapy—music can play a very real and important role in the treatment of mental, physical, and emotional problems.

Professionally this field is a very new one. The National Association for Music Therapy is only six years old and research in it is just beginning. It has many theories with relatively few proven principles upon which to operate.

Began in Bible Times

Yet music as therapy had its beginning in biblical times. One of the most striking examples of the use of music in a therapeutic manner is found in the account in 1 Samuel where David played on a harp to soothe the troubled emotions of King Saul. Throughout church history music has served to raise the morale of persecuted Christians, to provide a feeling of unity among them, and to aid in producing a worshipful attitude wherever Christians gather to worship. These uses of music would fall under the classification of music therapy.

Music therapy in a mental hospital operates on three main principles. First of all, it has activity value. The various musical activities provide an opportunity for the patients to get off the ward to participate actively in them. These activities take the patient's mind off himself and his problems, and serve to arouse in him creative thoughts and interests. They further provide an outlet for those persons with musical interests and abilities.

Mood Modification

A second important factor is the mood modification aspect of music. It can serve to stimulate both mentally and physically those patients who are morose, depressed, regressed, and withdrawn. Music can also do the opposite — it can soothe, quiet, and relax patients who are loud, over-active, hostile, and over-aggressive. The theory behind this is that music is non-verbal, and being so, certain of its elements stimulate or affect in some way the person's subconscious or unconscious mental state. One further facet of this mood modification principle is that it permits unconscious emotional release.

An example of this is a patient who normally was extremely destructive, out of contact with reality, and hostile. Yet, when this same patient sat down at a piano, not only did these symptoms disappear, but she was also able to play very skillfully and beautifully.

The third and most basic principle of music therapy is the use of music as the reason or the "excuse" for the building up of a desirable relationship between the patient and the therapist. The most basic manifestation of mental illness is the patient's inability to get along with other people in a socially acceptable manner. Consequently, the basic goal of treatment is that of helping the patient to gain insight into his problems and behavior so that he may once more be able to form socially acceptable relationships with other people in society.

In music therapy then, music is the avenue used to attempt to form a therapeutic relationship with the patient. It is the relationship, not the music, which is important.

Trumpet Player Cured

One patient, who was extremely hostile with many paranoid delusions, was considered to have an extremely poor chance to recover. He had been given electric shock treatment and other medical therapy with virtually no improvement.

However, he was a fairly good trumpet player, so music therapy obtained a prescription to work with him.

In time he developed a good relationship with the orchestra director and was then given increasing amounts of departmental work in the music therapy department which required working with other people. About 18 months ago he was deemed sufficiently recovered to leave the hospital on a convalescent leave. Since then he has made an excellent social adjustment and has now received his absolute discharge from the hospital.

Unfortunately, in a state mental hospital there are so many patients and so few personnel that only a small percentage of the therapist's time can be spent in individual work such as this.

In Alternative Service

As a conscientious objector to military service, I am performing my alternative service as a Music Therapist in the Maximum Security Division of the Dr. Norman M. Beatty Memorial Hospital, Westville, Ind. This division of the hospital has an all-male population of 300 from the entire state of Indiana, and consists primarily of three types of patients.

The largest group is composed of those who are legally termed "criminally insane." These are patients who either have committed a crime while mentally ill, or have become mentally ill while in one of the state's penal institutions.

The second type of patient is the "criminal sexual psychopath." Although these patients are not considered to be mentally ill, they are placed in a maximum security hospital for the protection of society while being treated.

The third group is composed of patients from other nonpenal state institutions (the epileptic village, schools for the mentally retarded, and civil mental hospitals) who have become such management problems that the institutions cannot adequately cope with them.

Security Precautions

In spite of the fact that this is, of necessity, a maximum security institution with fences, bars, iron gates, and other security precautions, it is still basically a hospital. These patients are no more or less sick than those in any civil mental hospital and are in need of treatment to the same degree.

To meet the needs of so many different types of patients, a wide variety of activities is necessary. To provide activity for a large group of patients at one time there is the ward program. This may consist of a group sing in which the therapist goes to the ward with an accompanying instrument and song sheets, and attempts to get as many patients as possible to participate in group singing. Or the ward program may be of the entertainment type with either live or recorded music. In other instances, a recorded mood modification program may be indicated. Occasionally, particularly on a ward of senile patients, a rhythm band program may be successful.

Patient Orchestra

For the patients who play a musical instrument with some degree of skill, there is the patient orchestra. While from a musical standpoint this group may perhaps not sound too well, from the standpoint of therapy it is most worthwhile.

One of the most successful groups is the chorus—a group which sings a wide variety of types of music. What the men of the chorus lack in musicianship, they make up for by singing with real spirit and vitality. This group frequently performs for ward parties, talent shows, and seasonal programs, as does the orchestra.

For those who enjoy passive listening there are two groups — a music hour and a music discussion group. The former is open to anyone and is primarily concerned with an introduction to music. The discussion group is made up of patients with somewhat of a musical background and its emphasis is on a more advanced discussion of various aspects of music. This activity is well adapted to the psychopath who is not mentally ill and who often has an above-average degree of intelligence.

Aid to Worship

Music plays an important role in religious worship and so the hospital chaplain and the music therapist work in close co-operation in planning and carrying out the religious services. The church choir practices regularly and sings every Sunday morning. The midweek service usually takes the form of a hymn-sing with short meditation or discussion by the chaplain.

Daily practice periods are set aside at which time the patients may come to the department for individual practice. Individual rooms, instruments, and music are made available to them, and the therapist is also available to offer help if it is desired. To the extent that time will permit, individual instruction is carried out with a few interested patients.

Outside volunteer groups are often utilized to provide musical entertainment for the men of Maximum Security. For patients who spend all their time behind locked doors, this way of keeping in touch with the outside world cannot be minimized in its importance.

Not Incurable

Mental illness today is not the incurable, hopeless disease it was once thought to be. Many advances have been made toward understanding and treating it, and music is making its contribution to this goal. Results are often negligible or unobservable immediately, and yet, when a patient with whom one has worked walks out of the hospital with his discharge, the knowledge that music therapy has made some contribution to his recovery is a source of personal satisfaction and gratification.

VS in Summer Bible School Work

Teaching in Topeka

By Waneta Schrag

"Teacher, look at this," yelled my nine-year-old pupil as he came running down the church steps.

I gasped in astonishment as he showed me a deep, ugly gash on his left leg. "How did it happen?" I inquired.

He replied calmly, "Oh, my Daddy got mad at my Mommy and tried to kick her but hit me instead."

As I did the work of the day, this incident kept repeating itself in my mind and I began to draw a few conclusions.

For almost two weeks I and three other girls had been teaching Bible school at North Topeka, Kansas. The church in which we taught was located right beside a bridge which had a continuous flow of traffic. The only place where children could play was under the bridge or in the alley—a bad environment. The children seemed also to be in great need of parental love. These things help to explain the behavior of the one hundred boys and girls that crowded into the church every day.

"One more peep out of you and I'll let you have it," was an expression common among the boys. Even the girls tore at each other's hair in a desperate effort to convince themselves they could get along in the world without anyone's help.

Those hearts and minds to mold really gave us a challenge. They defied us at every turn. Although starved for love and affection, they would never admit it.

Our first problem was discipline. These boys and girls didn't know what it meant to share with each other and play together. They were constantly quarreling, whether in the classroom or on the playground. But as we progressed in our program of teaching the children more about the Bible and the love of God, the situation began to look more promising.

I had eleven boys and girls in my class. I told them Bible stories; they colored pictures, made scrolls, and answered questions. Most of all I enjoyed listening to them sing. It gave me a thrill every time I heard their voices echoing throughout the church in song.

It was amazing how they responded after I gained their trust and confidence. At the end of our two-week Bible school we had a short program to which all the parents were invited.

Inexperienced as I was, I did this service to the best of my ability and knowledge and am indeed grateful for having had this opportunity to serve my Lord in this way.

GOING WITH GERING

What It Is What It Does

Some time ago, while I was visiting informally with a group of our Mennonite young people, they inquired about my work. When I told them I was Youth Worker for the Young People's Union they asked, "What is that?"

In a recent editorial of *The Mennonite* the editor referred to our youth organization as "the Young People's Union, that vigorous and growing power. . . ." To one who has devoted much time to our youth work this sounds like heavenly music, because we often pray for youthful vigor to be turned into growing spiritual power. It is the hope of our youth officers that our Mennonite young people will continue to be a growing power — a power from God that will offer a vital witness to our world. Our young people desire to do this because many of them realize the seriousness of the time in which we live.

But there are others, young and old, who are not informed about our conference youth organization and so they do not know what it is and what it does. They cannot be enthusiastic and vigorous about something which they do not know or understand. One elderly brother, in guessing at the "Union" aspect of our name, asked if we were promoting marriages among Mennonite youth. We are not opposed to helping that cause where we can but that is not our primary purpose or main function at all.

We feel that God speaks to many of our young people through the YPU and its projects which are geared to help the local youth fellowships. It is our earnest desire that all know about the YPU because it is your organization. A real encouragement came our way when several individuals made personal contributions for a new promotional publication. This little sixteen-page booklet, entitled, "Your YPU and You" is ready now and explains the organization and its projects. Our "vigor" and "power" depend on how much we believe in our organization and in our cause of being a "United Mennonite Youth in Christ." You may have this booklet free of charge by writing to the youth office at 722 Main, Newton, Kansas.

—William Gering

Americans smoked 386 billion cigarettes in 1955, the Department of Agriculture states in its annual report on tobacco consumption. This was more than double the 1935-39 average of 157 billion, but less than the 394 billion record established in 1952. It represented an average consumption of 3,386 cigarettes for each person over 15 years of age. American smokers consumed almost six billion cigars, 77,000,000 pounds of smoking tobacco, 78,000,000 pounds of chewing tobacco, and 39,000,000 pounds of snuff.

—*Watchman-Examiner*

"The college should seek to make the men whom it receives something more than excellent servants of trade or skilled practitioners of a profession."—Woodrow Wilson

Our Schools

CHOIR TO GIVE ORATORIO

On March 17 the Canadian Mennonite Bible College will render this year's first presentation of Mendelsohn's oratorio, "St. Paul." In previous years only the first part of this oratorio has been sung, whereas this year Part Two is being added. The oratorio will be sung with orchestral accompaniment.

Special minister's and Christian worker's courses are being offered for the first time this year at Canadian Mennonite Bible College. The courses began on Feb. 11 and continue two weeks. Nine men — four from Manitoba, two from British Columbia, two from Saskatchewan, and one from Alberta—were in attendance. The courses being offered by our college instructors were Homiletics, Church History, Life of Christ, Devotional Life, and Ethics.

CHRISTIAN COMMUNITY CONF.

Dr. J. Winfield Fretz will be in Lansdale, Pa., Mar. 2-3, to speak at a conference on Christian Community Relations. In line with the theme of the conference, "The Christian and His Economic Life," Dr. Fretz will speak on "Opportunities and Responsibilities of Small Businesses," "Holding to the Faith in a Changing Culture," and "Colonization: How and Where." He will also speak Sunday morning in the Plain Mennonite Church of Lansdale.

The Engelkinder, previously announced as the final Memorial Hall Series number scheduled for March 15, has been canceled due to a car accident. The program committee is glad to announce that the Longines Symphonette has been secured as a substitute number and will be presented in concern Saturday, Mar. 16.

SEMINARY TESTS

The second quarter of the school year is over; students have been busy studying for and writing examinations. On trial is a new system of testing, whereby students, on the average, write only one test a day. Formerly, students wrote as long as four or five hours.

At their regular meeting, members of the staff gathered at the home of President Pannabecker to hear Verney Unruh speak on "Lessons Learned in Japan."

CLAASSEN TO JOIN STAFF

Henry W. Claassen, Hillsboro, will join the Bethel College staff this summer as assistant in public relations with special responsibilities in the area of admissions counselor and student solicitation, it was announced today by President D. C. Wedel. A graduate of Bethel College in the class of 1948, Mr. Claassen has been teaching and farming at Hillsboro. After his graduation from college he served for a brief period as public relations assistant at Bethel. He is taking graduate work at the State Teacher's College, Emporia, toward his master's degree.

TALKS ON RUSSIA

Pres. L. L. Ramseyer spoke on his recent trip to Russia on several occasions recently. On Feb. 10 he spoke at the First Baptist church in Lima, on Feb. 15 at a dinner meeting of the Altrurian club in Lima, and on Feb. 17 at the Trinity Methodist church in Delphos, Ohio. On Feb. 21, he spoke at Family Night services at the Presbyterian church in Montpelier, Ohio.

Dr. Ramseyer spoke at a meeting of Presbyterian men in Fostoria on Feb. 22 and at a meeting sponsored by the B'Nai B'rith in Lima, Feb. 26. On Feb. 27, Wednesday, he gave a talk on Russia during chapel period at Findlay College, Findlay, Ohio.

FUNDS FOR WUS, MCC

A drive to raise funds for World University Service and for MCC relief work in Korea will begin March 4 at Bluffton college. Jim Musser, Smithville, Ohio, is chairman of the social action committee in charge of the drive. Jane Porter, a Negro, will speak in chapel on Tuesday in behalf of the drive. On Thursday evening faculty members will wait dining tables. Student tips for services rendered will be turned over to WUS.

Joe Blair, area YMCA representative, visited the Bluffton campus Tuesday and Wednesday, Feb. 26-27. Through a chapel talk, personal conferences with SCA cabinet members, and a meeting with the cabinet as a whole, Mr. Blair gave guidance to the SCA in developing their program and making the organization more effective on campus.

The Medleys, a two-piano team, appeared on the Bluffton college campus Tuesday evening, Feb. 26. This was another in the Lecture-Music series sponsored by the college. Darrell Randall, lecturer and world traveler, will present a lecture, "The Asian-African Challenge to the World," Mar. 5 in Ramseyer chapel.

CONTEST WINNERS

Mrs. Ronald Rich of North Newton has been notified that she has won a $100 prize in the American Traditions Contest, sponsored by the Fund for the Republic. An equal amount goes to the charitable organization of her choice, the Mennonite Central Committee. Mrs. Rich reported the story of an ex-GI in Nebraska, who at a public hearing defended the religious freedom of a minority.

Winona Waltner, Bethel junior from Hurley, South Dakota, has been announced as the winner of the local collegiate peace oratorical contest, held in the Bethel chapel Wednesday, Feb. 20. Miss Waltner's oration was entitled "Decision." Tied for second and third places were Melvin Schmidt and Janice Waltner. The winner of the local contest will be entered in the state contest to be held at Bethel March 16.

Harlan "Cot" Graber, Bethel senior, placed first in the second Kansas Conference mathematics competition held at Bethel College, Saturday, February 9. In the team rankings Bethel College and Kansas Wesleyan University tied for first place with Ottawa in third place.

The winner of the contest was awarded $25 through a fund established by Mrs. E. B. Wedel.

FJC SUMMER SESSION

A five week summer school session will be held June 3—July 5 at Freeman Junior College. The purpose of this session is to give teachers an opportunity to renew their teaching certificates and to work toward a Two Year Elementary Certificate.

On March 5 the Freeman College Concert and Lecture Series presents Shakespeare's comedy, "A Midsummer-Night's Dream." The famous play will be presented by a cast of University of Minnesota players.

The Women's Auxiliary sponsored a community talent program on Feb. 22. On Feb. 24 the Freeman Ministerium brought Harold Bender of Goshen, Indiana, to Pioneer Hall. He gave a report on his trip to Russia, speaking in the afternoon and showing pictures in the evening.

MCC news & notes

NEARLY 85,000 CANS OF MEAT FOR PORTABLE CANNER THIS SEASON

The MCC portable canner ended its 1956-57 season with 84,987 cans of meat products valued at $72,903 for overseas relief distribution. The canner operated in communities in Kansas, Nebraska, Minnesota, Iowa, Illinois, Indiana, Missouri, and Oklahoma. It was operated by Wilmer Wedel of Burns, Kan., and Leonard Steider of Shickley, Neb.

The final tabulation of cans shows beef 62,615; pork 9,924; lard 7,934; hamburger 2,158; turkey 954; chicken 332 and cooking fat 170. Additional fruits, vegetables, and meats were canned in communities of California; Oregon; Kalona, Iowa; Bluffton, Ohio; Grabill, Ind.; Orrville, Ohio; Lowville, N. Y.; Grantsville, Md., and others. Their work totaled 49,237 cans.

A new canning plant was constructed at Akron, Pa., and after a month of operation Eastern Mennonites have put up 30,240 cans of meat.

CHRISTMAS BUNDLES

Children in many parts of the world were made happy by the more than 28,000 colorful goodwill Christmas bundles distributed during the past yuletide, according to reports by relief workers. Bundles for children containing clothing and toys were distributed in Korea, Japan, Hongkong, Vietnam, Taiwan (Formosa), Jordan, Algeria, France, England, Germany, and Austria.

In **Vietnam** the bundles were distributed just about the right time of the year—during the cool season when bamboo houses and tropical clothing do not provide enough warmth. So, many children in the Banmethuot area were thrilled with their new warm clothes. Before the bundles were presented, crowds of people gathered to hear an explanation of the meaning of Christmas.

In **Korea**, workers report, "Most of the children were amazed at what they found after removing the safety pins holding the bundles together. Some children removed their rags immediately to put on the new clothing. The toys also added a note of cheer."

In **Paraguay** bundles sent to Mennonite settlements were received with gratefulness according to Abram Fast, oberschulze of Friesland Colony who writes: "In the name of the recipients of the Christmas bundles I want to express hearty thanks. The bundles created great joy, especially among our children, and helped make the Christmas celebration nicer."

In **Berlin** children of refugee families who are not registered as refugees received about 300 bundles. Other bundles were given to Berlin Mennonite children and some were mailed to children in the East Zone. Elsewhere in **Germany** members of European Pax Services visited homes in the villages before Christmas to invite needy to a program and distribution at Christmastime.

In **London, England**, children who live in poor home conditions received bundles distributed by Mr. and Mrs. John E. Coffman of the London Mennonite Centre. The bundles were distributed personally, providing opportunity for followup service.

Brochures presenting information on how to prepare bundles for Christmas 1957 have been mailed to congregations. Deadline for bundles to be in is July 1.

SERVING IN BOOTS AND PARKAS

Although Newfoundland is experiencing one of its coldest winters of the century, a group of Mennonite young people are happily and busily serving "in the name of Christ." They are members of MCC Voluntary Service teams teaching and nursing in northern Newfoundland.

Teacher Lois Brenneman (Kalona, Ia.) of Twillingate Island writes, "When the ten below zero wind blows a 60 mph gale, we are mighty glad to put on heavy ski suits, three wool sweaters, two pairs of socks, fleece-lined boots, and Eskimo parkas before we set out for school." She began carrying her lunch during the winter as her school is a mile and a half from where she boards. But the people of the community thought that pathetic, so they have flooded her with invitations to dinners of moose, wild duck, bull bird, turrs, and fish.

Some patients at Notre Dame Bay Hospital arrive by plane or dog sled because automobile transportation is curbed for the winter, according to volunteer nurse Erna Fast (Chortitz, Man.).

MCC volunteers serve in three separate communities in Newfoundland, where residents engage in fishing and lumbering. There is great need for teachers and nurses. Volunteers have almost unlimited opportunities for many types of direct Christian service. Inquiries are welcomed to MCC Voluntary Service, Akron, Pa.

MCC AID FOLLOWS TYPHOONS

Blankets and clothing were distributed to families living in the interior mountain area of Taiwan (Formosa) who suffered loss of houses and crops from ocean typhoons last summer. Milk kitchens continue to supply nutrition to Taiwan youngsters.

New MCC Assignment

Peter J. Dyck, pastor of Eden Mennonite Church at Moundridge, Kan., has been named to a newly-created position to direct Mennonite Central Committee East-West relations. An additional part of his assignment will be to serve as director of the MCC European program.

This appointment is an outgrowth of recommendations by the MCC delegation to Russia last October which suggested a continuing program of visits and associations between North American Mennonites and Mennonites and Baptists of Russia.

The broad assignment given the East-West program is to gather and correlate information regarding Mennonites in the Soviet Union and to co-ordinate MCC efforts with other agencies also interested in East-West matters. Every channel of possible exchange and contact with Mennonites in the Soviet Union is to be explored.

Dyck is an experienced MCC worker, having served in the European program from 1941-49. Following World War II he was assistant to the late C. F. Klassen, helping European refugees migrate to Paraguay. He attended the University of Saskatchewan, Goshen College and Seminary, Bethel College and Mennonite Biblical Seminary. Dyck served the Eden Church the past seven years. He was born in Russia.

His wife, Elfrieda Klassen Dyck, and daughters, Ruth Elisabeth and Rebecca Ann, will accompany him to Europe this coming summer.

Into the Beyond

Mrs. Helena (Schroeder) Schroeder of Hillsboro, Kansas, and member of Johannestal Mennonite Church, was born December 18, 1861, and passed away Nov. 3, 1956.

Joe M. Graber, member of First Mennonite Church, Pretty Prairie, Kansas, was born May 6, 1896, at Pretty Prairie, died Jan. 14, 1957.

John Jansen R. Claassen, a member of Beatrice Mennonite Church, Beatrice, Nebraska, was born at Beatrice, October 23, 1885, and died February 7, 1957.

Cornelius Bartel, of Wolf Point, Montana, and member of First Mennonite Church, Hillsboro, Kansas, was born November 6, 1873, in Warsaw, Poland, and died Feb. 6, 1957.

JONAH: ALIVE TODAY!

(*Continued from page* 148)

of the rest of the people of the world. He was saying here to Jonah that these people of Nineveh were also His people, and that they had access and claim to Him as well as the Jews. This was very difficult for the Jews to understand. As a matter of fact, it was difficult for them to accept even during and shortly after the time of Christ. It seems that it is hard for people even today to understand this fully. Thus we find the teaching of the book of Jonah very much alive.

We Jonahs

When we look into the past history of our own church and see how we have kept to ourselves and let the rest of the world go by; when we see how we have come to be known as the "Stille im Lande"; when we realize how little and how late have been our efforts in missions and *wholesome* evangelism; when we see how we here on the home front are so afraid to share our God with our fellow men; when we take note of the few non-Mennonite names on our church rolls—then the book of Jonah really begins to take on meaning. Then we become convinced that Jonah not only survived the storm and the fish and the heat on the hill, but he has also survived 2500 years of history as well and is walking the streets and driving the roads in our Mennonite communities today.

We may criticize and condemn Jonah for his ignorance and stupidity and narrow-mindedness, and this may well be justified. But we will be forced to confess that we are in the same breath condemning ourselves, for we have proved ourselves to be so much like him. Our God is a God of all. We must preach to the Nineveh of our day.

"The cause of peace and the cause of truth are of one family. Whatever has been accomplished in the past is petty compared to the glory of the promise of the future."

—Woodrow Wilson

'Tis death to me to be at enmity;
I hate it, and desire all men's love.

—William Shakespeare

BECAUSE JESUS CHRIST IS LORD

(*Continued from page* 153)

persons from whom all hope is gone. But we can see the revival of hope in a smile and appreciation in a warm handshake. It will be necessary to understand how limitless the need really is if we are to know how we must support our program of Christian service. Can we arrive at this understanding without experiencing sacrifice ourselves?

The General Conference is engaged in a program of Christian service that reaches many areas of concern at home as well as in foreign lands. It is through being "our brother's keeper" in our disaster service, mental health program, homes and hospitals, mutual aid, and Voluntary Service that our practical Christian living is evident and must continue to grow. Children are often taught, "He has no other hands than ours." Can we believe in this simple statement, and with childlike trust and zeal help to implement our General Conference service program?

Because Jesus Christ is Lord our role as Christians must never be minimized. The Christian example must be upheld in all areas of life. To be zealous in church work and slovenly in business is not only impractical but impossible. The New Testament reminder, "Ye cannot serve God and mammon," must determine our lives.

Thus our General Conference administration needs to seek and utilize means of promoting our work in the minds and hearts of our Christian members. How can we be less active in promoting Christ's love through our Conference work than we are in furthering our own business interests?

We have raised many questions that are being answered or must be answered in the future. As we approach General Conference Sunday and think on these questions, can there be any other answer than this, *"Because Jesus Christ is Lord."*

Jottings

IMMIGRANT FAMILY ARRIVES

—**First Church, Upland, Calif.:** Mr. and Mrs. Douwe Nauta and their three children from the Netherlands, the immigrant family sponsored by our church, have arrived safely and worshiped with us Jan. 20. Our pastor attended Pacific District Ministers' Conference at Sweet Home, Oregon. We welcome the return of Bruce Boshart, who served under MCC in Paraguay; also Robert Adler, who completed his draft service with the armed forces in Germany, and appreciate their willingness to use their musical talent as a contribution to our choir. Feb. 3 D. C. Wedel preached for us in our morning worship; that evening we had a united service in the Brethren in Christ Church with Bro. David B. Wiens as guest speaker. Feb. 10 Mr. and Mrs. Douwe Nauta were received into our church fellowship. Our pastor requested for our mid-week meetings the study of the instructions for prayer found in I Cor. 14:15, Matt. 6:5-7, and Matt. 5:44.—Corr.

KAUFMAN TO SPEAK AT SPECIAL SERVICES

—**First Church, Reedley, Calif.:** Christian greetings to all with Phil. 4:6, 7. D. C. Wedel, president of Bethel College, was the speaker at the college banquet in the basement of the church, Sat. eve, Feb. 9. He also spoke Sun. evening in the church. The engagement of Erwin Bergman and Hilda Neufeld was overlooked in one of our reports. Also, it should have been Ernest Bergman, instead of Ernest Berg, and Sundra Schubert. Nine persons were received into the church Sun., Feb. 3: Mr. and Mrs. J. Krahn, Mr. and Mrs. Stanley Penner, Mr. and Mrs. W. Zimmerman, Bernice and Bonnie Thesman, and Leland Schroeder. Milo Kaufman is to be the speaker at special services to be held March 10:15.—Corr.

NEW PASTOR HOLDS OPEN HOUSE

—**First Church, Ransom, Kan.:** The congregation met Jan. 4 for the annual business meeting. Sun., Jan. 27, Mr. and Mrs. Samuel Stephen of India showed slides and presented messages in our church. A "ground-hog" supper was prepared and served by the ladies and girls the evening of Jan. 30. The meat was furnished by Mr. and Mrs. Leo Mishler. The meal was well attended. Our new pastor, Ruben Siemens, and family, held open house at the parsonage for the congregation Sun. afternoon, Feb. 17.

—Mrs. Bill Jaehde, Corr.

CLASSES FOR TEACHERS

—**Emmaus Church, Whitewater, Kan.:** Jan. 13-18 A. H. Schultz from the Gospel Church in Mountain Lake, Minn., spoke in our church each forenoon and evening. In the forenoon he spoke on the Holy Spirit. Other themes were: "I Saw the Lord," "Broken Altar Stones," "The New Birth," "The Plan of Salvation," "The Fires of God." Our Bible study on Wednesday evenings is a teacher training class; Old Testament law and history are studied. Pastor Amstutz is the teacher. It is an interesting study. The sermons Sunday mornings are taken from Zechariah: Old Testament Prophecy. The lessons certainly fit our day. We have enjoyed two golden wedding anniversaries in our church lately: Mr. and Mrs. G. A. Harder celebrated Jan. 31. All twelve of their children were home for the celebration. "God's

Faithfulness" was the theme of the evening. Psa. 32:8 was used; this had also been the text for both the green and silver wedding anniversaries. Mr. and Mrs. John J. Koppers had their anniversary Feb. 8. This was a praise and thanksgiving service. Feb. 3 the Samuel Stephens of India spoke and showed slides in our church. It is different when a native tells about his country and people than when a missionary tells it. Feb. 5 Lester Wuthrich spoke and showed a film, "The Mountain Mission Memory Work." They are in this work in Kentucky. Feb. 6 J. J. Regier showed slides of Grace Bible Institute. He also gave a message on Cain and Abel.—Corr.

ALL-DAY SERVICE ACTIVITIES

—Carlock Church, Carlock, Ill.: The annual pot-luck dinner and business meeting was held at the church following the morning worship Jan. 13. The men of our church assisted with the loading of hay to be shipped to drought stricken areas. The Women's Christian Service held an all day meeting at the church Jan. 30. Bandages were rolled, 15 layettes were made for the hospital in Africa, 5 comforters were knotted, and 140 pounds of clothing were packed for relief. The offering amounted to $139.76. A group from our church attended the Annual Meeting of the Meadows Home at Meadows, Ill., Feb. 7. A meeting of the Ill. Disaster Organization was held at our church the afternoon of Feb. 10. The annual Family Night dinner and program was well attended on Wed. evening Feb. 13. The program consisted of musical numbers and a film. Tom Larson was master of ceremonies.—Corr.

—Inman Church, Inman, Kan.: Dr. John O. Schrag from McPherson, Kan, who had spent several years under MCC in Puerto Rico, presented an illustrated message related to the medical work they were engaged in at an evening service Feb. 3. C. Mervin Russel, pastor of the Free Methodist Church in McPherson, was the guest of the laymen at an open service Feb. 4. Brother Russel told of his recent trip to South America and showed the film "Faith and Folly." The continued faith and devotion displayed by the widows of the men who were martyred during an attempt to reach for Christ the Auca Indians in Ecquador is both an inspiration and a challenge to us for a greater constraining love in our witnessing. Feb. 10 the Jr. C. E. sponsored Mr. and Mrs. Bill Stucky of McPherson, who showed slides and told of their service with the Hopi Indians in Oraibi, Arizona, last summer. The Young People's C. E. had a panel discussion on "Builders for Destiny" as related to the various avenues of the home, church, school, community, and voluntary service with Walter Wiens as leader. The offering was designated to defray the expenses of young people going into voluntary service projects. Mrs. George Neufeld, missionary on furlough from the Congo, gave a challenging message to the Women's Mission Society and their guests at their monthly meeting Feb. 7. She spoke on "Why Give for Missions?" and also told us the various ways in which societies are helping workers on the field. A young people's S. S. class gave a program at the Home for the Aged in Inman Feb. 10. "The Challenge of Christian Stewardship," "Never a Dull Moment," and "The First Book of Japan" are recent additions to the church library—Corr.

EXCHANGE PASTORS SPEAK ON "UNITED WITNESS"

—First Church, Mountain Lake, Minn.: Universal Prayer Week observances were held the second week of January. Topics were: "Bible Study," "Witnessing," and "What Prayer Means to me." Orlando Waltner, on furlough from India, gave a sermon on "The Faithfulness of God," on January 16. Sixteen young people are taking catechism. A pulpit exchange was planned by the Mountain Lake Ministerial Association for all the churches on Jan. 20. A. Larson of the Bethlehem Lutheran Church was our exchange minister. Our pastor, Willard Wiebe, spoke at the Carson Mennonite Brethren Church in Delft. All pastors spoke on "The United Witness of the Church." Jan. 27, Orlando Waltner brought the message in the absence of Pastor Wiebe, who was in Aberdeen, Idaho, attending the funeral of his father. The Bible School Conference was well attended Jan. 27-29.

—Mrs. P. A. Teichroew, Corr.

YOUTH VISIT SHUT-INS

—Upper Milford Church, Zionsville, Pa.: Mrs. John Rheinhart suffered several heart attacks. She is steadily improving in Allentown Hospital. Verna Moll has been moved to the convalescent home in Pennsburg. We have quite a number of other folks on the sick list. We covet your prayers in behalf of them all. Roger Eric is the new born son of Mr. and Mrs. Henry Mohr. Roger brings much joy and happiness to his three sisters. Our brotherhood had a dinner meeting with good food and fine fellowship. The speaker was Major James N. Hall of the Salvation Army. The speaker for our March missionary meeting will be Mrs. S. T. Moyer. The members of our Youth Fellowship took charge of a morning worship service. We are happy for the Christian witness of our young people. The Youth Fellowship is planning to visit our shut-in folks to bring them cheer and spiritual food. These folks do not have the joy of Christian fellowship each Sunday as we can enjoy it.—Corr.

RETURNING MISSIONARIES

—First Church, Aberdeen, Idaho: The motion picture, "Regions Beyond," was shown in our church recently. It is a dynamic story of a young missionary family who takes the gospel message deep into the jungle of the Congo. Our missionaries to Japan, the Paul Boschman family, docked Feb. 15 at Seattle. LaVerne's parents met them there. Brother Boschman brought the morning and evening messages Feb. 24. Esther Wiebe, R. N., our missionary to India, will be with us in a few weeks. She sailed from Calcutta Jan. 15. The Titus Nickel family will be spending the last few weeks of their furlough with Florence's mother, Mrs. H. B. Wiebe, before returning to Peru for their third term with the Wycliff Bible Translators. Brother Waldo Harder spoke and showed pictures of the work in our Congo Inland Mission field on Feb. 22. The Bethel College Fellowship Dinner was Feb. 19, with Harry Martens as guest speaker.—Corr.

NEW MISSION BROCHURE

(*Continued from page* 146)

St., Newton, Kansas. Twenty three missionaries and families are pictured, representing eleven different fields. Copies of this new brochure are available for the asking to churches and individuals concerned with the support of our missionary personnel.

LOOKING FOR A PROJECT?

Remodeling of the Central Offices building at 720 and 722 Main St., Newton, Kansas, is now underway. Further consolidation of Conference activities requires this expansion.

Voluntary labor from nearby central Kansas churches is being made available for this project. Substantial gifts are needed for the expansion program.

$1,000 is also needed to put conference records on mircofilm. It will save the cost of transfiles needed every year for storage of records.

The microfilming project is ideally suited to be taken up by a men's brotherhood group, or other church group that undertakes sizable projects each year. Please express your interest in these projects and the growth of our Conference by writing to A. J. Richert, Conference Treasurer, 722 Main Street, Newton, Kansas.

It's Not Too Early

to review the many advantages in using General Conference Daily Vacation Bible School material. Look at just a few of them you will enjoy this year:

- Closely Graded Lessons planned for long term use are available for 13 grades. Pupils benefit in year-by-year experience with graded materials.
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720 Main, Newton, Kansas
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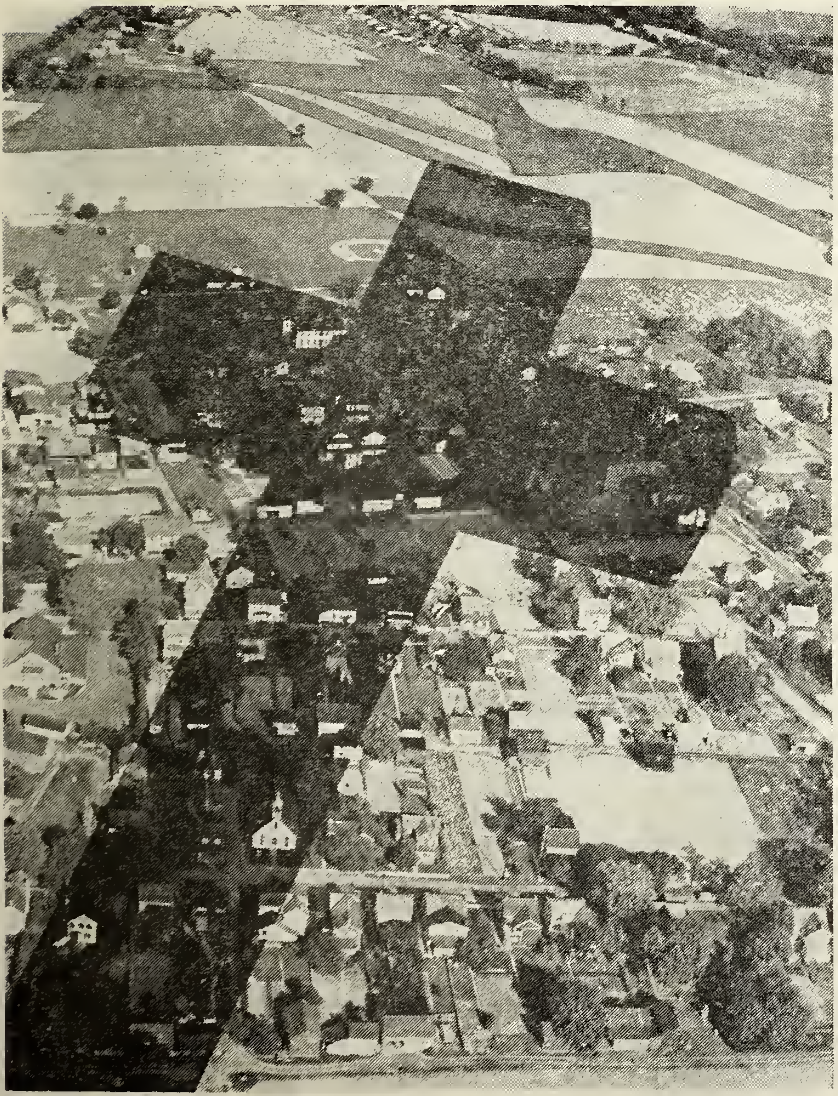
Other foundation can no man lay than that is laid which is Jesus Christ.



H. Armstrong Roberts

In the Shadow of the Cross

ENTERING THE KINGDOM
Elmer R. Wall

BORED OF EDUCATION
J. Herbert Fretz

SIGNS OF THE TIMES
William H. Stauffer

Volume 72 **Number 11** **March 12, 1957**

In This Issue

ARTICLES:

Entering the Kingdom
By Elmer R. Wall 164
Bored of Education
By J. Herbert Fretz 165
Signs of the Times
By William H. Stauffer 166
Christian Conversation 167
Your Gifts Bring New Hope
By Rosa Kim 168
Japanese Christians' Convention
By Leonore Friesen 169

DEPARTMENTS:

Editorials 163
MENNONITE YOUTH:
A Ministry to Migrants 170
Paul Learns 171
Why Not Choose Chicago? 172
Our Schools 173
MCC News Notes 174
Jottings 175

Of Things To Come

March 19—W. D. Women's Missionary Meeting, Lorraine Avenue Church, Wichita, Kan.
April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herald Ch., Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah.
April 29—Council of Committees, Western District Conference
May 2-5—Eastern Dist. Conf., Lansdale, Pa.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 29-June 2—Pacific Dist. Conf.
June 20-23—Northern District Conference, Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conf.

A spiritual problem:

Institutional Financing

"One of our problems is, bluntly, the lack of funds. Every one of our institutions is faced with chronic monetary shortages, not only in planning increased facilities to meet the new demands, but also at times in its current treasuries."

This statement was made by C. J. Dyck, member of the General Conference Finance Committee, to forty representatives of the colleges, hospitals, and other institutions related to the General Conference gathered for the Study Conference on Institutional Financing at Chicago's Mennonite Biblical Seminary on February 25 and 26. Speaking for the Finance Committee which sponsored the conference, Brother Dyck added, "It is first and foremost a spiritual problem."

Under the leadership of Robert W. Hartzler, pastor of the Eighth Street Mennonite Church of Goshen, Indiana, the delegates reviewed the resources of Christian stewardship. While this conference was the first meeting of its type, it was called as a result of the Newton Stewardship Conference held previous to Council of Boards in November of 1956.

Mutual understanding, co-ordination, and a financing philosophy were the expressed aims of the study. Delegates and speakers freely admitted that under the congregational pattern of the General Conference, each institution is tempted to go its own way. A desire for cooperation and sharing was expressed by most of those who addressed the conference.

"We need to see our particular institution or our Conference board in the light of the church and more clearly realize how interdependent we are on each other," was the way Harry Martens, assistant to the Bethel College President, stated it.

Also suggested was the possibility of a closer union between institutions, especially in the field of education. Commenting on a survey he had made of financing and organization in other denominations, E. G. Kaufman, president emeritus of Bethel College, told the conference, "Regarding all higher educational institutions and their future, more integration seems imperative. Hence, the need for a Conference board on higher educational institutions."

H. J. Andres, former administrator of Bethel Deaconess Home and Hospital, now the executive for the Schowalter Foundation, observed that most institutional financing "is usually conducted and administered outside of the regular Conference program." For this reason he felt that it was necessary to "establish in agreement with church and Conference leaders the general finance plan. This would include the general areas of support and justification for such support."

A stewardship committee to plan the promotional program and financial goals for the General Conference was suggested by William T. Snyder, assistant executive secretary of the Mennonite Central Committee and member of the Board of Christian Service. This proposal was adopted in modified form by the study conference and will be carried out by the Finance Committee. Marvin Ewert, Newton, Kansas; D. C. Wedel, North Newton, Kansas; L. L. Ramseyer, Bluffton, Ohio; and Claude Boyer, Bedminster, Pennsylvania, were selected to advise the Finance Committee on further planning and sharing in the institutional financing field.

The conference also approved the first draft of a pamphlet on wills and bequests which will be used by all Conference institutions.

Clinton Kaufman, Wichita, Kansas, Chairman of the Board of Business Administration, served as conference chairman. Others appearing on the program besides those mentioned included Andrew R. Shelly,

(*Continued on page* 175)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**
THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HIS MERCY AND OURS

In the Lenten season we should meditate much upon the mercy of God. It is only because of His mercy that we can have access to Him, and that we can be forgiven of our sins. We never can earn our redemption; it is only through His mercy that we can be saved. For mercy always denotes more kindness and love than justice requires.

The wondrous mercy of God was clarified and exemplified through Christ. His love and compassion went out to all people, regardless of how they treated Him or responded to Him. He had compassion for the multitudes and deep mercy for the sinful. He portrayed something of the mercy of God through the story of the Father of the Prodigal Son.

Frequently we may feel we are not getting our just dues at the hands of our fellow men. We can never say that about God's treatment of us. His mercy is everlasting reaches out to lay hold of all us undeserving creatures. The story of the Good Samaritan shows mercy in action.

In contrast with the mercy of God, ours is very limited and incomplete. True, we feel a certain amount of pity for the poverty stricken and occasionally give them aid. We have compassion for those crushed under a burden of suffering and sorrow. But to send out unbounded love to our enemies is a degree of mercy which few fully achieve. But as we again seriously survey the wondrous cross, and see mercy and love flowing down, we become more merciful toward others; our hearts will be too glad and too full to harbor unforgiveness and unkindness toward anyone. Something of the compassion of Christ becomes our own, as we seek to be merciful even as our Father in Heaven is merciful.

AGAIN COMES SPRING

Next week another springtime is officially ushered in according to our calendars. The coming of spring, especially in the northern areas, is always a miraculous symbol of the new life in Christ and of the resurrection.

No one with eyes to see God can fail to be moved by the wondrous and beautiful power of God moving through the world with the coming of spring. There is a stirring in the earth, in the trees and plants and seeds. God is at work bringing forth out of the seemingly drab and dead earth such a beautiful renewed beauty as makes man stand in awe and reverence.

The new life in the springtime speaks eloquently of the new life after death. The same goodness and power of God is at work to raise from our spiritual bodies a newness and beauty never known before. With a far greater change than a winter world bursting into all the beauties of springtime, shall our small lives burst forth in the fullness of beauty in God's spiritual world. Let spring be a powerful message to us of our hope in the resurrection of Christ which assures our own resurrection into all the wondrous beauty of God's presence and eternal fellowship.

IN THE SHADOW OF THE CROSS

We are gradually becoming more conscious of our obligations as Christians to the new suburban communities that are springing up rapidly at the edges of our larger cities. Here people move in and build more rapidly than the church often is able to follow. Here there is real need of good practical "Home Missions."

The important thing is not that we succeed in making "Mennonites" of such people moving into these new districts; we must rise above that and see to it that the shadow of the cross is over all. These people need God, and the church needs to be on hand to reveal Him. A community without a church is not a desirable place to live, while a strong spiritual church growing up with a new community can do wonders, even in a strictly moral sense. But of course the main purpose of the church is to point men to God and to proclaim the gospel of Jesus Christ.

This is not done merely by preaching a weekly sermon to those who may care to come and hear. It often has its beginning in reaching the children in Sunday school, in providing for the youth of the community, and in family visitation and fellowship. Those representing the church must show themselves not only as God's friends but also as friends of all those about them. It is love that wins people, not logical persuasion.

WHAT DID YOU SAY?

"Out of the abundance of the heart the mouth speaketh," said Jesus on one occasion. Our speech, then, is a good sample of what is in our heart and life. Our favorite topics of conversation, our choice of language, our expressed ideas and sentiments, all portray something of our real self which we are unconsciously revealing.

Christian conversation is a high art, but it does not come merely by being careful to say what we think is polite and proper. It comes more as the natural overflow of the Christian character within. If we desire our conversation to be helpful and worthwhile, we must be sure our heart is right with God and our fellow men. Out of such a heart, Christian conversation springs naturally and may bless the hearers.

Once two men went to church. By their own admissions, one was good and the other was bad. One returned unchanged and the other returned a child of God. Therein lies the secret of

Entering the Kingdom

Elmer R. Wall

THE WORDS OF CHRIST are sometimes very harsh and painful. Especially when He condemns the Pharisee, a pillar of the church, and praises a tax collector, the village outcast, the hearers tend to cringe at such "unorthodox" religion. But Jesus had a real reason for telling this parable: His listeners had mistaken ideas of how to enter into His spiritual kingdom. So this parable points us to the essential factors of the gospel. It shows what man really is and what is necessary for a right relationship with God.

We are reminded that this is a parable of contrasts. There are contrasted men. The Pharisee was a good man, interested in religion, well respected in the community—a man we would like to have in our church. The publican was a man we might shun. He was a tax collector for a foreign government, a traitor to his country and religion.

The parable presents contrasted prayers. There is really only one difference between these two men. The Pharisee was a "good" man who offered a bad prayer and the publican was a bad man who offered a good prayer. The publican knew the bankruptcy of his soul and the burden of his own spirit. He was aware of his own need.

The parable also pictures contrasted results. The Pharisee returned from church. What had happened? Nothing. He was a good man before, and is one now, but not good enough to be a child of God. But the publican returned as a justified person. Something did happen. He had entered the spiritual Kingdom of God. Why such results? The Pharisee had mistaken ideas which the publican did not have.

The Pharisee depended upon his religious observance, or upon his church attendance. Jesus did not condemn him for attending church regularly. But He did condemn him for depending upon his religious observance. Jesus condemns him for stopping at the observance and not continuing further, to the strengthening of the soul. Religious service or morning worship is not intended to be the end, but a means to an end. It is not central, but a vehicle to get to that which is central in Christianity. If a worship service does not help in getting a person into the right relationship with God, or help him to grow in his faith, the service is valueless to him.

The Pharisee also compared himself to the failures of others and then said, "Look, I am superior and do not need to improve myself." To be sure, measured by other men, he stood aloft. But as George Buttrick wrote, "A mountain shames a molehill until both are humbled by the stars." The Pharisee had failed to look for something higher by which to measure his life.

Is this not a common mistake today? We enjoy looking at others and picking out the faults we see in them. "So-and-so-did such a thing," we say, "and I would never think of doing that." It feels so good to criticize the faults of others, for it makes us feel superior. But let us not measure our lives by our weaker brethren; let us measure ourselves by Christ. And who as he measures his own life against the undefiled purity of the spotless Christ can say, "I am good and need no help"?

The Pharisee was also wrong when he believed that he could enter the Kingdom by his own efforts. He put himself on his own resources. So he fasted twice a week when only once was required. By plus effort he hoped to be accepted by God. His own pile of achievements were to gain his entrance into God's Kingdom. But in spite of his own crusade, courageous as it may seem, he was to find as others before him had found, that even the strongest of men never have enough power to conquer sin by human effort.

Actually the Pharisee is at the counter, pointing to his achievements and bargaining with God. But as it is ridiculous to think of a watch bargaining with its watchmaker, so it is when the creature bargains with his Creator.

For man can never make God his debtor. James Stewart writes, "As for the idea that a man puts God in his debt by his obedience, the fact is that even if he were to burn out his brain and beggar his soul in utter devotion, he still would not so much as have begun to establish a claim upon God." Always man is dependent upon God for his salvation.

So the entrance into God's spiritual Kingdom is man's desire to change and God changing him. This we call conversion. Without understanding this we can never understand the kingdom. It is a truth the unconverted dare not neglect, but it is also a truth the converted dare not forget. For this parable points to the essentials of the gospel. How else can we understand the love and mercy of God unless we first realize what man is and what God has done for him? Then it will be easier to give our lives in dedication and obedience to Him. Then we will recognize the truth in the well-known hymn:

Love so amazing, so divine,
Demands my soul, my life, my all.

Bored of Education

One of our Conference objectives is "Every church supporting every Board." What about other requests for support? Where shall we give our money?

J. Herbert Fretz*

A midwestern schoolboy heard the local school board referred to as the Board of Education. He is reported to have mused on this for a moment and then exclaimed, "Mom, that's just what I am — bored of education." Many schoolboys seem to be bored of education and many Christians seem to be bored with all the requests to give for this and that and the other thing which come to them from what they have condescendingly called "the pulpit."

Must we as Christians subscribe to everything that is believed in our churches? Must we as Mennonites support only our own institutions and schools? Must we as General Conference members give to every project of every board?

We have the choice of three attitudes toward church and conference support: **Uncritical support:** quietly supporting everything in our conference whether we think it good or not so good. This is passive submission and might please the heart of many a conference leader but is bound, in the end, to miscarry in stiff denominationalism and icy deadness. It does not spring from a heart beating with conviction and Christ. **Critical nonsupport:** opposing most church projects broadside. This is the opposite of deadness and for that we must rejoice, but it is an opposition which is belligerent, defensive, and often insecure. Sometimes it bursts forth out of personal jealousies, but often is on a higher plane of deep sincerity rising from a theology suspicious of established denominations. Driven by a mission to witness in a day of apostasy, critical nonsupporters are in the church but not of it. They do not support and they do not give. **Critical support:** not passive submission, not active opposition, but loyalty. The minority party in Britain's House of Commons is known as "Her Majesty's loyal opposition." But what is loyalty?

Our Lord's disciples once forbade a man casting out demons in Jesus' name because he did not follow with them. But Jesus exclaimed, 'Don't forbid him! He that is not against us is for us." Some time later when the crowds wavered between love for the Master and fear for the synagogue leaders, Jesus warned, "He that is not with me is against me." The first time He spoke to His own disciples; the second, to the neutral multitudes.

When Jesus said to His own, "He that is not against us is for us," was He not warning against a bigoted exclusiveness, an ecclesiastical pride, a narrow denominationalism that says, "We are the only true church"? There are many fine Christian causes in this nation and many, many churches. They are not against us and we are not against them. We may even give to some who do what we cannot do. Though they are not with us, they are not against us but for us.

But when Jesus addressed the neutral multitudes, "He that is not with me is against me," was He not warning with equal emphasis that there is no neutral ground between an individual and Christ? A Christian may view other Christians with a certain tolerant detachment, but he dare not view his own obligations to God with anything like an easy-going indifference.

Apart from other teachings of the text, is it not a fair deduction, therefore, to believe that a mighty God has placed us in a certain conference and certain congregation, at a certain time in history, to rise up and do a certain work for our Lord Jesus Christ? We may criticize; we should pray; but we must give our heart and soul and mind to that which has been placed into our General Conference hands by God's grace — that's loyalty!

If we will give our heart and soul and mind, we will, of course, give our money. If we do not give our money, we will, of course, not have given our heart and soul and mind. For where your treasure is, there will your heart be also.

We have said nothing about the works of our various Conference boards. We desperately need publicity and promotion, for some are bored of missions, others bored of education and publication, others bored of business administration, and still others bored of Christian service. But then again, many are just bored. God give us eyes to see the whitening fields!

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*Pastor, Salem Church, Freeman, S. D.

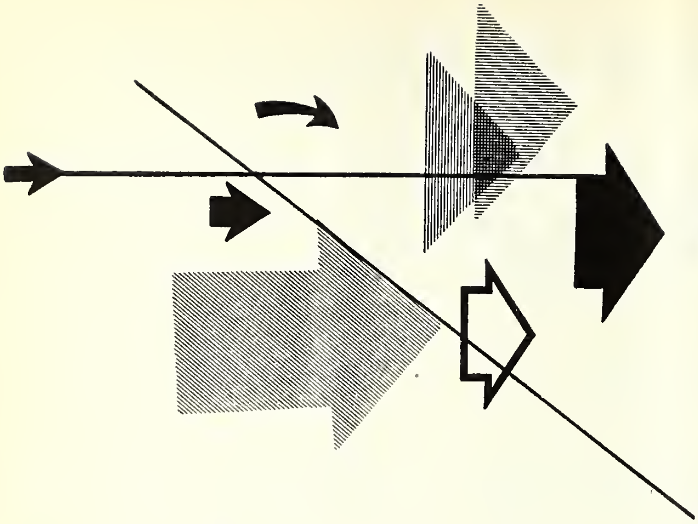
Missions. . . ?

Missions . . . ? When the word is mentioned many, even Christians, turn away as if it were purely a matter of optional interest. The home church . . . ? That is more sensible! Everybody must be concerned about that.

But we have a home church because we had and have missions. And the home church can be healthy only as long as it refuses to be self-centered — something we abhor in persons but stupidly glorify in institutions such as churches, clubs, and nations.

Missions is the true expression of the maturity God intended for the Church. Missions is the ultimate goal of conversion, Christian education, and the creative fellowship that is the Church. This is our only warfare for which as Christians we have enlisted. Jacob J. Enz, *The Herald Teacher.*

How can we expect a harvest of thought who have not had a seed-time of character. —Henry David Thoreau



Signs of the Times

William H. Stauffer*

OUR LORD had something to say about being able to discern the signs of the times. Is He not saying to us as He did to His hearers: "Can ye not discern the signs of the times?"

What are some of these signs of the times in our age? One very obvious sign is the rapid increase of our population. A new baby is born every seven and a half seconds. We have a net gain of one person every twelve seconds. By 1975 it is estimated that there will be some two hundred twenty-one million of us.

A second sign of our time is the fact that this accelerated growth in population is showing up mostly in our cities. People are on the move. Suburbs are mushrooming with tremendous housing developments unparalleled in our history.

A third more ominous sign of our time is this: Statistics reveal that even though we are spending more money in the field of religion than ever before in our history, and even though we are experiencing a revival of interest in religion, the disturbing fact is that we are not keeping pace with our rapid growth in population. We are losing ground. Interest in materialistic prosperity continues to outrun even this revival in the things of the spirit.

What is our answer to these signs of our time as twentieth century disciples of our Lord? Will we be likened to those in His time who heard, but who were too blind or prepossessed to see? Are we keen enough really to follow the gospel as it has been revealed to us?

Of course, the first task of the Church must always be that of evangelism. No other plans or programs will succeed unless those who plan and work are themselves first of all fully and completely dedicated and consecrated through a vital personal relationship with God through Jesus Christ. The local church must always be engaged in teaching and nurturing those who have been brought into the fold. Having accepted Christ as our personal Saviour, we must then continue to grow in grace and in knowledge. All of us are babes in Christ and must strive constantly to grow up spiritually.

Recognizing the full importance of this first task, what then shall be our next step? The answer is *outreach*. We must go out and bring others into our own fellowship, and then reach beyond to create new islands of Christian community. We begin in Jerusalem and aim to reach to the uttermost parts of the world.

It is here that the signs of our times as indicated above need to give us pause. Something new has come into the picture. Without letting up for a moment in interest and activity in what we call foreign missions, we must take a new and more serious look at the home front. The rapid population growth and the increased readjustment of large sectors of people in the rapid rise of suburban areas should awaken in us a new vitality in home missions. In fact, in the immediate years ahead, keeping the above mentioned first task clearly before us, the central task of the Church in our land must be home missions.

If we lose out on the home front, the foreign field will ultimately pay the price. If we raise up a generation of unchurched men and women more loyal in the final analysis to materialistic prosperity than to our Lord and the Church, we cannot expect to find sufficient personnel or funds to carry on abroad. This, to me at least, is so clear that it should not need to be emphasized.

Other denominations have been aware of this. Just the other day a religious newscast stated that the Presbyterian Church has set as their goal one hundred new churches a year for the next twenty years. Where? Right here in the suburban, virtually unchurched areas of our rapidly growing cities. The Congregational Church has set as its goal $600,000 for a similar program in the state of Washington alone.

Philadelphia, Lancaster, Topeka, Fresno, Markham, Warden are in the right direction. This is an appeal from one individual to the Mission Board to move into high gear in this direction. My recent visits with most of the churches of our Middle District in the interest of the Markham Church suggest to me that our laity is ready for a far greater response than we have had in the immediate past.

If we will but fully and enthusiastically point the way, our people will rise to much greater heights of interest and prayer and giving.

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*Pastor, Warren Street Church, Middlebury, Ind.

How would you rate in a test on

Christian Conversation

LESLIE E. DUNKIN

Give your conversation a check-up regularly to see how Christian it is.

● Is your conversation free from blasphemy? Unkind, unnecessary, abusive words about others blaspheme the spirit of Christ.

● Is your conversation calm and peaceful? Jesus calmed the stormy waters of the Sea of Galilee by a spoken word. Jesus brought peace to the lives of the people who would receive Him. He faced the rising threats of His enemies calmly with His strong faith in His Father. Even tragic death itself did not disturb that inner serenity. You as a Christian have in an active faith in God an anchor for your life. Your calm peaceful conversation reveals your personal faith.

● Is your conversation radiant with personal joy? When Moses descended from the mountain after being with God, his face shone. The gospel of Jesus was the bringing and sharing of glad tidings of great joy. Two of His early disciples had something that made others take "knowledge of them, that they had been with Jesus." Your happy conversation with others is a Christian radiance from your life.

● Is yours a listening conversation? Christian prayer is a personal conversation with God. The most effective part of prayer is when you wait, watch, or listen for God's direction for your life. This listening to God brings a healthy Christian humility to your life, which finds expression in your "listening conversation" with people. A refusal to monopolize the talking reveals a welcome absence of selfish pride in yourself. A listening conversation with others shows that you are ready and willing to be of further personal service to them when the need or opportunity arises. You are a channel for God's blessings to reach out to others.

● Is your conversation full of friendly understanding? An understanding attitude toward others helps you to have a listening conversation with them. The practice of prayer to God gives you the opportunity to tell Him what is most on your mind. You are grateful that He cares. Then when you are with other people you can listen to their problems with friendliness.

● Is your conversation helpful? The best understanding and sympathy find expression in definite words of helpfulness. Jesus was continually speaking words of helpfulness. Before you make a statement, ask yourself whether it could help anybody. If there is doubt, change your words so they can be of benefit to your listeners.

● Is your conversation full of confidence? Jesus spoke in positive statements. He knew the path for himself and went that way with enthusiastic confidence. You need to be a confident Christian if confidence is going to show in your conversation. Confidence, or faith, in God gives you confidence in yourself. Does your conversation channel your personal confidence to others, so they will have a similar confidence in God and in themselves? Doubts and fears flee from such a strong confidence.

● Is yours a guiding conversation? You do not need to be content with drifting along with the stream of conversation. If you are in a group that is criticizing and condemning somebody, you may be surprised at the turn of the conversation if you give the "condemned" person a simple compliment or offer a possible explanation for what they have heard and are discussing. You will be guiding that conversation.

● Does your conversation include gratitude to God for what you have? It is so easy to say or at least give the impression that your possessions are a high compliment to yourself and your ability. "God has been very good to me!" adds Christian strength to your conversation. Such a sincere acknowledgement helps to make your words a directing and abiding influence with others.

● Does your conversation include credit to God for your personal accomplishments? This is an added expression of your sincere gratitude to Him. This helps you to receive like a true Christian the praise and compliments others may offer for what you have done. You do not have to preach a sermon in acknowledging the compliment. You do not have to give your conversation an unwelcome piety. A simple and brief reference to the important part God has had in your accomplishment, small or large, will give your other words the added touch people will recognize easily as being truly Christian.

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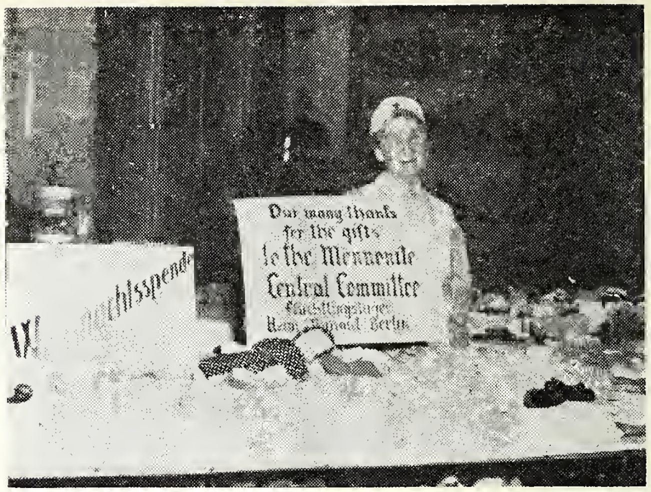
The Hungry Soul

Hunger and thirst for the Word of God can be as strong as hunger and thirst for bread and water. Mr. Scheffler told me of how he and his fellow students at a German missionary training school sent the Word of God into Russia in the early 1920's. "We could send only a few carefully hidden pages at a time," he said. "Later, refugees coming out of Russia told how these pages had been Life itself to them in difficult days."

I am grateful to an unknown committee of the Indiana-Michigan Sunday school conference which initiated a Scripture memorization program in our Sunday schools when I was a junior and intermediate. We learned the Golden Texts each quarter, and an additional familiar passage such as Genesis 1; Psalms 1, 23, and 24; Matthew 5, 6, and 7; I Corinthians 13; and so on. Thieves can steal any property we own. But no one can ever steal the Scripture treasures we store in our minds.

—Elaine Sommers Rich, in *Youth's Christian Companion.*

A mother's love, a gift of baby clothes from across the sea, and a new ray of hope!



This Red Cross sister is grateful for the gifts that transmit love "In the Name of Christ."

Your Gifts Bring New Hope

From every Mennonite church come the gifts to MCC—gifts for people whom the donors never see. In this account of an actual distribution you can accompany the relief workers as your gifts are given "in the name of Christ" to those who need them.

Rosa Kim*

ABOUT twenty per cent of the six to fifteen thousand refugees who flee across the iron curtain every month are not recognized. They are rejected politically because of insufficient reasons for leaving the east. These twenty per cent, however, are not forced to return but are given asylum rights in a refugee camp in west Berlin. They are supported by the city but forbidden to seek or accept work within Berlin.

These homeless, possessionless, and friendless people are Berlin's greatest problem. Our hearts go out to them, and we as MCC personnel are privileged to help alleviate some of this suffering through your gifts.

In our storage room at Menno-Heim are a number of baby clothes, and we inquire through the German Red Cross as to where these articles can be used most profitably. "In a refugee camp," is the answer, so Brother Klassen takes them to the camp after Mrs. Klassen and I have carefully assorted them. How very thankful the Red Cross sister is as she accepts them.

The next day Brother Klassen and I go back to help in the distribution, and what do we find? The Red Cross sister has all the clothes tied into small bundles containing a sweater, a dress, underwear, blanket, and diapers. Further, she has gone to the trouble of making a placard which reads, "Our many thanks for the gifts to the Mennonite Central Committee." The mothers come and each is presented with a bundle, after which we shake hands and wish them God's blessing in bringing up their children. With tears in their eyes and quavering voices they thank us for the warm bundles sent to us by the mission societies in America.

These mothers love their babies just as much as you mothers in America do yours, but through no fault of their own, they have landed in a refugee camp where they have to make the best of it. As we hand out these packages it is hard for us to keep our tears back, for our thoughts go to the many mothers in America who have everything and more. Here comes a mother with her first child born only twleve days ago. Her means are few and the future lies dark before her as she thinks of raising this child in a refugee camp. She loves her baby dearly, and as she stands with her child in one arm and the little package in the other, she receives new hope. This small package which has come across the seas proves to her that there is still a God in heaven who answers prayers.

As we leave the scene, the memories of these mothers and babies go with us and we wonder, are we worthy to live in a free America where we have never suffered want? Let us get on our knees and thank God that we are permitted to raise our children in America in the fear of the Lord.

May the Lord bless the mission organizations who have made it possible to send hope into many a burdened heart. Send your bread across the waters and ye shall find it after many days.

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*Former MCC Relief Worker in Berlin

Japanese Christians' Convention

Leonore G. Friesen*

"What God Hath Wrought"

Early on January 3, 1957, guests were arriving on trains and buses from our various Japanese mission stations. The Miyazaki Church was again host to the convention that the Japanese Christians had planned together with the missionaries. A number had already arrived the night before and they, together with some of the local Christians, were busy at work cleaning the chapel, mopping the floor, and making last minute arrangements for the "big day." Three even came from Kobe (18 hours away by train), representing the witness that was begun there during language school days. Here and there were those greeting each other in a warm Christian manner. It was evident that a good number of them had met previously, perhaps at summer camp, during some tent campaign, or perhaps at last year's convention.

Soon the room was ready, the registration table was in place just outside the front door, and everyone was paying the registration fee (less than 15c) to cover the expense of the noon lunch and the little brochure which included the program for the day and the names of those who had made arrangements beforehand to attend.

The motto that had been chosen for the day was written in large characters and put up on the wall just behind the pulpit. "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. 4:15). Mr. Yamada, pastor of the Abaratsu Mennonite Church, very ably gave a message based on that text. Then followed a short business meeting. It was the King's business! The Christians were wondering about the possibility and advisability of putting out a church paper to keep in touch with each other better and to carry articles of common interest. Also, they were wondering how they could best do evangelistic work among farmers and fishermen in their own country. There wasn't time left to discuss the matter of house visitation. Is it not significant that there is a concern for evangelizing their own people?

Bernard Thiessen, representing the missionaries, gave a good message. We all have work to do, God giving different abilities for different tasks. He challenged individuals to answer God's call to be a missionary in some foreign non-Japanese speaking country and he challenged the group to be ready to support such a missionary when one was ready to go out.

For one just back from furlough it was a glorious experience to see over 100 Christians, representing a witness about five years old, gathered for praise, testimony, and consideration of plans and problems in spreading the Word. It would have been wonderful if all the Christians could have come. Some were sick, others were busy, and there were those who could not afford such a trip, even if it might be only 50 cents or a dollar for the round trip.

Noon was another experience! Where in America would we have thought it possible to serve about 115 guests in quarters as small as these? Planks set up as benches served as tables! People sat on either side on the hard wood floor. It was warm and close fellowship. Everyone was given a number and we sat according to order; this helped in mixing the group. We had simple fare — nobody had to miss the service to fix a large dinner. Everyone was given a bottle of milk; two buns, of which one was plain and the other filled with sweet bean paste; three small tangerines; and green tea. There were even "seconds."

After lunch we again reassembled in the room. "The Challenge of the Cross," a very effective play, was given by believers from the local Miyazaki Church. It brought tears and spoke to hearts. Then there was a time for testimonies. This is a time of real encouragement as Christians share what the Lord has done in and through them.

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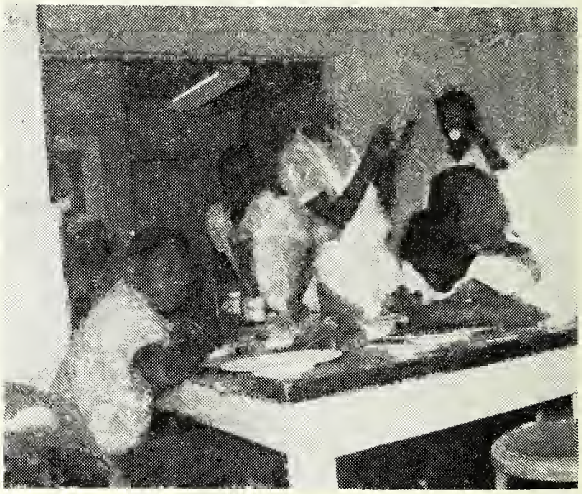
*Missionary to Japan

YOU CAN HAVE

A Ministry To Migrants



Above: Teenage boys from migrant camps in New York state paint plates as part of a Saturday night get-together sponsored by volunteers in the summer service program of Mennonite Central Committee.

Left: Volunteers provide a "free box department" at one of the camps.

Annually thousands of Negro seasonal laborers migrate from the southern states to the North where they help harvest truck garden crops. Their work is very important because mechanized pickers are not yet in full-scale operation for harvesting strawberries, beans, peas, potatoes, and other crops.

Yet, as important as their work is to the American economy, they are some of the most victimized people in the United States. Of necessity their living conditions are primitive—they can afford nothing better. They have no voice in national affairs and little if any opportunity to improve themselves.

Regardless, they must be given spiritual care—whether they are cultural or uncultural, clean or unclean, industrious or unindustrious, Christians or non-Christians. Even our attitudes may be righteous but that accomplishes nothing.

So here is an opportunity for you to help these Negro migrants in a very direct way: join the summer service program of Mennonite Central Committee this summer and go to one of the units to work with migrants.

This summer volunteers work directly with the Negro laborers (to the extent of squashing through muddy rows of beans to help laborers fill their bean sacks). Volunteers live and work as a unit. Their ministry includes Bible studies and stories, recreation, music, films, crafts, and worship services. The Negro laborer deeply appreciates the effort of summer volunteers.

Near the end of the summer, one volunteer was taking a group of children on a nature hike when little Sammy inched up beside the worker, looked up and said, "I wanna go home wid you." While carrying Sammy back to camp, the volunteer tried to tell him why he couldn't possibly go along home.

"Your mother would miss you" (but the volunteer knew Sammy's mother wouldn't).

"Sammy, we don't have a bed for you in our house" (but Sammy doesn't have a bed in his shack either; he sleeps on the floor until his parents vacate their bed in the morning).

"There would be no one to stay at home and look after you at my house, Sammy" (but he gets no such attention in his own house—the bad sores on arms and legs prove that).

Migrant laborers are in need of warm and understanding Christian attention and love. The next time you see a can of beans, remember the Negro migrant laborer. Behind the brightly-labeled can on the grocery shelf there is an invisible stamp of a hard-working, bent, and neglected toiler. Not only his back is bent. but also his spirit. You may help meet his needs this summer.

**Write to MCC Summer Service
Akron, Penna.**

Paul Learns

A story based on observations during six weeks of summer VS in Chicago

By Elaine Teichroew

The children gathered around seven-year-old Paul as he fished around in his pocket for the worn old stick. Openmouthed they watched him confidently insert the stick in the lock. They sighed with satisfaction as the lock clicked and the door swung open. He had done it again! Paul left the children and ran up the stairs to the apartment.

He bounded into the room heading towards the kitchen. Then he stopped, surprised. "Mom," he said, "how come you're here?"

"I just came to see you, Paul," his mother said.

"Who's she trying to kid," he thought as he glanced at his mother. Paul found some cookies and munched them. He could hear his mother and Uncle Bob continuing their conversation.

Finished with his cookies, he left the apartment. "Sure, Mom came to see me," he thought. "She's not fooling me." Outside, he approached a gang of teen-age kids.

"What do you want? Aw, go 'way!"

"Who said you could come here?"

Someone gave Paul a shove. He felt anger surging within him. He turned and raised a fist toward the bigger boy.

"Go on, hit him, kid," taunted another boy. "Scared you'll get beat?" This was too much for Paul. He laid into him with all the strength he had. The boys surrounded the two, cheering them on.

The fellows began to scatter. Again Paul inserted his stick in the lock. Up in the apartment Uncle Bob was waiting. "Well, how did that get started? Just look at you!"

"Kids told me to go 'way. They picked on me. I'll get them!"

"Paul, how many times have I told you to quit fighting?"

"I'll get them."

"O.K" now, I've—

"Bob, it's no use yelling at him—he won't listen," said his mother.

"You'll have to stay in the rest of the afternoon, Paul," said Uncle Bob. "Now go on out on the porch."

Paul went. "What'll I do all afternoon," he thought. "Can't even fight a little." He sat down on a chair. Some girls nearby were chanting their sing-song game: Little Sally Walker, sitting in a saucer—"They got no right to tell me to go." Rise Sally, rise, dry your weeping eyes—"Don't see why they think they're better." Swing it to the right and swing it to the left—"Tomorrow I'll get them!" Swing it to the one that I love the best.

The girls stopped singing and Paul heard his mother and Uncle Bob arguing.

"What would you have done? Let him fight it out?"

"Well, you didn't have to make him stay in! How do you expect the kids to accept him! You always help him out. He'll never learn to take care of himself."

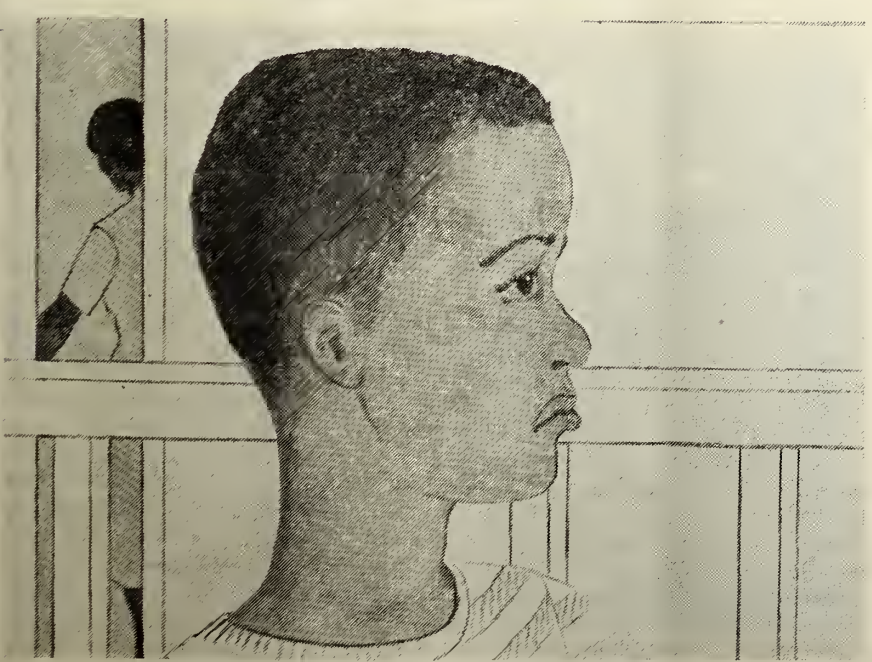
"How do you expect a seven-year-old to take care of himself? He needs a mother, but a lot of help you are!"

"This is crazy!" said Paul's mother. "I'm leaving." She walked out the door, never stopping to say good-bye to Paul.

Paul walked back into the apartment. "Uncle Bob," he called "why doesn't my mother want me?"

Startled, Bob looked up. "Well, son, it's not that your mother doesn't want you. It's just—well—." He hesitated, searching for the right words. "You see, Paul, your father was a white man, and your mother never could quite accept the fact that you aren't true Negro." He stared unseeing as his thoughts began to wander. "Maybe that's partly why I took you to live with me . . ."

Paul looked at his Uncle Bob. Then he slowly walked out to the porch. Uncle Bob seemed to be the only one who really cared for him.


"Don't see why they think they're better."

Thinking of VS? Then why not

Choose Chicago

Two thousand people live crowded into one city block. Children swarm on the streets — skipping rope or playing in the dirt. There is no grass. Three- and four-story apartment houses, "shoulder to shoulder," line both sides of the street. This is the area in which the Chicago Mennonite Voluntary Service unit works.

The people who live here—one of Chicago's vast colored sections — desperately need help. On Lake Park Avenue, seven children and their mother live in a third floor apartment: they have four rooms and pay $95 a month in rent. Not far from there live two families crowded together into four rooms. The two families total 11 persons.

Ten years ago this was a community of blue-bloods. The mansions and apartments lining Woodlawn Avenue housed only the wealthiest whites. There was an agreement among landlords that colored people could not rent or buy in this area. Then this agreement was declared unlawful in the courts, and with this ruling, Negro families began to flood into the Woodlawn area. This caused a migration of the wealthy whites to other areas of the city. Landlords divided the homes and apartments into one-, two-, and three-room apartments which rented for $90 and up a month.

Negro families couldn't begin to afford these rates, and in many cases two or even three families crowded into several rooms. This resulted in the overcrowding which is partly responsible for the many children in the neighborhood. The nearby Shakespeare school has an enrollment of 3,000 — an increase of some 30 per cent in a year's time.

Many children come from broken homes. The majority live with one parent, a grandparent, aunt, or some other person of no relationship at all. In many instances parents are uninterested in the church except to the extent that their children get some "religion."

Due to the very nature of the neighborhood, the work is not easy. It is a strange feeling to walk into an apartment house or down the street, and be the only white person. One never goes alone anywhere. And since most of us come from rural communities into this very urban environment, the problems are multiplied.

We have said the work is hard, and made the neighborhood responsible. While this is true, it is only fair to say that it is an interesting neighborhood and certainly a challenging one.

—From *Woodlawn Speaks.*

The Chicago summer VS unit works in two General Conference churches—Woodlawn and Grace — serving as summer Bible school teachers, assisting in the camping, crafts, and recreational programs carried on by each church. Some home visitation is done. Two day orientation is held for workers before unit work begins.

"WON'T YOU GO TOO?"

I was looking through a stack of old *Mennonites* when I ran across the article, "It's VS for Me" in one of last spring's papers. It carried a wonderful testimony. It made me ashamed that my witness was so often weak.

Here was a challenge, just when I needed it. "Won't you go too?" That should be a call to every Christian.

"The harvest truly is plenteous, but the laborers are few." Can't we help? Is it asking too much for us to take two weeks or more of our summer and go into VS? Christ gave His life on the cross for us. Can't we give Him a little time?

You may be the one who could bring Christ to the souls of many here in our home fields. You can do it just by teaching Bible school or using your talents in many other ways. I have seen how hungrily they devour the gospel. Can we Christians sit at home and do nothing, knowing this? I for one feel my summer wouldn't be complete if I didn't go into VS again.

"Ye are the light of the world." I challenge you. *"WON'T YOU GO TOO?"*—Caryl Smith, Inman, Kan..

The Living Word

By Luther A. Weigle

"Strain at a Gnat"

The expression "strain at a gnat" (Matthew 23:24) is not a proper translation of the Greek text, which means "strain out a gnat." This verse was correctly translated by Tyndale and all other sixteenth-century English versions, and has been corrected by the revised versions. The King James Version stands alone in this error.

How did it happen? That is an unsolved mystery. Bishop Lightfoot and Archbishop Trench were convinced that the "at" was a printer's error, and not the fault of the King James translators. "We have here," wrote Trench, "an unnoticed, and thus uncorrected, error of the press; which yet, having been once allowed to pass, yielded, or seemed to yield, some sort of sense, and thus did not provoke and challenge correction, as one making sheer nonsense would have done." Most Biblical scholars agree with this opinion, on the ground that it is hard to conceive that a group of scholars as competent as the King James translators could have made so egregious a mistranslation.

On the other hand the Oxford English Dictionary gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be "strain (a liquid) at (the sight of) a gnat." If so, the phrase "strain at a gnat" probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611 — the Bishops' Bible, the Geneva Bible, or the Rheims New Testament.

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C.M.B.C. Receives University Recognition

President Isaac I. Friesen has announced that the senate of the University of Manitoba has recently approved an arrangement whereby work done at the Canadian Mennonite Bible College will be recognized by the University of Manitoba. This arrangement comes as a result of a recent investigation made by a committee appointed by the University Senate and headed by Dr. Hugh H. Saunderson, president of the University of Manitoba.

The committee states that, "After a careful review of all the factors involved, including teaching personnel, library facilities, nature of courses, and so forth," it has recommended to the University Senate that the work done in the Canadian Mennonite Bible College be recognized for credit at the University. This means that the University now offers students at Canadian Mennonite Bible College an opportunity to obtain advance standing at the University of Manitoba on exactly the same basis as students proceeding from other institutions of higher learning. The credit granted is to be determined on the basis of equivalence of work done in both institutions.

CHRISTIAN LIFE WEEK

Erland Waltner, professor of Bible at Bethel College is the speaker at Bluffton College's Christian Life Week, March 11-15.

Brother Waltner is now serving as president of the General Conference Mennonite churches since his election last August in Winnipeg, Canada. He is president elect of the Mennonite Biblical Seminary in Chicago. At present he is religious life director as well as professor at Bethel.

Christian Life Week has become an annual event on the Bluffton campus. It was started approximately ten years ago by Paul Shelly. Chapel and evening services are conducted during the week.

"COLLEGIAN" EDITOR CHOSEN

Melvin Dean Schmidt, Canton, has been chosen by the student council of Bethel College to be editor of the "Collegian," with duties to begin the spring quarter and continue through the next fall and winter quarters.

Chosen as business manager is Marvin Bartel, Hillsboro. Winona Waltner, Hurley, South Dakota, will be associate editor with Leonard Goering, Moundridge, also chosen to assist the editor.

LONGINES SYMPHONETTE TO PLAY AT BETHEL

Known as the foremost concert ensemble in radio, the Longines Symphonette, under the direction of Mishel Piastro is coming to Bethel's Memorial Hall, Saturday, Mar. 16.

NEW SEMINARY STUDENTS

Four new students have registered in the seminary, bringing the total for the spring quarter to twenty-eight. The new students are: Irena Liechty, Berne, Indiana, missionary on furlough from the Belgian Congo, who also teaches French to missionary candidates to the Congo; Arnold Regier from Mountain Lake who, with his wife, the former Elaine Waltner (1952) and children, is planning to sail for Belgium this coming summer; Phyllis Mueller (she and fiance Ray Reimer will leave as missionaries for Japan this summer); and Darlene Driedger, wife of student Leo Driedger.

The General Conference Educational Institutions Committee, composed of D. C. Wedel, Ronald von Riesen (1950), L. L. Ramseyer, Geo. Dyck, Maynard Shelly (1949), and President S. F. Pannabecker met here recently.

In a recent Chapel address, President Pannabecker spoke on the yoke of Christ being "easy"; the Christian is not free of a yoke, but it becomes easy, when we share it with Christ, who bears the major portion.

VOLUNTARY SERVICE SLIDES

A set of 35 slides with script is now available for programs on General Conference Voluntary Service opportunities in 1957. Write well in advance, giving first and second choice of dates, to: Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kansas, for No. 48S, "The Challenge of Voluntary Service."

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

WORK OPPORTUNITIES

Church Worker — Wanted: A secretary-parish worker for a church in Pennsylvania. Secretarial work and should also be able to work with young people's groups and/or do visitation. Contact: Mutual Aid. (No. P 152)

Farm Position — Married couple wanted for farm work, helping in Grade "A" dairy with registered Hereford herd and farming of 1600 acres. Good farm wages, modern house, plus extras. Contact: Mutual Aid. (No. P 153)

PROFESSIONAL OPPORTUNITIES

Doctor Wanted — Mennonite Community in Minnesota needs medical doctor with surgical training. Good office and large practice available. Request contacts from both interns or young doctors. Write to: Mutual Aid (No. P 154)

FREEMAN JUNIOR COLLEGE

The annual Bible Week will be held Mar. 11-15 when G. S. Stoneback, pastor of the Lorraine Avenue Mennonite Church of Wichita, Kansas, will be the speaker. A graduate of Bluffton College and of Hartford Theological Seminary he has had a wealth of experience in church work and activities in his ministry. His series of messages will be appropriate to the Lenten season and will be entitled "Friendly Lamps from the Old Testament." The morning chapel services will begin at 9:30 and the evening meetings at Pioneer Hall at 8:00. The series will culminate in a dedication service the last night, when his theme is "When God Calls to Service."

The Freeman College Board of Directors held an all day meeting on the campus Feb. 18. Besides the board members representing the College Corporation the two members representing the Northern District Conference, Walter Gering of Mountain Lake and H. M. Harder of Butterfield, Minnesota, were present.

MCC news & notes

SURPLUS FOODS AVAILABLE FOR RELIEF

United States government surplus foods are being used by MCC and other voluntary agencies for overseas relief distribution. MCC has used these commodities the past three years. Shipping and distribution is possible by financial contributions of Mennonite people. At the present time a dollar specified for surplus foods sends abroad commodities valued at $20-$25. Surplus foods available at the present time include nonfat dry milk solids, cheese, wheat or flour, corn or cornmeal and beans.

During the past fiscal year MCC shipped a total of 3,049,031 net pounds or 1524½ tons. This was 570 tons more than was shipped in 1955 and 1204 tons more than was shipped in 1954. The net pounds of surplus food shipments in 1956 were: Korea 1,236,588; Germany 584,772; India 320,000; France 306,113; Jordan 180,015; Indonesia 160,000 Taiwan 120,075; Vietnam 80,000; and Austria 61,468.

Rice was the biggest single commodity shipment the past year at approximately 1,340,000 pounds. Next were milk 622,000 pounds; wheat 246,000; butteroil 240,000; cheese 210,000; butter 180,000; beans 160,000; and cottonseed oil 50,000. Surplus food shipments as well as other material aid shipments are handled in the Akron Relief and Foreign Services office by Dale Mueller (Freeman, S. D.).

NEW PLANS FOR GREECE

Plans are underway to introduce irrigation this year in the Panayitsa valley of northern Greece where a Pax Services unit is engaged in agricultural rehabilitation work.

It is hoped canning facilities can be expanded this year to accommodate commercial canning for the villagers for the first time. The use of tin cans was introduced last year and the total output of canned vegetables, fruits, and meats was about quadrupled over the previous year when glass jars were used. Arlin Hunsberger (Telford, Pa.) directs this project.

Workers also hope to improve dairy profits by 20 per cent. About 40 gallons of milk a day are marketed from the cows shipped a year ago by Lancaster Conference Mennonites.

Three new incubators arrived in Greece in February. A shipment of hatching eggs to Paxmen was made by Heifer Project Inc., arranged by a Congregational Church in Bridgewater, Mass. Workers expect to place 7000 chicks in the Tsakones area, where a second Pax Services unit is located. James Lambright (Lagrange, Ind.) and John Wenger (Wayland, Ia.) are in charge of this project.

DISTRIBUTIONS IN VIETNAM

Distributions of food and clothing have been made in the Banmethuot area of Vietnam in addition to mobile medical clinic service. Harry Lefever (Lancaster, Pa.) reports distributions recently in a Banmethuot hospital and another in a tribes village. In the latter project, one of the national pastors made a list of poor families in the village to whom gifts of clothing and food were given.

A new barracks for both Vietnamese and American workers has been completed at Banmethuot.

Dr. and Mrs. Willard Krabill, who direct the medical program, returned from a trip through Malaya and Thailand where they visited leprosy hospitals to gain further information in treatments to be made at Banmethuot.

MOTHERS WELCOME INFANT WEAR

Warm winter clothing and warm bedding are popular relief items in Korea this winter. Style and color are secondary. Relief worker Joe Smucker (Goshen, Ind.) writes, "Mothers welcome the baby caps and mittens and other infant wear for the babies on their backs. At mass distributions simple toys, scarfs, or gloves for children usually spell the difference between a sullen crowd or a crowd filled with good humor and thankfulness."

Weekly rice distributions have been made to the destitute populace of Taegu in co-operation with the city welfare office. Families representing some 3550 persons have received a ration of rice amounting to about half an average person's ration for 14 days.

NEW MENTAL HEALTH STAFF

James Mason of Fort Wayne, Ind., has been named patient activities director at Brook Lane Farm, Hagerstown, Md. He had previous experience in the Veterans Administration Hospital at Fort Wayne. He also taught public school in Missouri and Virginia. A member of the Church of the Brethren, he served in Civilian Public Service in Puerto Rico. He studied at McPherson (Kan.) College, Bridgewater (Va.) College, and received an occupational therapy certificate from Richmond (Va.) Professional Institute. The Masons have two daughters, Andrea Jane, 3, and Patrice Joan, 1.

Anna Belle Plenert, R.N., daughter of Mr. and Mrs. Albert Plenert of Hillsboro, Kan., has begun service at Kings View Homes, Reedley, Calif., in the Voluntary Service program. She attended Bethel College in North Newton, Kan., and since worked in Denver and Seattle. She is a member of Johannesthal Mennonite Church at Hillsboro.

Competition

"Today I am reminded of our first Sunday at Bacabi," writes Mrs. Vern Jantz, missionary-teacher at Oraibi, Arizona. "No it isn't the snow on the ground, for that was a lovely, warm day in the middle of August. It is something else. We had looked forward to that Sunday with mingled curiosity and anticipation for this would be our church home and also the place of service for the coming winter.

"Then came Sunday morning. The last bell rang, but where were the people? Only one young Hopi Christian girl, the teacher of the primary Sunday school, and her little sister, a first grader, were there besides the missionary family and us. At the Hotevilla Sunday school which followed the services at Bacabi, children ran around outside the Sunday school building but everyone refused to enter. What was the reason for all this?

"Then back at Bacabi we came to understand. We heard drums beating, weird chanting by Hopi men. Looking toward the village we could see people, many of them, sitting on the rooftops watching. Watching what? We didn't see, but we knew that in their village plaza a Hopi dance, a religious ceremonial, was taking place. With such competition missionaries face a real challenge of witnessing to the people in their homes and on the village streets.

"Yes, I am reminded of that first Sunday. Although there is snow on the ground, it is a lovely day in February. From my window I can see villagers on the rooftops and hear drums beating, and I know why so few came to church this morning. 'No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' "

INSTITUTIONAL FINANCING

(*Continued from page* 162)

Chicago; L. L. Ramseyer, Carl Lehman, Bluffton, Ohio; and Olin A. Krehbiel, Berne, Indiana.

Educational institutions were represented at the conference by S. F. Pannabecker and Andrew R. Shelly, Mennonite Biblical Seminary; D. C. Wedel, Erwin C. Goering, Harry Martens, Bethel College; L. L. Ramseyer and Harry Yoder, Bluffton College; Ronald von Riesen, Freeman Junior College; John R. Dyck, Rosthern Junior College; and Henry Brown and Jacob R. Driedger, United Mennonite Educational Institute, Wheatley, Ontario.

Home and hospital representatives were Marvin Ewert, Bethel Deaconess Home and Hospital; Mr. and Mrs. Henry T. Reimer and Mr. and Mrs. L. H. Esau, Beatrice Deaconess Home and Hospital; R. L. Hartzler and Theodore Koop, Bloomington Mennonite Hospital; Frank Mitchell, Meadows Home; Dick Friesen, Invalid Homes of the Saskatchewan Mennonite Youth Organization; Wilmer S. Shelly, Frederick Mennonite Home for the Aged; A. R. Duerksen, Bluffton Memorial Home; and Delmar Stahley, MCC Mental Health Section.

Camp grounds were represented by Edward Stucky, Camp Friedenswald; Claude Boyer, Men-O-Lan; and Willard Unruh, Swan Lake.

Others attending included Erland Waltner and P. K. Regier, General Conference Officers; and H. A. Driver, Congo Inland Mission.

Planning for the Study Conference was under the direction of the Finance Committee with the assistance of Elmer Ediger, A. J. Richert, and Maynard Shelly.

HYMNARIES TO BE REPRINTED

The Mennonite Publication Office has announced the reprinting of *The Mennonite Hymnary* and *The Youth Hymnary* for this spring. Contracts have been let for the reprinting of 6,000 copies of each hymnary.

The Mennonite Hymnary, coedited by Walter Hohmann and Lester Hostetler, is in its tenth printing since 1940. This printing will bring the total number of copies to 43,000 and will be completed by May 1.

The Youth Hymnary has enjoyed immediate popularity. The first printing of 3,000 copies was received in September and is nearly depleted at this time. This new hymnary, edited by Lester Hostetler, has also been well received by other denominations.

SUNDAY SCHOOL WRITERS

William Klassen, Princeton, New Jersey, who has been writing the historical background for the Adult Quarterly, begins as a regular contributor to Sonntagschul-Lectionen with the April-May-June edition. He is a native of Homewood, Manitoba, Canada, and succeeds J. M. Regier, North Newton, Kansas, who was a faithful contributor to this quarterly for a number of years.

Vernon Neufeld, Morrisville, Pennsylvania, will be a special writer for the forthcoming Adult and Young People's Quarterlies. He is currently a graduate student at Princeton Theological Seminary.

PENNER CALLED TO OREGON

Henry D. Penner, Medford, Oklahoma, has resigned his pastorate at the Medford Mennonite Church to accept a call to the Calvary Mennonite Church, Barlow, Oregon. Brother Penner will assume his new charge about May 10.

Tonight

For all who watch tonight — by land or sea or air —
O Father, may they know that Thou art with them there.
For all who weep tonight, the hearts that cannot rest,
Reveal Thy love, that wondrous love which gave for them Thy best.
For all who wake tonight, love's tender watch to keep,
Watcher Divine, Thyself draw nigh, Thou who dost never sleep.
For all who fear tonight, what e'er the dread may be,
We ask for them the perfect peace of hearts that rest in Thee.
And all who pray tonight, Thy wrestling hosts, O Lord,
Make weakness strong, let them prevail according to Thy word.

—*Author Unknown.*

Jottings

WEEK OF SERVICES

—Friedensfeld Church, Turpin, Okla.: Feb. 17 the Meade Bible Academy Chorus presented a program in our church. There were five in the chorus from our church: Kenneth and Nola Janzen, Phyllis and Julia Isaacs, and Larry Becker. The program of music was enjoyed very much. We had special evening services March 4-10 with J. J. Esau. Mrs. Mary Ratzlaff, who has been hospitalized, came to stay with her daughter, Mrs. Levi Koehn, Feb. 20. Mr. and Mrs. Johnny Schultz are the proud parents of a baby girl, Rhonda Gale, born Feb. 22. The Home Builders Sunday School class had a George Washington party in the church basement with Mr. and Mrs. Jim Swan and Mr. and Mrs. Chester Windsor as sponsors.—Mrs. Chester Windsor, Corr.

SPECIAL SPEAKERS

—Bethesda Church, Marion, S. D.: Mrs. Verney Unruh was the guest speaker recently at a meeting of the Ladies' Mission Society. Ronald von Riesen, president of Freeman Junior College, and Marie Waldner, a teacher at the college, were speakers at a Sunday morning worship service. Our pastor, T. A. van der Smissen, has begun the catechism class. Our members and their guests enjoyed a fellowship supper. During the evening program, Abe Wiebe spoke to the group. A junior choir has been started for the children of the congregation.—Corr.

W.D. MEN'S BROTHERHOODS MEET

—Laymen's Conference, Buhler, Kan.: Forty-two men from various Western District Men's Brotherhood groups gathered at the Willis School near Buhler, on Sat. and Sun., Feb. 23-24 for the third annual laymen's leadership conference. The theme used was "Living Right at Our Work." Elmer Ediger was director. The meals were served by the women of the Hoffnungsau Church. The weekend snow cut down attendance to about one-half of the advance registrants. The session combined worship, recreation, discussion, and fellowship in experience-sharing groups. Problems of programs for men's work, developing leadership, and expanding men's activities were taken up. J. Willard Linscheid, Goessel, is the new editor of "The Spotlight" replacing John Schrag, McPherson, who has become the chairman of the General Conference Men's organization. The Paraguayan roadway project is the main combined project of conference men's groups. Western District men and boys will again meet at Mennoscah for the annual retreat on April 27 and 28.—William Juhnke.

NEEDY FAMILY ADOPTED

—Topeka Fellowship, Topeka, Kan.: The last project of 1956 for the Friendly Hour Circle of the Topeka Mennonite Fellowship was the adoption of a needy family in North Topeka. During this project a large amount of clothing was taken to each member of the family. A hot dinner was taken to the family Thanksgiving day, and during the Christmas season, the Circle drove to the home one evening and sang

(*Continued on the next page*)

JOTTINGS

(*Continued from page* 175)

carols for the family. The group also took a Christmas basket of food and other necessary items to the family. At the last business session of the year, the Constitution was formally adopted and the following officers were elected for 1957: president, Elizabeth Unruh; vice-president, Hilda Jantzen; secretary-treasurer, Gwen Willems; reporter, Eunice Nachtigal; advisor, Pearl Bartel; chairman of program committee, Mary Duerksen; chairman of project committee, Pearl Bartel. Through the month of April the meetings will be devoted to children's activities and their experiences relating to literature, art, music, etc. One of the highlights of this year will be an all day retreat planned for this spring.

BETHEL COLLEGE PROGRAMS

—**Lehigh Church, Lehigh, Kan.:** Our young people had installation and consecration service on New Year's Eve. On Jan. 1 our pastor gave a sermonette, using Num. 6:24, "The Lord bless thee and keep Thee" for his topic. After this the annual business meeting was held with a fellowship meal at noon. On the eve. of Jan. 13 the director of the student group touring Europe last summer, Erwin C. Goering, gave an interesting and informative talk while slides were shown of this trip. Our Sunday morning worship service Jan. 27 was given by the Student Christian Education group from Bethel College. It consisted of a message and several numbers by a quartet. Our Men's Fellowship served the annual pancake-sausage supper on Jan. 31. The proceeds will be used for Christian Laymen's projects, including the road project in Paraguay. The Chorale singers of Bethel College were with us the eve. of Feb. 3. They gave a fine worship service in song under the direction of David Suderman. On Sunday, Feb. 10 our pastor, P. W. Goering, brought a German message at the Bethesda Home for Aged at Goessel, Kan., and then gave the morning message at the Goessel Mennonite Church while their pastor, Leo Miller, brought the message in the Lehigh church. In observance of Race Relations Sunday our young people had three foreign students come here on Feb. 10. It was interesting to hear them relate about their home countries of Formosa, Uruguay, and Jamaica. In our midweek Bible class we are studying the book of Acts with our pastor as instructor. The Young Mission Workers have an hour of work on Wednesday nights after Jr. choir practice.—Mrs. G. F. Friesen, Corr.

VOTE FOR NEW CHURCH

—**Grace Church, Dallas, Ore.:** Dec. 30 is a date that will long be remembered by our members. It marked the ordination and installation of our first deacons and the liquidation of our parsonage debt. Deacons ordained were Howard Friesen, John Green, Ernie Schmidt, and Toby Schmidt. Installed with them was Carl Waltner who had been ordained at Colfax, Wash. We also have a five-member board of trustees and a moderator. "The debt we lick in $56" was the motto over our parsonage debt. The 5th Sundays of the months were set aside for this purpose. The last offering of the year covered it nicely with $400 going on into the building fund. The note was burned Feb. 3 while the congregation sang "Count Your Blessings." Dr. Edison Habegger was guest speaker of the Dallas Crusade for Christ Feb. 3-17. Our missionary groups are studying our mission fields with the help of audio-visual aids. A new Men's Fellowship was organized in Jan. The congregation cast an overwhelming vote at the annual meeting favoring the construction of a new church on a new location. Pray for us as we launch out in this new project. We thank God for our crowded S. S. rooms. Pastor Burkholder is bringing all of his messages to us from the book of Acts.—Mrs. A. E. Schellenber, Corr.

DRIVE FOR HUNGARIAN RELIEF

—**Calvary Church, Barlow, Ore.:** The Missionary Society sponsored a drive for Hungarian relief; the drive brought in 175 pounds used clothing and 25 pounds new garments, several wool comforters, 60 pairs hand knitted wool sox, 36 mittens, and 7 knitted wool scarves, many children's and infants' garments and 25 pounds of shoes. This year the missionary group will contribute $120.00 for the support of a Korean orphan. The Happy Valley Evangelical United Brethren Church will give the Feb. 24 evening program. Walter Dyck from Idaho conducted a series of meetings Feb. 25-Mar. 1.—Mrs. Ivan Learfield, Corr.

AREA CHURCHES MEET

—**Topeka Church, Topeka, Ind.:** The annual business meeting was held at the church Thursday evening, Jan. 3. Mission Sunday was observed by the five General Conference churches in this area Feb. 10. In the morning we were privileged to have John Thiessen of N. Newton, Kan., as the speaker. In the evening Leland Harder of Chicago spoke and also showed slides of home mission work. Mr. and Mrs. Ray Hartzler and Mr. and Mrs. O. J. Yoder showed slides and told of the General Conference which was held at Winnipeg. The high school chorus gave a sacred concert Sunday evening, Feb. 17. Thursday evening, Feb. 21, the Men's Brotherhoods of the five General Conference churches held a pancake-sausage supper in the basement of this church, followed by a program with C. L. Graber as the speaker. Proceeds from the supper will be applied toward the Brotherhood project of raising $1500.00 for the purchase of surplus food. Saturday evening, Jan. 26, the wedding of Mary Ruth Bowen and Larry Beaty occurred in this church. Recent rosebuds on the pulpit announced the arrival of a son, Joseph Allen, to Mr. and Mrs. James Yoder and a son, Michael Kent to Mr. and Mrs. Kyle Cunningham. —Opal King, Corr.

SPECIAL MUSIC SERVICE

—**Deep Run Church, Bedminster, Pa.:** Slides of the Mennonite Disaster work in the Delaware River Valley were shown by Norman Good. An "I.Q. Test" on the YPU with Ed Tice, president of the Eastern District YPU as speaker, was featured at the Youth Fellowship February meeting. This group presented a religious program at the McCullough Rest Home, Eureka, Pa., recently. A special hymn service was held Sunday evening, Feb. 10, when special numbers were given by the Junior and Senior Choirs and a Ladies' Chorus, directed by Mrs. Claude Boyer. P. Milton Pfoutz, president of the Bucks County Gideons and an internal revenue man, spoke at morning worship during the absence of Pastor Boyer who spent the week attending a Study Conference on Institutional Financing at Chicago and visiting with Pa. students at Bluffton College. Dr. Ben Lobdell, Pipersville, Pa., passed away Jan. 25. Mrs. Samuel T. Moyer, a returned missionary from India, spoke Sunday morning Feb. 17. On Pulpit Exchange Sunday Mar. 3 Pastor Boyer traveled to Denver, Pa., and A. S. Rosenberger of West Swamp was with us.—Corr.

SANCTUARY REDEDICATED

—**Hereford Church, Bally, Pa.:** All officers were re-elected at the congregational meeting in January. Mr. James Gehman became the new trustee. Our congregation voted to give full support to a missionary. The Sunday school teachers, officers, members of the Board of Christian Education, and their families held their annual covered dish meal on Wednesday evening, Feb. 20. Mr. Spence Ford, a Boyertown businessman, gave a very timely talk to the folks attending this dinner. Our sanctuary has been redone beautifully and was rededicated on Sunday evening, Feb. 24 at 7:30. Elmer E. S. Johnson, our pastor emeritus, was the speaker. At least 27 members are still living who were members 50 years or longer. Our Lenten Services will be held Mar. 28-31. J. E. Hartzler will be the speaker. Our annual birthday covered dish meal will be held Sunday, Mar. 31. We hope to have Brother Hartzler speak to us.—Mae Latshaw, Corr.

Correspondents are asked to send all news items to: J. N. Smucker, Woodward Place, Goshen, Indiana.

I VOTED

To Close The Church

Last Sunday I voted to close the church; not intentionally, not maliciously, perhaps, but carelessly, thoughtlessly, lazily, indifferently, I voted. I voted to close its doors that its witness and its testimony might be stopped. I voted to close the open Bible on its pulpit — the Bible that had been given us by years of struggle and by the blood of martyrs who died that we might have it to read.

For, you see, I could have gone and I should have gone, but I didn't. I stayed away from Church last Sunday.

—from *The First Churchman,* First Methodist Church, Phoenix, Ariz.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

TWO WAYS OF LIFE
Elmer R. Friesen

BROTHERLY LOVE REACHES OUT
Paul Bartel

UNTO THE MOUNTAINS
P. J. Pankratz

TAXES
Daniel Graber

Volume 72 Number 12 March 19, 1957

In This Issue

ARTICLES:

Two Ways of Life
By Elmer Friesen 180

Are Our Standards too High?
By Merle L. Epp 181

TAXES
By Daniel Graber 182

Brotherly Love Reaches Out
By Paul Bartel 184

Unto the Mountains
By P. J. Pankratz 185

DEPARTMENTS:

Editorials 179
Book Marks 183
Flashes of Thought 183
MENNONITE YOUTH:
Go South for Service
By Orlo Kaufman 186
What to Expect at Gulfport 188
Our Schools 189
MCC News Notes 190
Jottings 191

Of Things To Come

April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herald Ch., Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah.
April 29—Council of Committees, Western District Conference
May 2-5—Eastern Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 29-June 2—Pacific Dist. Conf. Aberdeen, Idaho.
June 20-23—Northern District Conference, Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conf.

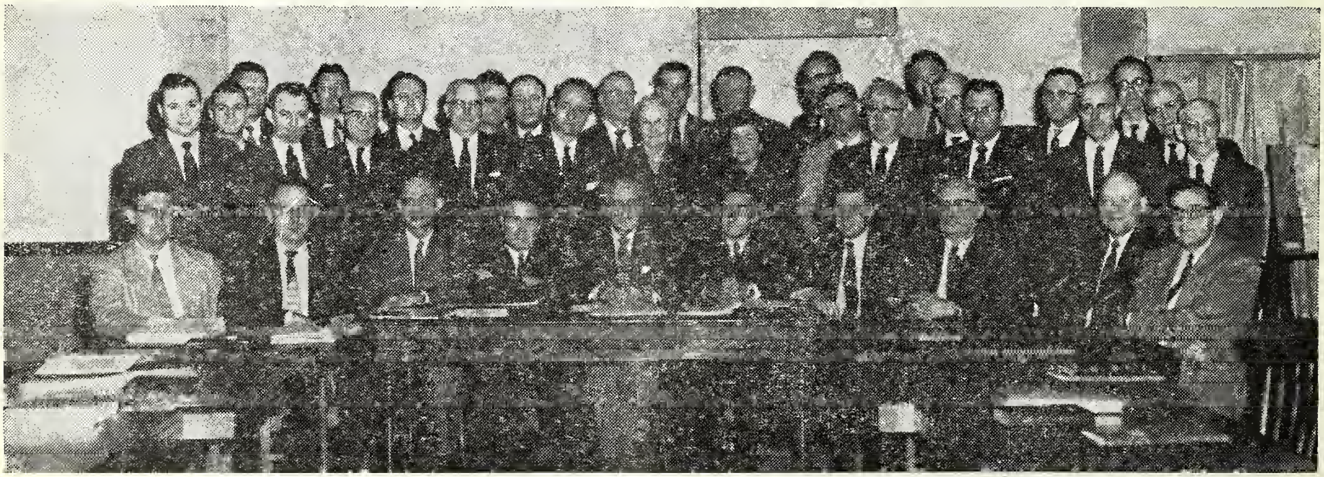
FAITH AND LIFE

Faith and Life radio speaker this week is Elbert Koontz, First Mennonite Church, Hillsboro, Kan. This past week messages were brought by Edmund J. Miller, First Church of Christian, Moundridge, Kansas.

Faith and Life is heard on radio station KJRG, Newton, Kan., at 6:45 a.m. and 12:15 p.m., Monday through Saturday.

Representatives of General Conference Institutions

Pictured below are representatives from General Conference Institutions who participated in the Study Conference on Institutional Financing February 25-26 at the Mennonite Biblical Seminary in Chicago. Details of this conference were reported in the March 12 issue of *The Mennonite.*



Participants in the Study Conference on Institutional Financing (left to right): Seated: Marvin Ewert, Bethel Deaconess Hospital; Elmer Ediger, Board of Christian Service; Clinton Kaufman, Carl Lehman, A. J. Richert, Board of Business Administration; Andrew R. Shelly, Mennonite Biblical Seminary; Maynard Shelly, Board of Education and Publication; E. G. Kaufman, D. C. Wedel, Bethel College; Robert W. Hartzler, Eighth Street Church, Goshen. Standing: Claude Boyer, Men-O-Lan; Willard Unruh, Swan Lake; Erwin Goering, Bethel College; Erland Waltner, General Conference; Theodore Kaap, Bloomington Mennonite Hospital; Wilmer S. Shelly, Frederick Home for the Aged; Ronald von Riesen, Freeman Junior College; H. J. Andres, Schowalter Foundation; John R. Dyck, Rosthern Junior College; Delmar Stahley, MCC Mental Health Section; C. J. Dyck, Board of Business Administration; P. K. Regier, General Conference; Mrs. L. H. Esau, Beatrice Hospital; Dick Friesen, Herbert Invalid Home; L. H. Esau, Mrs. Henry T. Reimer, Beatrice Hospital; Olin A. Krehbiel, Mennonite Biblical Seminary; Edward Stucky, Camp Friedenswald; L. L. Ramseyer, Bluffton College; Henry A. Reimer, Beatrice Hospital; J. P. Driedger, United Mennonite Educational Institute; Harry Martens, Bethel College; Henry Braun, United Mennonite Educational Institute; Harry Yoder, Bluffton College; William T. Snyder, Mennonite Central Committee; Frank R. Mitchell, Meadows Home for the Aged; R. L. Hartzler, Bloomington Mennonite Hospital. Not shown, but present at conference: A. R. Duerksen, Bluffton Memorial Home; H. A. Driver, Congo Inland Mission.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HIS LOYALTY AND OURS

One is impressed with the complete loyalty Jesus manifested to God. His great purpose was always to be doing His Father's will. In agony of soul He sought that will and once He was sure of it, nothing, not even the threat of the cross, could swerve Him from this central loyalty.

Consider, also, how loyal He was to all about Him: His disciples and friends, His enemies, the sinful and outcast—all had a champion in Him and He longed to bring out their best. He inspired such loyalty that His followers were welded to Him with such strong compulsions that nothing could break that unity.

The Lenten season is a good time to check our own loyalties. They may be many and varied; and there may be conflicting loyalties clamoring for the right of way in our lives. Much of the tension we speak of is brought about because of such conflicting loyalties. In spite of the fact that Jesus said it was impossible, we still try to follow several masters.

If our loyalty to Christ were anything like His loyalty to God, what a difference it might make in our lives. What a difference it did make in the lives of His early followers. Paul could say: "I determined not to know anything among you save Jesus Christ and Him crucified." "For me to live is Christ." Such a consuming loyalty made Paul a driving power for God's cause.

Our lives, too, could be powerful and effective if our supreme loyalty were to Christ and the Father. Let's check up on our loyalties.

OUT OF CONTROL

Several incidents have recently come to light where the so-called guided missiles refused to be guided and went out of control. In so doing they became unpredictable and dangerous; they did not accomplish their purpose. Something failed as they flew out of control.

Many lives which God seeks to guide aright also go out of control. They break contact with the power and love of God and refuse to respond to His guidance. ous. They prefer to follow their own limited and faulty guidance rather than the sure guidance of God. They too, fly off the track and become lost.

How wonderful to be guided by God all through life; to have His assurance that what we are doing is God's will for us, and that we are in the center of His will. It is never God's will that any life go out of control. It is only when we either deliberately or carelessly get off the track that life loses its real meaning. God has a plan for every life and it is His purpose to help each life find and follow that divine plan. When we yield ourselves fully to His purpose and will, we never become "out of control."

"THREADS OF A CENTURY"

The National Education Association celebrates its hundredth anniversary this year. The Centennial Celebration Committee has assembled a series of statements called "threads" which it finds woven into the past history of our schools. Among such threads are the following:

The child first; all matter taught should do something helpful for the child. Equal opportunity to all children of all people. Learning, like growing, should be natural for the child in the right environment. Childhood is as important as adulthood, and must be respected in its own right. Diversity within unity. Education with meaning; facts to become interesting and inspiring.

Schools must keep adjusting to new knowledge. Schools are a tie that bind us together as people. Schools should build a community of experience. Education should be regarded worthy of sacrifice. Faith must be built on understanding. We must become a progressively more educated people. Schools must continue to belong to the people in their communities.

There must continue to be freedom to learn; students must be free to seek the truth. There must also be kept the freedom to teach the truth. We should continue a faith in democracy, and consider education as a partnership among us all. Schools have been about as good or as bad as the communities they have served. Schools, like progress, are everybody's business.

SKY SALOONS AGAIN

The problem of serving liquor in airplanes is not settled. Last year the House of Representatives passed by a wide margin a bill to ban liquor in the air, but in the Senate an identical measure was allowed to die in committee. Now again there are several bills before both the Senate and the House seeking to prohibit sky drinking.

"Alcohol and flying do not mix any more than drinking and driving," says Senator Thurmond, introducer of a bill. He lists three reasons why action should be taken:

—The present situation is a compromise with the safety of the flying public.

—The practice places an extra burden on flight crews already loaded down with necessary tasks.

—Because drinking aloft cannot be confined to a particular area, there is a social problem created for those who do not wish to travel in a saloon atmosphere.

Whether in the sky or on the ground, the drinking of alcoholic beverages is a dangerous business and certainly not befitting a Christian.

Two Ways of Life

What kind of strength do you admire most—the physical strength of Samson or the spiritual strength of Stephen?

Elmer R. Friesen*

SAMSON and Stephen can well represent two contrasting ways of life. Here are two Bible characters with a completely different outlook. Many a young person has admired Samson with his fine bodily physique and his heroic strength. I wonder how much appeal we have found in Stephen and his heroic death, and the way of life that he represents. Both Samson and Stephen can be said to be very religious men. Today they would no doubt be leading members of some church.

The unique biography of Samson is given in Judges 13 to 16. He was a child of prayer and called of God to be a true Nazarite. But in each of the Nazarite promises that were made to God, he utterly failed. We might summarize his life by listing five incidents as they are given.

SAMSON'S LIFE

First, in Judges 14:1, we read, "And Samson went down to Timnah." This was the beginning of his failure. It was a step in the wrong direction, toward enemy territory, resulting in compromises and alliances with the forces of evil. Against the wishes of his parents he wanted a Philistine for his wife. "Get her for me, she pleases me well," he told them abruptly. With physical power he tore the lion asunder, but he fell victim to an inner enemy.

More and more he mingled with the Philistines; then he gambled with them and slew thirty to pay his wager. The rounds of compromising, anger, hatred, revenge, and murder had begun. "They have wronged me and that makes me blameless in my wrong doing," he said. After he set fire to their fields with the foxes, the Philistines retaliated on his wife. The circle of viciousness became bigger. Again he said, "I will be avenged, after that I will cease," and he smote many. With such an attitude there is no stopping point.

At Etam the Israelites questioned him, "Why have you done this to us? The Philistines are come against us, and to do to you as you have done to them." As the Philistines took him he again broke loose and avenged himself by killing a thousand.

Next, we find him at Gaza, the Philistine chief city. Again he could not control his passions and continued living in his sins. At midnight he arose and pulled out the gate of the city with the posts, bar, and all, and carried it to the top of the mountain. Many admire that kind of heroism.

Then, his next downfall came with his love for Delilah. She in her cunning, subtle way led him on to destruction. Often Satan aims at us with the fair, pleasure loving world, seeking to have us make alliances and compromises and robbing us of our true Christian separation and the power of the Christian life. As Samson gave in, "The Lord was departed from him"; his strength was gone, his morale had snapped, there was no consecration left. He remained a helpless individual, shorn of his locks, cast into prison, loaded with chains, his eyes dug out of his head, left to grind in the mill, doing the work of a woman. This sad story is often repeated in similar ways in life. An unchecked flirting with the sins of this present evil age brings disaster. The only remedy is a close, constant walk with God.

The last incident comes with the still-present desire to get even. He wants to pay back all wrong done to him with interest included, even though it cost his life to accomplish this. In the house of Dagon he finally slew more than he had slain in all of his life.

STEPHEN'S LIFE

Now we shift to the tremendously contrasting character of Stephen, the one who introduces us to the heroic period of Christian martyrs. We know only a few aspects of his life, but he was full of the Spirit, faith, and wisdom (Acts 6:3). He was just as bold and brave as Samson, but there was consecration, separation, and surrender. He was falsely accused: they told lies about him, and brought him before the Sanhedrin.

Yes, Stephen gave his defense, but how differently. In love he gave the history of his faith which led to Jesus who had so completely changed his life. This was the way he had chosen and now he could never follow another way. Bravely he accused them of resisting the Holy Spirit, of stubborness of heart, of killing the prophets and Jesus Christ, the Righteous One. With mob spirit, contrary to Roman law, without trial they stoned him, and he was the first to become a martyr of the Christian faith.

THE CONTRASTS

Now contrast these two Bible individuals and the ways of life they represent.

Their personality: Samson was self-willed, strong-headed, a man of anger and a revenge-seeker, always relying on his physical strength. Stephen with his splendid personality was loving, meek, gentle, doing wrong to no one, yet he was brave enough to die for Christ and his convictions.

Their testimony: Samson was unconscious of his high vocation, his dedication by his parents to God to be a Nazarite and judge for Israel. He was not obedient to his vows, but was passionate and weak. His own animal nature remained unchained and free. There was no mastery over self. Stephen realized his high calling by God in Christ Jesus as a servant, deacon, minister, and consistent Christian witness. He lived a righteous life, obedient, full of the Holy Spirit, because he loved the Lord. To all the Sanhedrin his face was like that of an angel. His self-life was completely surrendered and he was ready to die without hesitation.

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*Pastor, Grace Church, Lansdale, Pa.

Their closing prayers: Samson prayed, "O Lord God, strengthen me, I pray thee . . . that I may be avenged of the Philistines for my two eyes." Stephen prayed, "Lord Jesus, receive my spirit . . . lay not this sin to their charge." On one hand there was the spirit of revenge, anger, and hatred and on the other hand there was love, forgiveness, concern, meekness, and Jesus Christ."Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23).

Their deaths: How different was the spirit of their dying. Samson died in hatred and in the midst of the crises of slaughtered thousands. Stephen fell asleep looking up steadfastly with a vision of open heavens and the Lord Jesus before him. He died even as he lived, a faithful witness.

Their accomplishments: Samson gave no permanent deliverance to Israel; in fact, very little was done except to bring more confusion and hatred. Stephen will always be remembered as the first Christian martyr. His death resulted in the greatest gain Christianity ever made: the conversion of Saul of Tarsus, who had seen his face, had heard his prayer, and had seen him die. The irresistible force in the spirit of Stephen, the power of his love and devotion inevitably brought Saul to Christ. Now the world would be turned upside down.

Samson and Stephen! Why the great difference? Stephen was a Christian, a follower of Jesus Christ. It is true Samson was religious: he had faith in God and in prayer, but his concepts were narrow. He lived in his own strength and in his old nature.

Here are two ways of life and we may take our choice today. Which is the better way to live and die: strong and powerful, but selfish and weak and going your own way?— or with steadfast Christian convictions, completely surrendered to Jesus Christ, and with the light of a heavenly vision constantly on your face?

Are Our Standards Too High?

Merle L. Epp*

"Crises" and "alarming factors" have come to be the order of the day in this world. However, when "alarming factors" appear within the Christian brotherhood it is time to take careful note of them. One of them is the extent to which luxuries have moved into Mennonite homes. Perhaps to mention it is to startle some of us because we have taken them for granted.

Constantly we hear of rising standards of living. Everything from brick veneer to beautifully boxed soap becomes a necessity as we feel the compulsion to raise our standards. Yet the time has come for Christians to look honestly at themselves and the world and see the necessity for lowering the economic standards! Our standards have risen so high that they have become unchristian. This has happened so subtly that we have been unaware of it.

However, if we take the injunctions of Christ seriously it is difficult to justify being a "two-car family" when one car can serve our needs adequately. It is not easy to give valid reasons for closets full of expensive and seldom-worn clothes when people in Jordan or Korea do not have enough clothes to keep themselves warm. How can we "love our neighbors as ourselves" if our standard of living calls for thousands of dollars annually, while other people are forced to live on standards which endanger their health and warp their personalities? Mennonites, and all American Christians, need to realize that they cannot be truly Christian unless they lower their standards of living to one which provides only for the necessities of a good life. What God gives to us beyond that, is intended for our brothers who do not have the food and clothing necessary to sustain their lives.

Perhaps because of a growing sense of guilt about wealth, tithing is becoming popular. Economically poor persons might well fulfill their Christian responsibility by giving a tithe. But for the majority of American Christians to speak of tithing is to miss the whole point of stewardship. Tithing in itself may be good, but if it is merely a painless way of deluding ourselves into thinking that we have fulfilled our obligations it is harmful. Of course tithing is popular because we can still live quite well even on only ninety per cent of our income.

Rather than speaking of a ten per cent tithe we need to begin at the other end of our financial calculations. Let's ask how much of our income we need to sustain our own lives, and share the remainder with our fellow men who do not even have that much. We need to learn to build houses that provide us with shelter, not prestige. Then we will find we have money enough to build homes for refugees or to support orphaned children. We need to set our tables with food that will keep us healthy, not with so much that our guests feel obligated to gorge themselves in order to be polite. Then we will find we have enough grocery money left to feed the hungry in underdeveloped countries — or next door. As we live on a standard that provides us with necessities only, we will not be giving to the church in a "popular" way; we will have taken up the cross of Christ and will find joy in bearing the burdens of our brothers.

The legalistic principle of tithing will then be insignificant; we will then see the significance of Christ's teaching that to be His disciple we must share all we have with our fellow men. John again emphasizes it in one of his letters, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (1 John 3:17 RSV)." It is not possible to live in luxury while others suffer poverty, and yet be truly Christian.

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*Mennonite Central Committee, Akron, Pa.

TAXES

Daniel Graber*

Dear Quiet of the Land:

PAX . . . VOLUNTARY SERVICE . . . 1-W . . . What does it all mean? Yes, it means a positive witness for peace; but in a vision the other night I heard 1000 angels shouting, **"Awake! Awake! Ye Quiet of the Land!"**

And then the angel Gabriel went on to explain: "Ah, yes, you Mennonites are righteous, peace-loving, law-abiding citizens of your land; but what are you doing at this time so near the death of your Lord? Does not your Christian conscience move you at more points than that of nonresistance to war and your interest in finding a peaceful alternative?

"You who proclaim to the world that you are Christ's disciples would now also deny thy Lord! Ah, yes, my Lord did boldly say, 'Render therefore to Caesar the things that are Caesar's and to God the things that are God's'; but are you living under the Roman Empire where you have no political freedom? No, you are citizens in a free republic, a land founded with an appreciation for your conscience. Did you not hear the words of John Milton: 'The passage "render to Caesar what is Caesar's and to God what is God's" does not say "Give Caesar thy conscience."'

"You, the Quiet of the Land, are ordering a huge portion of that which crucifies your Lord when you pay your federal taxes. **Did you know,** fine Mennonites, that you are ordering H-Bombs which will destroy cities of a million men, women, and children? . . . **Did you know** you are ordering massive retaliation which will destroy most of mankind and cause more mass suffering than our world has ever known? . . . **Did you know** you are ordering nuclear bomb tests which poison the atmosphere for a hundred generations yet unborn? . . . **Did you know** you are ordering the top secret horror weapon, by paying in advance for it, to be delivered any day now?"

As Gabriel finished, the chorus of angels replied from the background: "No! Gabriel, No! Most Mennonites did not order these horrible weapons. They were ordered for them unawares — yet we must admit they did give *silent consent.* Most of them didn't realize that Washington sent all of them a bill for these macabre instruments of suicide and moral degradation in the name of democracy."

That bill for the coming year amounts to $43,300,000,000 for Defense, or 60 per cent of the total estimated expenditures of the national government. Over half of the total budget is raised from individual income taxes, Mennonites included.

In 1928 20 per cent of the budget went to the War and Navy Departments to defray the cost of national security. In 1938 this item went down to 14 per cent of the budget. Possibly these figures do not mean very much now, but taken in comparison to the present amount, it is ten times less than the 43 billion dollars now at our doorstep.

At what point, my dear friends, does one cease to add a pinch of incense and begin to engage in idolatrous worship, and thus deny our Lord? The cost of the Federal Government operation in the 1938 budget was $55 per person, even then more than what many people gave to the church. The 1958 budget will cost about $455 per person. If you wish to put this into the Mennonite picture, here is an up-to-date report.

In Elkhart County, Indiana, where the population is 84,512 (1950 Census), there are over 8,800 Amish and Mennonites (*Mennonite Encyclopedia*). Elkhart County will pay $43,642,912 as their share of the cost of federal government spending. It is assumed that Mennonites of Elkhart County will pay at least their share, which amounts to more than 10.4 per cent, or $4,538,862 plus.

If we could believe that even 40 per cent of the budget would be legitimately used for democracy, it means that the Mennonites of Elkhart County alone are putting into preparation for future wars close to *three million dollars* a year. That amount of money would be sufficient to operate the entire MCC program for more than a year, or to build several new Mennonite Biblical Seminaries, or a number of hospitals, old people's homes, colleges, high schools, etc.

From the soldiers of the cross we hear these testimonies concerning taxes. John Woolman, who refused payment in 1775: "To refuse active payment at such a time might be construed to be an act of disloyalty, and appeared likely to displease the rulers, not only here but in England; still there was a scruple so fixed on the minds of many Friends that nothing moved it."

Bishop Andrew Ziegler, a Mennonite, in the Revolutionary War period: "I would as soon go to war as to pay the three pounds and ten shillings."

A. J. Muste (Secretary Emeritus of the Fellowship of Reconciliation): "The two decisive powers of government with respect to war are the power to conscript and the power to

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*Pastor, Silver Street Church, Goshen, Ind.

Bookmarks

PERSONAL STORY

BILLY GRAHAM, by Stanley High, 274 pp., McGraw-Hill Book Co., Inc., $3.95.

The subtitle of the book, "The Personal Story of the Man, His Message and His Mission," describes the content of the book. Perhaps the author should have continued: " . . . his mission and its effectiveness." To the person who wants to know the story of Billy Graham and his work, this book gives an authentic account.

Stanley High, the author, was reared in the home of a Methodist minister. He graduated from the Boston School of Theology in 1923. Since that time he has been affiliated with *The Christian Science Monitor, The Christian Herald,* and *The Reader's Digest*. In 1952 he became the senior editor of the latter magazine, and it was on an assignment from *The Reader's Digest* that Mr. High first met Billy Graham.

Mr. High believes that Billy Graham is in "the line of succession" with such great evangelists of the past as Dwight L. Moody, John Wesley, and Jonathan Edwards. He argues the point effectively. Whether this is correct or not, one cannot help being impressed and inspired with the story.

The early chapters giving the story of Billy Graham, the man, are deeply moving. A reporter once asked Billy Graham why God had chosen him, to which Mr. Graham replied, "When I get to Heaven that's the first question I am going to ask Him." Mr. High then comments, "There are certain facts, within the range of terrestrial reporting, which seem to justify His choice." As one reads, one too feels that God chose wisely when He chose Billy Graham. His convictions about the Bible and prayer, his study and prayer habits, his humility, and his personal fellowship with God indicate that his life is open to God for effective use and leading.

The chapters describing the response to the meetings are most impressive, not because of "bigness" but as evidence of man's universal spiritual hunger. While only a small percentage make decisions for Christ, the presence of large multitudes nevertheless is evidence of an unmet need. This response to the meetings certainly is a challenge to more effective preaching of the simple truths of the gospel.

In the final chapter Mr. High attempts to answer the question whether the response to the Billy Graham meetings or any other evidence means that we are now in the midst of a revival. Mr. High does not think so. He writes, "Religion, as yet, is not making a deep enough difference to a large enough number of people in a significant enough number of ways." He concludes the book, "Whether or not Billy Graham proves to be the human instrument of revival in our time, one thing, is certain: such a revival will come from the preaching of no other or lesser gospel." The book challenges one to preach no lesser gospel with renewed determination.

I recommend the book wholeheartedly both to those who want an authentic account of Billy Graham's ministry and to those who want inspiration for Christian witnessing. —Orlo Kaufman

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TAXES

(*Continued from page* 182)

tax. In regard to the second I have come to the conviction that I am at least conscience bound to challenge the right of the government to tax me for waging war, and in particular for the production of atomic and bacterial weapons."

Ernest and Marion Bromley (Sharonville, Ohio): "We regard it as the prerogative of every individual to refuse to aid this government or any other government either to prepare for or to engage in war. The time has come when men ought no longer to depend solely upon their spoken witness against war. They ought to prepare themselves for outright resistance by a thorough-going dissociation with the war-making system. No testimony for peace can afford to become a timid shadow. No matter what one may say against our armaments, if he is still paying for armaments, it seems to be talking peace and preparing for war."

"Awake! Awake! Ye Quiet of the Land!" Think before you begin paying 1957 Defense dollars. Convert them to Peace and the Church today.

—From *The Christian Evangel.*
(slightly condensed)

Flashes of Thought

THE SOURCE OF TROUBLE

Walter Gering

It was one of those experiences which come to all of us. After all, the "busy" signal can be expected at any time. I had dialed at a time when the line was engaged.

But when the busy signal continued to ring each time the number was dialed, it became apparent that something was wrong. For an hour and a half periodic attempts were made; each time the response was the same: "busy." The system must be out of order.

If it had been a matter of minor importance I might have given up and gone about my work. But this was an item of business which needed immediate attention. There was only one thing left: I could call the office and report the difficulty. The office force would be glad to receive the report. It might be that they could find the trouble and get the call through.

A few flicks of the dial and a voice on the other end responded. Quietly she listened as I explained my difficulty. No one else had reported it. Everything seemed to be in order.

One further question on her part and the mystery was solved. One more attempt on my part to dial the number, and my party was on the line. The trouble had not been in the system after all; I had been at fault. I had been dialing the wrong number.

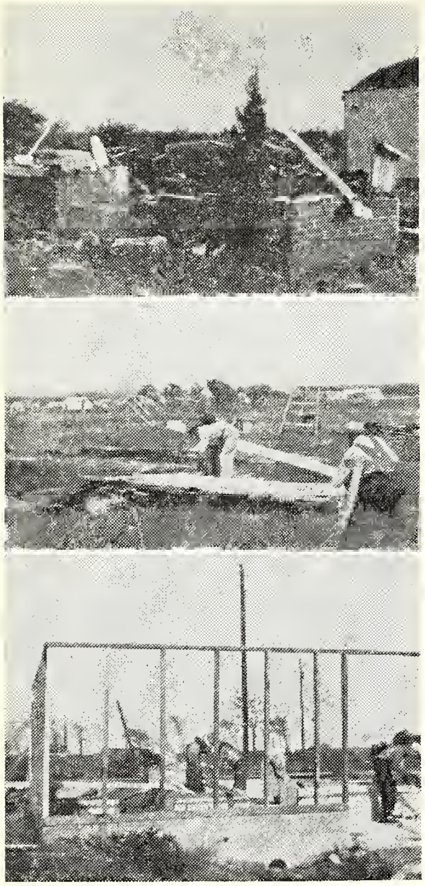
How often life is just like that. There is trouble; things go wrong. Invariably the conclusion drawn is that which came in the dialing process: there is something wrong with the system. The trouble lies with someone else. If only we could begin by searching our own lives. Only too often we would discover that the real source of the difficulty is within our own heart.

Is not that the lesson which Jesus taught when He said: "First cast out the beam out of thine own eye"?

Lord, teach us to look within.

Brotherly Love Reaches Out-- Friendship Remains

Paul Bartel*



MEEKER, Oklahoma, is a small town of about 800 population located about 35 miles east of Oklahoma City. The people work at normal tasks, strive for a normal, healthy life, and dream normal dreams for the future.

On May 1, 1954, a fairly normal day was in progress when a rainstorm developed in the late afternoon. Clouds approached from the southwest and the sky grew dark. Many people watched as the clouds approached, noticing that the storm promised to be quite severe. Those who had storm cellars got into them; those who didn't sought what shelter they could in ditches and basements.

The tornado struck with sudden fury. Damage in its path was total. Houses, sheds, cars, trucks, tractors, and animals were destroyed. What had been peaceful countryside a few minutes before was now a pitiful disaster area. A community that had only the means for normal and immediate needs was now faced with an emergency.

Many people were ready to give up, take what few possessions they had, and leave, never to come back. A few families were helped by relatives. Many others were willing to start over to build their homes and businesses but were very discouraged.

At this time brotherly love stepped in and Mennonite Disaster Service came to help in the emergency. Several victims of the storm said it was this concern of others that gave them courage to start again. When news of the disaster reached Kansas communities where disaster units were organized, immediate plans were made to investigate the need for help and arrange for the work to begin. These arrangements, made through the offices of the mayor and the county commissioners, were just preliminary, and when workers arrived on the scene of the disaster it was still necessary to prove identity and purpose. Since plundering usually goes with disaster, it was necessary that a right relationship be established.

After the first half day of work it was obvious that the Mennonite churches from Kansas and Oklahoma who were represented meant to extend the hand of brotherhood, and work proceeded. The Red Cross came in and looked to the needs of the victims of the storm and also to provide food and lodging for the workers. At this point tribute must be paid to the women of Meeker. Ladies from various churches of the community prepared and served meals for the workers. Their generosity will never be forgotten.

Following the evening meal after the first day of work, Pastor Sam Sharp of the Christian Church in Meeker invited the men to attend their midweek Bible study. Pastor H. B. Schmidt of the Tabor Mennonite Church was one of the workers who attended, and through this meeting a bond of friendship was formed between the two churches that exists to this day. Pastor Schmidt spoke at the meeting, and his topic of "The Universal Languages of Hate and Love" prompted many questions from the congregation. Soon a discussion was in full swing, and questions were asked concerning baptism, communion, membership, church schools, colleges, and seminaries. Before the evening ended, both denominations were well discussed and understanding was more complete.

An invitation was extended to the folks of Meeker to worship at the Tabor Church if ever they were in Kansas. Pastor Sharp immediately accepted the invitation and asked the Tabor men not to be surprised when they came.

As the summer months passed and the time for school drew near, the Tabor Church extended a more definite invitation, and the Meeker congregation visited on July 18. Pastor Sharp brought the morning message on "Discipleship." A program for the afternoon helped acquaint the visitors with various aspects of church and conference work. Before leaving, the Meeker folks extended an invitation for a return visit to the area where our men had worked.

On December 2, 1956, thirty-four of the members of the Tabor Church traveled to Meeker for this return visit. After a worship service, fellowship meal, and program, a caravan of cars took all who cared to go into the entire area of the tornado. Many of the people were met who had suffered a loss and many friendships were renewed. One man, shaking hands with one who had helped him, said, "This is my personal friend." It was a special thrill to hear the many expressions of appreciation.

It was the good fortune of an invitation to midweek Bible study that afforded the rich friendship experience with the people of Meeker, Oklahoma. The personal contacts were appreciated as much as the actual physical help. A mutual blessing resulted from a labor of love.

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*Tabor Church, Newton, Kansas

Harmon

Unto the Mountains

P. J. Pankratz*

EACH weekday morning at half past seven, the staff of our hospital quietly assembles for a half hour of devotions and prayer. There is rotation: every employee, whether he be gardener, nurse aide, doctor, or business manager, has an opportunity to be the leader. As we look through the windows of the classroom to the west, we truly lift our eyes to the mountains, from whence cometh our help. The reflected morning sun begins for us a new day, dedicated to the Maker of heaven and earth.

As we go to our various stations, the benches of the waiting room are already near to being crowded with colorful patterns of young and old—pictures of toilworn patients and physical need—the shy ones close to the parent, usually tied to the back of either father or mother, or for cosier reassurance, at the mother's breast. These are the mountain tribes people; they had left their homes very early, quite some time before sun-up. Before the clinic opens they share in a service, planned by the hospital chaplain, of song and Scripture in Chinese and Japanese.

Each morning is a repetition, but there are no dull moments. The patterns change — some are brighter, some more faded; however, we begin to feel like the man who couldn't see the trees for the forest! There are so many! We begin to wonder about the patients we see—where do they live? In such and such village, yes, but where is that village, and what kind of houses, mud or brick, wood or bamboo? What kind of medical care is available to them right where they live—what more could be made available to them? If we could look beyond the scenes of our waiting room, could our reach be extended?

With these thoughts in mind, plus the fact that it was too beautiful outside to be inside, my interpreter, Mr. Kuo; Paul Lin, a theology student home for the holidays; Miss Margareth Peters, RN; and Mrs. Pankratz and I decided to take to the hills with our new jeep-ambulance on this lovely last Saturday afternoon of December. There are very few roads for cars, so we did not need a map; we just headed north toward Toroko Gorge, which is the Grand Canyon of this island, and is about ten miles from Hualien. Driving along, we could always see the blue Pacific to the right and the high mountains to the left.

We wended our way, weaving around people on foot, on bicycle, and around the ever present oxen or buffalo cart, its pace measured and ever slow. The carts, usually two-wheeled and rubber-tired, are loaded with almost anything that can be moved: rice, cement, sand, stones, huge logs, hay, sugar cane, bamboo poles, and sometimes — could it be?—one family of twelve to sixteen people!

We passed through any number of villages that nestle in the foothills. As we slowed down to stop at the village, where there is a First Aid or Public Health Station that we planned to visit, the people crowded onto the street to get a good look at us.

As we stopped, they came closer from all directions. They had come from their day's activities; many were carrying the various tools for work: short scythes, long knives, hoes. They are the aborigines or mountain tribes people; many have heard of our hospital, "their hospital," many have been patients there. All are smiles! Many of the older people have the tattooed tribal facial markings; some markings extend from ear to ear over the mouth, others are on forehead and chin — marks of character, marks of distinction. Each tribe had its own distinguishing tattoo, and until Christianity brought them together, they did not mix. Now one sees members of all tribes in any one village.

While the police checked our mountain passes to see whether they could permit us to go on, these friendly villagers crowded closer. To us who usually see only the very sick, it was a revelation to see that most of these looked strong and healthy. But, never, ever, anywhere, had we seen so many children, unless perhaps, at "Kinderfest"!

We were given clearance by the police and went in to see our first Public Health Station. The fact that this area includes the entire police setup for the village, and is run by the government is, no doubt, the reason that the area is kept swept clean and is nicely planted with trees and flowers. The station itself is a very small clapboard building, a one room affair with a curtained-off portion, not too clean. It is poorly equipped: no water; few, if any, instruments; no sterilizers in sight.

(*Continued on page* 191)

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*Missionary doctor, Taiwan (Formosa)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Camp Landon in Gulfport, Mississippi beckons you to

Go South for Service

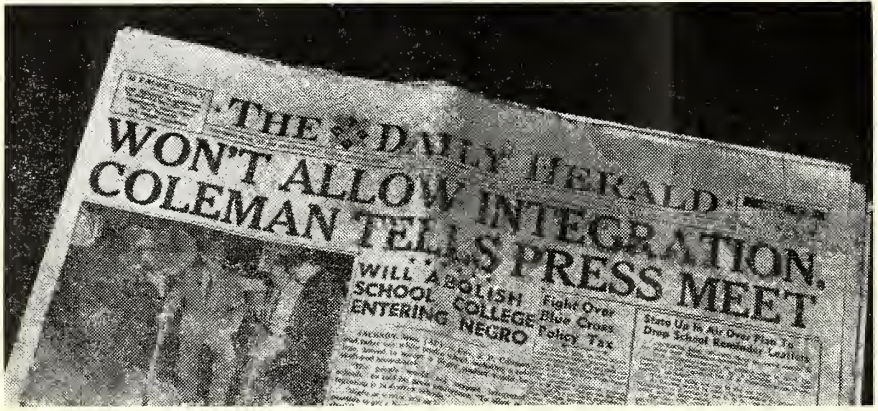
By Orlo Kaufman*

AMERICAN Negroes of the South differ among themselves, as do all national or ethnic groups. Some have black skin and others white. Some are unlettered and others have a university training. Some are dishonest and others can be trusted implicitly. Some are shiftless and others are industrious and responsible. Some are dirty and others meticulously clean. Some are the finest Christians and others are not. This, of course, could be said of any group. They are simply people, with the great majority being responsible, law-abiding citizens.

Freedom Limited

However, in many instances they are without the same freedoms and privileges enjoyed by "white" citizens. Educationally, their schools are still greatly inferior. Economically, they are not given opportunities for advancement and often receive poorer pay than white persons for the same jobs. Legally, they've frequently experienced injustice and do not enjoy the protection of the law. Socially, they have been made to feel unwanted and inferior on every hand. Religiously, they have observed the inconsistency and hypocrisy of professing white Christians.

Lacking in educational advantages and economic opportunities, experiencing social ostracism, and not knowing a deep religious faith, there are those among them who, in their frustration, bitterness, and religious confusion, turn to liquor, carousing, and immorality for an escape. This results in shiftlessness, broken homes, community strife, and illigitimate, unwanted children. Children suffer much from this

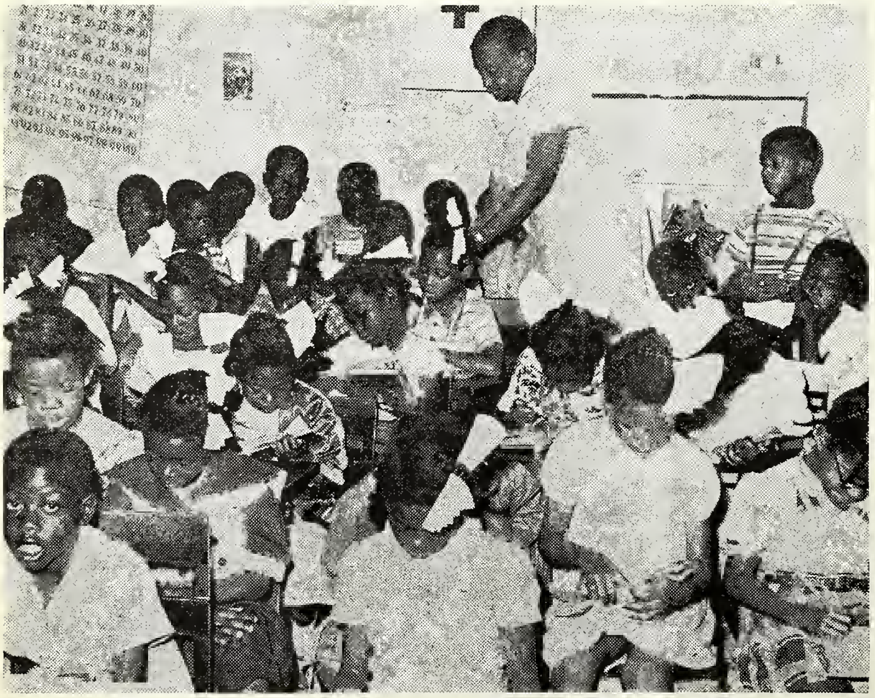


THE DAILY HERALD

WON'T ALLOW INTEGRATION, COLEMAN TELLS PRESS MEET

WILL ABOLISH SCHOOL, COLLEGE ENTERING NEGRO

Fight Over Blue Cross Policy Tax



TOP: Large headlines of a southern newspaper declare a statement by Mississippi's Governor Coleman to the effect that any white public school, including a college, forced to accept a Negro student would be abolished immediately.

BOTTOM: Crowded, ill-equipped classroom of North Gulfport is typical of Mississippi's Negro schools, although the state is currently making efforts to improve conditions. This five-room school with 380 students operates on a two-shift basis.

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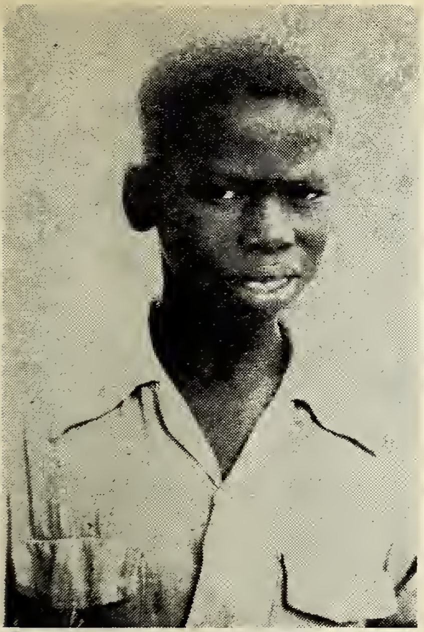
*Director of Camp Landon



CHILDREN visiting the Gulfport center often come from broken homes. They greatly need the love and understanding VS'ers can give.

NEED WORKERS FROM ALL DISTRICTS

Your Young People's Union has a large stake in the work of Camp Landon in Gulfport, Miss. Besides the contributions of the many General Conference Voluntary Service personnel there, the YPU has for the second consecutive year included $1,200 for Gulfport as a part of its annual budget.

To help carry the inspiration and vision of this work to local youth fellowships, the YPU's goal for 1957 is at least one summer VS worker from each Conference district for the Gulfport project. In no way limiting the number of volunteers accepted from any region, the YPU's objective is to encourage representation from all districts and thereby promote widespread interest. Year-round workers are needed as well.

CHRISTIAN
COMMUNITY CENTER

CHRISTIAN COMMUNITY CENTER operated by the General Conference provides opportunities for volunteers to witness to Gulfport youth. This former nightclub building is now a center for wholesome recreational activities.

tragic situation. Fortunately many adults have found God their refuge and have not sought escape through sinful ways.

Opportunity to Witness

At Camp Landon Voluntary Service unit, Gulfport, Mississippi, it is our privilege to befriend these people and witness among them. One of the avenues open to us is teaching Bible in the public schools. Two teachers visit six Negro schools each week. One thousand children welcome the weekly Bible lesson and the play period following it. Persons qualified for public school teaching work in this program, for time is taken from the regular class period and the Bible lesson must be presented with the best teaching methods. The International Sunday School Lessons are followed, helping prepare the child for his own Sunday school class. Volunteers have thoroughly enjoyed this work with school children and Negro teachers.

Christian Community Center

The Christian Community Center owned by the General Conference is located in North Gulfport, a Negro community of 2,000 persons. Providing many opportunities for witnessing, the center is the only facility with a variety of wholesome recreational activities in this community where thirty night clubs sell intoxicating liquor in defiance of Mississippi's "dry" law. Open daily except Sundays, the Christian center provides space where children may play basketball, swing, and ride the merry-go-round. Indoors, they may read in the library or play games.

Through the center's program, unit members have opportunities to discuss personal problems, witness verbally in the daily devotional period and the Wednesday night Bible classes, and demonstrate Christlike love and concern. Volunteers need much patience and love, for the majority of children visiting the center come from broken homes, and therefore have real problems.

Summer Volunteers Needed

Summer volunteers teach daily vacation Bible school and help direct craft and recreational activities. Using Mennonite materials, six to eight Bible schools are conducted in co-operation with local communities and churches. Local young people and adults help with the teaching. Last summer more than 700 children were enrolled in two-week Bible schools. Two churches, previously helped by the unit, conducted their own schools last summer.

The total Camp Landon program is aimed at strengthening the existing churches. Summer retreats for children and young people are helpful in this. Last year for the first time the Interdenominational Ministeral Alliance co-operated in conducting the retreat, and the ministers are taking much greater interest in this year's program. The retreats provide an excellent opportunity to associate closely with the young people and challenge them to make decisions for Christ.

During the ten years of the camp's existence, over 250 Mennonite young people have contributed their time —from a few weeks to several years —in some community service at Gulfport. Their efforts have resulted in a well established program contributing to the spiritual and material well-being of the American Negroes in the Gulfport vicinity.

Recreation Class Lead By Worker

Recreation classes are part of the winter school program. VS workers reach about 800 children each week by teaching half-hour Bible classes and supervising recreation periods at six Negro public schools.

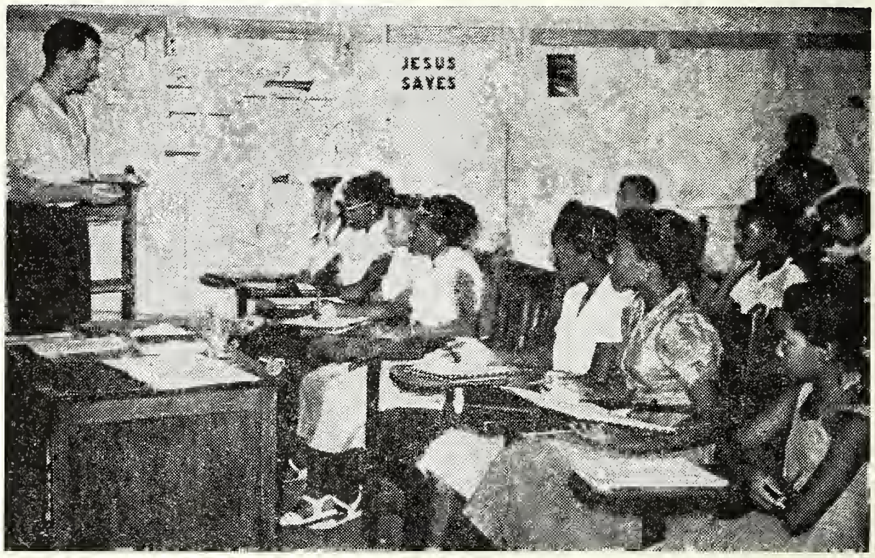
What to Expect At Gulfport

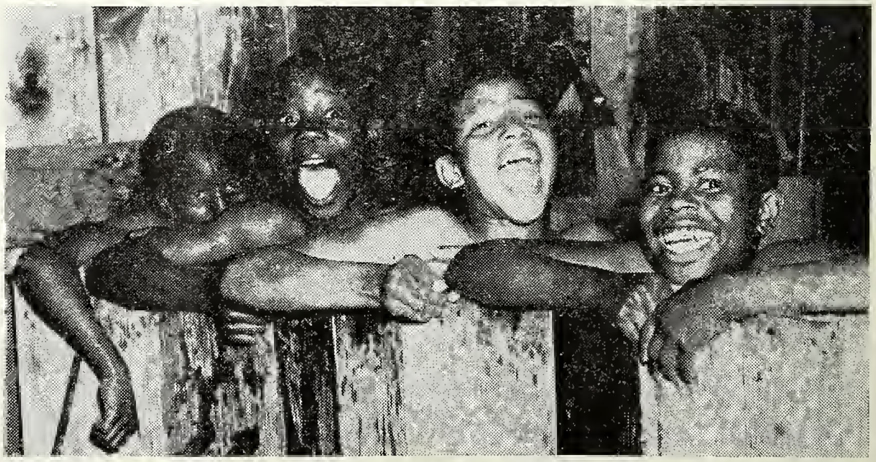
The General Conference Board of Missions assumed responsibility of the Gulfport VS unit on January 1, 1957. Begun in 1946 by Mennonite Central Committee, the project was first a CPS camp, then continued as a Voluntary Service unit.

Gulfport is situated on the beautiful Mississippi Gulf coast, fast becoming one of the well-known resort areas in the South. Having a large tourist trade, the area is noted for its fishing and shrimping industries, and lumber products. Harrison County, of which Gulfport is the county seat, has a population of about 70,000—including 15,000 Negroes.

Camp Landon is located in a rural area five miles north of Gulfport. The camp grounds are dotted with beautiful, tall pine trees. The present unit members come from Kansas, Ohio, and British Columbia.

In addition to their assigned tasks, unit members enjoy occasional outings at the beach and trips to scenic spots like New Orleans and Bellengrath Gardens. Each summer the volunteers take a deep sea fishing trip. Unit life includes daily and weekly devotional periods. VS'ers usually attend one of the two Mennonite churches in the community, but occasionally worship elsewhere.





MIDDLE: Summer Bible school, an important phase of Camp Landon's program, needs volunteer teachers. During a two month period more than 700 children enroll for two-week terms.

BOTTOM: A shower is lots of fun—especially after an outing and a swim in the bayou near the camp.

Seminary committees meet

Work On Seminary To Begin In Fall

Two meetings of importance occurred during this past week. The Building Committee met on Tuesday morning and the Seminary Board of Trustees on Tuesday afternoon and Wednesday morning.

Members of the Building Committee are J. N. Smucker, A. E. Kreider, E. W. Baumgartner, Erland Waltner, and S. F. Pannabecker. Advisory members from other participating groups and from the associated Seminary faculties were also invited. At this meeting the architect, Orus Eash, of Fort Wayne, Ind., presented preliminary plans for seminary buildings proposed for the Elkhart campus. Buildings under consideration are a library, administration-classroom building, men's dormitory, a group of apartments for married students, and a chapel. The plans were accepted for study and a previously proposed plan for development of the campus plot was confirmed.

Work was reviewed at the annual board meeting. Dr. Erland Waltner, as president-elect, presented some proposals for future development. Building plans were reviewed and efforts were authorized to begin construction this fall with the idea of completing in time for the 1958-59 school year.

BETHEL BIBLE LECTURES

Sessions will be held each morning at 9:45 and each evening at 8:00. On Tuesday and Wednesday at 10:30 he will also address the ministers of the Western District. The lecture series will all be held in the Bethel College Mennonite Church.

The Bible Lectures at Bethel College under the Hartzler Foundation, March 18-25 feature Bishop Eugene M. Frank of St. Louis.

I'll Go, But. . .

"I'll go where you want me to go,
dear Lord,
Real service is what I desire.
I'll say what you want me to say,
dear Lord—
BUT DON'T ASK ME TO SING IN THE CHOIR,
I'll say what you want me to say,
dear Lord.
I like to see things come to pass.
But don't ask me to teach girls and boys, dear Lord—
I'D RATHER JUST STAY IN MY CLASS.
I'll do what you want me to do,
dear Lord,
I yearn for the kingdom to thrive.
I'll give you my nickels and dimes,
dear Lord—
BUT PLEASE DON'T ASK ME TO TITHE,
I'll go where you want me to go,
dear Lord.
I'll say what you want me to say.
I'm busy just now with myself,
dear Lord—
I'LL HELP YOU SOME OTHER DAY."

—*Decatur Christian*

ANNUAL PRAYER DAY

On Feb. 22 we had our annual Prayer Day at Canadian Mennonite Bible College. The afternoon and evening of this day were used to remember the many prayer needs in our Conference, on our mission fields at home and abroad, in our churches and also in our own college. Pres. I. I. Friesen, giving the closing remarks, stated that the day had helped to deepen our spiritual fellowship, to increase our vision of the greatness of the field for which we have a responsibility, and the necessity of renewed dedication of ourselves to Christ as Lord who directs us in His service.

On Saturday, Feb. 16, the girls of the Manitoba Home for Delinquent Girls were invited to a skating party and supper at Canadian Mennonite Bible College. The girls entered wholeheartedly into the program provided by the students and expressed appreciation for the invitation extended to them. As a result it is possible that future opportunities to witness to this group may be opened to us.

Recently the following missionaries have visited our college: Orlando Waltner of India, George Neufeld from the Congo, and Vernelle Yoder from Colombia. These missionaries have taken time to counsel with us and have helped to inspire us with a greater zeal for our mission work.

All the world is but an orphanage so long as its children know not God as their Father. —Luther.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

WORK OPPORTUNITIES

Church Worker — Wanted: A secretary-parish worker for a church in Pennsylvania. Secretarial work and should also be able to work with young people's groups and/or do visitation. Contact: Mutual Aid. (No. P 152)

Farm Position — Married couple wanted for farm work, helping in Grade "A" dairy with registered Hereford herd and farming of 1600 acres. Good farm wages, modern house, plus extras. Contact: Mutual Aid. (No. P 153)

PROFESSIONAL OPPORTUNITIES

Doctor Wanted — Mennonite Community in Minnesota needs medical doctor with surgical training. Good office and large practice available. Request contacts from both interns or young doctors. Write to: Mutual Aid (No. P 154)

Business Opportunity — Grocery and drygoods store for sale in Aberdeen, Idaho, Mennonite community. Store has been operated since 1908. Write Mrs. Alfred Wedel, Aberdeen, Idaho. (No. P 155)

Thoughts

The Church is never a place, but always a people; never a fold but always a flock; never a sacred building, but always a believing assembly. The Church is you who pray, not where you pray. A structure of brick or marble can no more be a Church than your clothes of serge or satin can be you.

—*The First Churchman*

Do small things like big ones, because of the majesty of Jesus Christ within us. And do the big ones like small and easy ones, because of His omnipotence.—Blaise Pascal

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed. —Lloyd Jones.

CORRECTION

Elmer R. Wall is the pastor of Warren Street Church, Middlebury, Indiana. William H. Stauffer lives at Sugarcreek, Ohio.

MCC news & notes

SUNDAY DINNER GUEST FINDS HOPE AT MCC

There are many guests at a typical dinner at the MCC center in Tokyo, Japan—day laborers, ragpickers (destitute people), homeless persons, and children.

Such a guest on one occasion was Yasuo Mitsuzawa, from a family classed as "ragpickers." Here are excerpts from a letter she wrote following her visit:

"Dear MCC people — I thank God and you from the bottom of my heart for the opportunity to visit you. It has been a long time since I have experienced such a warm and homey atmosphere.

"Of course I very much appreciated those delicious dishes and tea, but more I was impressed by your eyes, full of goodwill and love. They made my stubborn heart warm as if the spring sun would melt the snow heaped during the long winter.

"For many years we endured inhuman treatments and we almost forgot human feelings—anger, resistance, and even sorrow. My parents passed away and I have no relatives. I have been lonesome for a long time.

"But now I feel I saw God through your innocent and warm smiles. I know now that I am not all by myself in this world. The memory of that joyous afternoon singing hymns and talking nicely will encourage me and give me hope the rest of my life. I wish I could be nearer to God step by step."

CAMPAIGN AGAINST TRACHOMA

A campaign to check trachoma (eye disease) continues by MCC medical workers in Java of Indonesia. In January 4503 patients were treated in the clinics. Dr. Glenn Hoffman (Maytown, Pa.) performed eye surgeries and other minor surgeries.

Approximately 100 cases of milk powder were given to special patients and babies in the clinics. New Testaments also are available for patients.

Six persons serve on the medical team in Java. In addition there is an agricultural project on Timor in another part of Indonesia.

MENNONITE DISASTER SERVICE GIVES HELP IN NEW YORK

Teams of skilled carpenters from the Lancaster County, Pa., area organization of Mennonite Disaster Service are helping reconstruct the main building of the Society of Brothers settlement at Rifton, N. Y., destroyed by fire February 4.

Damage is estimated at $80,000. The building housed offices, a bakery, kitchen, and dining room, and records of the society. None of the more than 200 residents were injured by the blaze.

SHARING AND SIGHTSEEING

A group of Mennonite and Brethren workers in Europe were guests of the English Young Friends in January. Their 12-day trip included meetings of sharing information on respective programs and views of pacifism, worship with English Friends, visits to Friends' service centers, tours of famous universities, and other sightseeing.

A group of English Young Friends toured the mainland a year ago at the invitation of MCC, Dutch Mennonites, and Brethren Service Commission.

The Mennonite delegation was arranged by the MCC Peace Section and included Ernst Harder (Newton, Kan.), assistant pastor of the Mennonite church in Frankfurt; Paxmen Garth Hershberger (Wellman, Ia.) and James Eigsti (Buda, Ill.); David Schroeder (Altona, Man.), student at Hamburg University; Ed Van Straten (Amsterdam), theological student; and Jan Alders Wierings (Tiel, Netherlands), member of the Dutch Peace Group.

EUROPE TRAVEL ARRANGEMENTS

More than 200 delegates and visitors to the Sixth Mennonite World Conference are currently having travel arrangements made by three Menno Travel Service offices at Akron, Goshen, and Newton.

The Conference is scheduled for August 10-16 at Karlsruhe, in the upper Rhine River valley between the Black Forest and the historically significant Palatinate of Germany.

Six tours through Europe and three tours through Europe and the Holy Land are planned by MTS in connection with attending the conference. The Holy Land presently is not open to American tourists but it is expected the political situation will soon stabilize.

For persons desiring to travel independently in Europe, MTS makes transatlantic transportation arrangements and through its European offices whatever assistance is desired.

Limited steamship space is still available and plane reservations can readily be obtained. One of the MTS tours is especially planned for persons who have only four weeks available for the trip but who would like to include a European tour. Transatlantic travel will be by plane, leaving New York City July 26 and returning August 22.

NEW MCC PERSONNEL

Mary Fisher, daughter of Mr. and Mrs. Amos H. Fisher of Ronks, Pa., has joined the Voluntary Service program as a cook in the Akron headquarters. She attended Pleasant View Bible School at Berlin, Ohio; Maple Grove Bible School at Atglen, Pa.; and formerly served in a home for the aged at Bird-in-Hand, Pa. She is a member of an Old Order Amish Mennonite congregation.

Faith Miller, daughter of Mr. and Mrs. Ralph Miller of Marienthal, Kan., has joined the Voluntary Service program as a nurse at Kings View Home, Reedley, Calif. She is a graduate of Greenville (Ill.) College and the Evangelical Deaconess Hospital at St. Louis. She has experience at Denver and Seattle and is a member of the Free Methodist Church.

The Busy Man

If you want to get a favor done by some obliging friend, and want a promise safe and sure, on which you can depend, don't go to him who always has much leisure time to plan; but if you want your favor done — ask the busy man.

The man with leisure never has a moment he can spare. He's always "putting off" until his friends are in despair. But he whose every waking hour is crowded full of work forgets the art of wasting time — he cannot stop to shirk.

So when you want a favor done, and want it right away, go to the man who constantly works sixteen hours a day. He'll find a moment sure, somewhere, that has no other use, and help you, while the idle man is framing an excuse.

—*Watchman-Examiner*

Into the Beyond

George McBride, of Sterling, Ohio, and member of the First Church, Wadsworth, Ohio, was born January 22, 1887, and died February 23, 1957.

Fear not that your life shall come to an end, but rather fear that it shall never have a beginning.—Newmann.

UNTO THE MOUNTAINS

(*Continued from page* 185)

The same story is repeated at each station. We saw three such in three different villages.

The station is operated by either a nurse or a midwife who has had one year of training in Taipei. Those we visited were run by young men; to them is given the opportunity to give medical care to the mountain folk. If this young man recognizes a serious illness it may be referred to our hospital, and if the family can afford it, the patient comes by bus. Most of our patients come in on the backs of parents, brother, or friend. That sometimes takes days!

At the several stations we visited, we found conditions about the same. In one village we met the midwife. She had one year's training for her work. She said that she averaged about eight deliveries a month and in seven years had not lost a mother nor a baby! We can believe that she delivered that many and more, but it is hard to believe that all lived, after seeing the equipment and knowing the conditions under which she worked.

These are the Public Health Stations where our patients must get their follow-up treatments, such as injections for tuberculosis, of which there is so much. We can understand better now why we see so many people with abscesses and serious infections. At none of these stations were records available; they said they kept none!

We saw the houses in which many live under one roof. To see them it was necessary to look around or through the six- to twelve-foot high poinsettias, beyond the beautiful flowering trees, vines, and shrubs, bougainvilla, and hibiscus. The simplest shack took on great beauty; the thatched roof, grass hut, or the clap-board lean-to became a palace—a palace of smiling children — so very many! There's so much we must do. They must keep on smiling.

Our waiting room has become much larger — our arms have reached into the mountains. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have compassion upon his afflicted" (Isaiah 49:13).

More Bookmarks

The Good News

ENTRUSTED WITH THE GOSPEL, by David A. MacLennan, 128 *pp., Westminster Press,* $2.00.

This little book, which one reviewer rightly regards as "having the quality of superbness," comprises the Warrick Lectures on Preaching, which were delivered at the Universities of Glasgow and Aberdeen in 1955. As the title implies, it is a book on preaching. It is limited in scope to pastoral preaching. The author is concerned that those preaching grapple with the actual life situations of the hearers. He is strictly Biblical in his remedy for the spiritual ills of men.

Each of the five chapters deals with a vital aspect of preaching. After presenting the preaching of the gospel as an "entrustment," the author is concerned with two important aspects of preaching: the content of the "good news," and the proclaiming of that news in a manner that is consistent with its nature. The positive gospel message to meet the inner needs of the "anxious, lonely, and confused" — the victims of our confused world — is presented with relevant Scriptures, suggestive outlines, and apt illustrations. "We do not yet see everything in subjection to Him. But we see Jesus . . . crowned with glory and honor."

Any preacher, young or old, will find in this book a fresh approach to his ministry as a pastor, and the power of the good news to create a living hope in the hearts of troubled men and women.

—H. E. Nunemaker

Jottings

INTERESTING SPEAKERS

—East Swamp Church, Quakertown, Pa.: Mrs. John Geissinger attended the capping exercises of Immanuel Hospital, Omaha, Neb., where her daughter Irma is a student. She is taking the nurse's training course connected with Grace Bible Institute. Richard Hostetter, Jr., graduated from the School of Engineering, Pennsylvania State College. We are thankful for these Christian witnesses in these fields. An informative message on Voluntary Service was presented by Elmer Ediger, Executive Secretary of the Board of Christian Service. We learned of the many challenges in this type of service. The film, "Venture for Victory," was shown and explained by Howard Habegger. Brother Habegger was one of the Christian basketball players who toured South America to proclaim a witness for Christ to those indifferent to missionaries. Mrs. David Solt was the speaker at our Intermediate C. E. anniversary program Feb. 10. Her message was highlighted with slides of the work she and Mr. Solt are doing in Costa Rica with United World Mission. Missionary S. T. Moyer was another guest who told of the work of the Yeotmal Union Seminary, India. An exchange of pulpits took place March 3 when Walter Fry was guest here while Pastor Sprunger was at Smith Corner.—Corr.

TOURING STUDENTS

—Germantown Church, Philadelphia, Pa.: The last two Sundays in Jan. attendance was 35 and 55 respectively. This is very fine for our little group. Saturday, Jan. 26, fifty students from the Philadelphia area stopped at our church on a tour and had their evening meal here as well as a stimulating lecture by Prof. J. C. Meyer of Western Reserve Unit. As a result of this tour many visitors are coming to our morning service. If you are temporarily a resident of Philadelphia you are invited to worship here every Sunday. On a recent Sunday morning, John M. Fretz of Grace Mennonite Church, Lansdale, brought a large group from their Sunday school for both Sunday school and church worship services. These boys enjoyed the visit to our historic church and our members were happy to have them worship with us. At the evening service, Feb. 17. Robert Miller showed pictures and talked on MCC work in Indonesia, which brought facts closer to us than much reading might have done.—Corr.

SPECIAL PROGRAMS

—Bethel Church, Inman, Kan.: A daughter, Sandra Jo, was born to Mr. and Mrs. Walter Friesen Jan. 21. A daughter, Marcene Luane, arrived at the home of Mr. and Mrs. Albert Classen Feb. 1. A daughter, Cynthia Ann, was born to Mr. and Mrs. G. E. Regehr Feb. 18. Dr. John Schmidt showed slides and told of their work in Paraguay Feb. 3. Mr. and Mrs. Samuel Stephen from India worshiped with us Sunday morning, Feb. 3. Mrs. Stephen gave a short message, and Mr. Stephen brought the sermon. Central Christian High School from Hutchinson presented a musical program here Feb. 10. The Bethel College a cappella choir served here with a program of sacred music Feb. 24. David Wiens of Canada told us of his visit to Russia on Feb. 17. Mr. and Mrs. Elmer Franz were accepted as members into our congregation by church letters on Feb. 17. Eight young people are taking part in the catechism class.—Mrs. A. F. Enns, Corr.

STEWARDSHIP MEETINGS

—United Church, Vineland, Ont.: Jan. 4 to Feb. 15 our young people started a series of programs on stewardship. Meetings were held every other Friday night in the form of panel discussions, group discussions, or other types of programs. Various types of stewardship were studied, such as: stewardship of our time, money,

(*Continued on the next page*)

JOTTINGS

(*Continued from page* 191)

soil, and finally our whole life, which was clarified by a film "All for Him." Feb. 3 our congregation had a meeting concerning the building of a new church. It was voted that we start building as soon as possible. Feb. 17-22 A. Neufeld from Ninga, Man., led evangelistic services. Many born-again Christians were strengthened in Christ while others were shown the way to Calvary. A men's choir has developed in our church and is progressing wonderfully well under the direction of our young people's leader, Helmut Harder. Plans are in progress for our youth workshop meeting of the Ontario Youth Organization which will be held in our church.—F. Friesen, Corr.

BEEF CANNED FOR RELIEF

—Burrton Church, Burrton, Kan.: Our annual meeting was held Jan. 8. $158.30 was collected for beef for relief canning; 604 pounds were canned. This was done at Hesston. The Ladies' Missionary Society sponsored a chili and pie supper Jan. 24. Feb. 3 the following joined our church by letter: Mrs. Irl Holzrichter, Mrs. Vernon Regier, Mrs. LeRoy Regier, and Mr. and Mrs. Peter Klassen. On Feb. 11 J. J. Regier of Omaha, Neb., preached in our church. He is a former minister. A short social hour was enjoyed following his message. Feb. 17 Gideon Yoder was elected to serve us another year after his term expires in June. Lyman Sprunger of Jackson, Miss., talked and showed pictures of his work among the Negroes on Feb. 19. The evening of Feb. 24 we had an old-fashioned sing, a children's lesson, and a short gospel sermon by the pastor. The evening of Feb. 27 the juniors met to work on their project: cutting out pictures for scrapbooks to be sent to a hospital.—Mrs. Harold Martens, Corr.

FILMS SHOWN

—Friedensberg Church, Avon, S. D.: H. Cornelson from Wheaton, Ill., was here Feb. 24 and explained the work of the Rural Bible Crusade, and showed the film, "God Answers Prayer." Children who do not attend Sunday school, by memorizing these verses, have given their hearts to the Lord. March 3 a film was shown, "The Memorial of Billy Sunday." Feb. 3 relatives were invited to a birthday dinner at the home of Mr. and Mrs. Ben Becker, the occasion being Mrs. Anna Becker's 86th birthday. Feb. 17 the visitation committee of the Mission Society visited at the home of Mr. and Mrs. Conrad Peterson, visiting Mrs. Kvanli, who is 81 years old.—Gladys Koehn, Corr.

GUEST MISSIONARIES

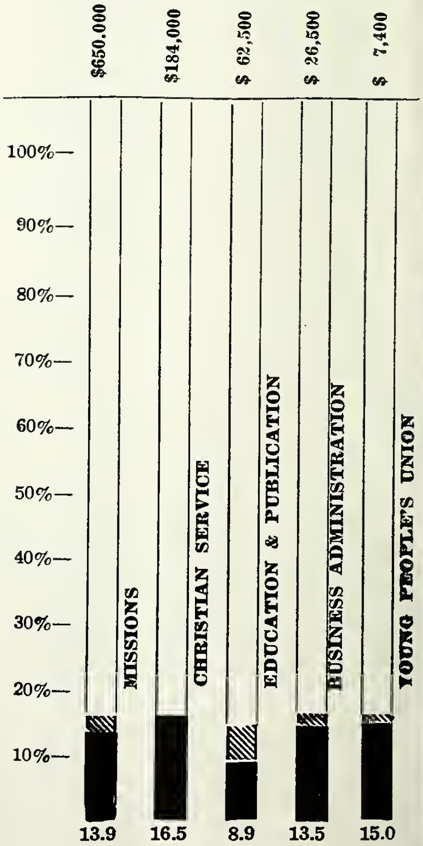
—United Church, Wolf Point, Mont.: Johnny Reimer of the E.M.B. Church, Lustre, brought the morning message New Year's Day. Jan. 29 missionary Art Gossen from Nigeria spoke and showed slides of the work. Lillian Zerbe, R.N., of Bethel Church, Wolf Point, was our guest speaker at the Helping Hand Mission Society Feb. 1, and on Feb. 3 she spoke at the Sunday evening service. This is her first term of service to Nigeria as a C. N. M. missionary. Feb. 6 Cornelius Bartel, 83, died at the Trinity Hospital in Wolf Point. Funeral services were held at the Bethel Church 20 miles north of Wolf Point on Feb. 11. Pastor Frank H. Ewert and Andrew R. Shelly officiated. Feb. 10 Andrew R. Shelly of the Mennonite Biblical Seminary brought the morning message. Feb. 24 Mr. and Mrs. Martin Toavs and Mr. and Mrs. Tom Heidner were called to Columbia Falls, Mont., for the funeral of their father, Nick F. Toavs, who was a long time resident of the Wolf Point Community.—Corr.

YOUTH RECREATION PROGRAM

—Immanuel Church, Downey, Calif.: Feb. 3 marked the date of the installation of church officers during the morning worship service. A goodly number from the church attended a Sunday afternoon service at the M. B. Church where David B. Wiens spoke. He has recently returned from Russia. Brother D. C. Wedel, president of Bethel College, brought us an evening message. Also, the Gideons were with us one Sunday morning. They are doing a fine work — let us continue to remember these fine people in our prayers. Our Youth Recreation Program is coming along nicely. There is an average attendance of 45. We received a letter from our missionaries to Africa, Marion and Dorothy Allen (nee Schroeder) announcing the birth of their second daughter, Janice Kay, on Feb. 10.—Elsie Heer, Corr.

Conference Stewardship

February 28, 1957



Percentages as of Feb. 28, 1957
(2 months is 16.6 per cent of year)

■ 'Receipts to Feb. 28;
▥ Short of Budget
═ Remaining 10 Months of Year

(fiscal year ends Dec. 31)

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Other foundation can no man lay than that is laid which is Jesus Christ.

Religious News Service Photo

As the Bible is being translated into various national tongues, the Christian is able to assess his own growth in the light of the teachings of the Scriptures.

CHRISTIAN LITERATURE
Carlyle Groves

A FRIGHTENING THOUGHT
Richard Ratzlaff

FIVE NEW CHURCHES EVERY YEAR
Maynard Shelly

Volume 72 Number 13 March 26, 1957

In This Issue

ARTICLES:

A Frightening Thought
By Richard Ratzlaff 196
Five New Churches Every Year
By Maynard Shelly 197
Christian Literature
By Carlyle Groves 198
Stopover in Brussels
By M. Joseph Esser 200
Orders to Stay Out
By Vern H. Jantz 201

DEPARTMENTS:

Editorials 195
Flashes of Thought 199
Mennonite Youth:
- Newfoundland 202
- Ontario Youth Hold Workshop 203
- The Draft Around the World 204

Our Schools 205
MCC News Notes 206
Jottings 207

Of Things To Come

Mar. 30—Western District Vacation Bible School Workshop, Bethel College Mennonite Church.
April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herald Ch., Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah.
April 29—Council of Committees, Western District Conference
May 2-5—Eastern Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 29-June 2—Pacific Dist. Conf. Aberdeen, Idaho.
June 20-23—Northern District Conference, Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.

DISTRICT EDUCATION COMMITTEES MEET

Representatives of the district Education committees will meet in Newton, Kansas, April 2 - 3. The purpose of the meeting will be to counsel with the Board of Education on the promotion of Christian Education. Committees are urged to send their representatives.

Writers' Contest Sponsored

Again this year the Board of Education and Publication is sponsoring a writers' contest for members of General Conference churches. District Conference churches who are related to the General Conference are also eligible as are students who are members of other denominations but who are enrolled in conference related schools or colleges. There is no age limit; members or employees of the Board of Education are not eligible.

Entries in three divisions will be judged and awards granted as follows: one first prize in each division—$25.00; one second prize in each division —$15.00; third to fifth prizes in each division—$5.00.

These awards will be given only if, in the opinion of the judges, the entries merit awards. The right to award any or all prizes, to split prizes, or to award duplicate prizes is reserved by the Board of Education and Publication.

The three divisions for entries are as follows:

Class I—Fiction. Stories written for children ages 9 to 11, teaching positive Christian values. No longer than 1,200 words, typewritten, doublespaced.

Class II—Articles of a nonfiction nature giving information which creates a vital interest in the Christian life or the work of the church. Biography, missions, nature, vocations, and music are just a few areas of interest.

Class III—Creative Activity. A creative activity is a project which will exercise the child's knowledge of Christian truths or give him an opportunity to put into practice Christian principles which he has learned. Usable for children 9 to 11, the entries are not limited as to words, but will be judged for originality, clarity, and degree of positive teaching value.

The deadline for entries will be June 30, 1957. Each entry should be accompanied by an entry blank furnished on request. All manuscripts become the property of the Board of Education and Publication.

For entry blank and further information, write to: Writers' Contest, Board of Education and Publication, 722 Main Street, Newton, Kansas.

1-W COMMENDED AS MISSION SCHOOL COMPLETED

Fremont Regier, General Conference 1-W of Whitewater, Kansas, received praise and commendation of government officials and missionaries for the recent successful completion of a six room primary school building at the Mutena mission station in the Belgian Congo.

The structure, begun by missionary George Neufeld and further supervised by Larry Kaufman and Fremont Regier, is of brick construction with a full length porch. It is built to serve about forty pupils per room. During the time of its early construction, Larry Kaufman, also serving as a 1-W, lost his life by drowning, and the work was then completed by his co-worker Fremont Regier.

Sixty Congolese workmen assisted in the building project. John Thiessen, Executive Secretary of the Board of Missions, visited the station last year and observed the building project. He reports that the Congolese are capable workmen, doing well the masonry and carpentry work of the project.

EVANGELIST AVAILABLE

Our Conference evangelist, J. J. Esau, is ready to conduct a series of evangelistic meetings wherever our churches need his help. Church boards who ask for his help are requested to contact W. F. Unruh, North Newton, Kansas, who will clear dates and schedule Brother Esau's meetings. We hope to have him as long as possible in one district to save travel costs. From reports it is evident that the Lord's blessing rests on Brother Esau's work, for people are turning to the Lord as a result of his preaching.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynar Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HIS PRAYERS AND OURS

We do well to note carefully the great prayer of our Lord as recorded in John 17. He requests that His followers might know God and Himself, so that they might have eternal life. Not only should they really know God and receive life, but He is concerned that His followers might be kept steadfast. In the hour of trial or temptation it is a great comfort to know that Jesus' keeping power is available.

He desires that His joy might be fulfilled in us. Why should we be so gloomy and joyless; frequently so sad and discouraged, when His boundless joy awaits us and may be in us? We have lost something of the radiance of His joy; we should seek to regain it. It is His prayer for us.

How fervently He prays that His followers may be one; one in Him and among each other. Not divided, suspicious, or scorning each other, but all united as one. This, which was His great concern, is too often our weakest point. We refuse to allow this petition to be answered in us because we feel ourselves superior to others.

He desires that we might live in His fellowship; that we might be where He is. Finally, He desires that His love may be in us; the same love with which God has loved His Son. When that love is in us, then we are His true followers.

Such is His concern in the great high-priestly prayer. Whether it is answered in us depends upon our response. What should be our prayers that would make possible the fulfilling of His prayer in us?

Our prayers must be more than mere selfish requests. We need deeper things than mere material blessings, or health, or success. We need to cry out, "God, be merciful to me, a sinner." Then being cleansed of our unrighteousness there will be room for His righteousness.

Our prayers are often too shallow and too small. We may want God to be a sort of glorified errand boy to do our bidding. Unconsciously, our prayers may be reversed really to say, "Not Thy will, but mine be done." It is too often a form of begging instead of praise and thanksgiving.

When our little prayers can match His will and wish for us, then He can do for us "exceeding abundantly above all that we ask or think."

SUNDAY SCHOOLS: BETTER OR WORSE?

The Sunday school world was quite stirred by an article published in *Life* magazine for February 11, 1957. In it the author took the Sunday school to severe task and called it the most wasted hour of the week.

Religious journals have been quick to come to the rescue. These are convinced that the average Sunday school is far more than a glorified baby-sitting service, or a place where children listen to grotesque stories and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horseplay.

The Sunday school, with all its weaknesses, still brings more members into the church than any other agency. More people are going to Sunday school today than ever before. Also, more men are attending and taking part. More families are attending today as families.

The author of the article mentioned severely criticizes the memorization of Scripture verses. Yet thousands have learned "The Lord Is My Shepherd" as children in Sunday school and came to the realization of its deeper meaning a decade or two later.

The Sunday school today is far from perfect. But we believe it is making progress. The curriculum is being improved and adjusted to various age levels. Hundreds of Sunday school conventions are being held in all parts of the country. Teacher training programs are attended, and teaching is being improved. Religious education has been receiving a new emphasis.

The critical article may have done some good in helping to take a new appraisal of Sunday schools and in becoming more conscious of their faults and needs. But hundreds are ready to testify that it is the most valuable hour of the week instead of the most wasted one.

A NEW NATION IS BORN

On March 6 the former British colony of the Gold Coast became the independent nation of Ghana, a Negro nation and the first black colony in Africa to achieve its independence. It is the ancestral home of many American Negroes whose forefathers were shipped here as slaves.

Independence day was the culmination of a long struggle for national freedom, a movement headed by their leader, Dr. Kwame Nkrumah, who at one time attended American schools.

The independence of Ghana is especially important to all of Africa as other colonies also aim to achieve self-government. This may be the beginning of the end of the white man's rule as the fires of nationalism sweep the continent. The whites had better become aware that they are, after all, only one-third of the world's population.

Many Mennonites find special interest in the new nation where a Mennonite community sprang up rather spontaneously without the aid of missionaries. A strong leader had come in contact with Mennonites elsewhere, accepted their faith, and on returning to Africa started a group in the new faith.

A Frightening Thought

Richard Ratzlaff*

"So those who received his word were baptized, and there were added that day about three thousand souls" (Acts 2:41).

What a thrill! ! !

But actually a frightening thought.

What would we do with all these people? We think we are in a church building era now — but nothing even close to such an increase. Is there any one district that could take care of another 3000 members tomorrow?

How were 3000 souls added to a church of 12 or possibly 120? First of all we must point out that Peter was not the central figure. "And they were all filled with the Holy Spirit and began to speak" (2:4). The central figure on that day was the Church. It was the Church that had drawn the attention of the crowd. Some said it to be a manifestation of the "mighty works of God," others said that they were "filled with new wine."

It is only when the Church is alive that it is ready to speak. Their prayer meetings were excellent and were a definite prerequisite, but the Church could not be contained in a prayer group. They burst forth as men drunk with wine because they could not hold what they had received. It reminds one of the words of Jesus, "The water that I shall give him will become in him a spring of water welling up to eternal life" (John 4:14). It came gushing forth, not from one or two but from the entire group.

Peter did not speak because they had come to that part of the order of service that said, "Message—Simon Peter"; rather, it was his turn to speak because the actions of the Church demanded it. Some one had to tell the crowd what was happening and Peter found himself fulfilling that role.

Peter's message was set in the context of the Church. "This Jesus God raised up, and of that *we are all witnesses.*" This is the heart of his message, which could be given because the Church was living testimony to that fact. The call to repentance comes in the light of what had taken place in those who had received the Holy Spirit.

In recent times we have heard much discussion on "The Believers' Church." One is tempted to ask, Where is this Believers' Church? Is it alive? According to its title it must be alive. What is its message? If it believes something, it should have something to say. At times one can hear its voice but its message is not always clear. Are we spending too much time trying to convince ourselves that we have a message? The Mennonite Church has done a great job in sending its ambassadors into far away places, and there its message has been rather clear. I'm afraid that on the home scene the Church has not spoken as clearly. At any rate the net results are rather hard to interpret in the light of the Believers' Church speaking clearly.

Are we sure that redemption and regeneration actually take place? Basically we are asking, When is a person a believer? With just a little reasoning you can readily see that the criteria of adult baptism can no longer determine a believer. A record proving that a person was baptized at the age of sixteen may or may not fit him into the Believers' Church. Is what Paul says sufficient: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9)?

In many respects this question has been purely academic. As a church we have spent most of our energies trying to preserve the high ideals that have been set for us. (I do not think that it is ours to say whether we succeeded or not.) Now, as we are endeavoring to speak, as a church, to the needs of our fellow men by extending the Believers' Church beyond our own families, this becomes a practical question. We are living in a Christian culture. The African, when he accepts Christ at the cost of family and clan, must make a real decision. Quite different with the American couple who, when they tell their parents that they have joined the Church, are congratulated on the wonderful step they have taken. They may be ready to confess publicly to their faith in Jesus Christ as Lord, but are they now qualified to enter the ranks of the Believers' Church?

The problem becomes even more pointed when we put together the Believers' Church and congregational polity. Instead of one congregation let us think, for example, of the Eastern District. For the sake of comfort let us stretch the one day to five years — 3000 new members in five years, all of them having a vote. What are the dangers of the Church losing that which is biblical with such an influx? Could this be one reason that the Mennonite Church has been so timid in telling its neighbors the "good news"?

Basically we must believe that God can speak to the individual, and further that God can change that person. It is not enough to believe this theologically; we must also believe it in actual practice. Every person, regardless who or what he is, is a potential member of the Believers' Church. It takes faith in God on our part to believe that he can be recreated into a new man. We usually demand the faith to be in the individual, and we watch him carefully. The Church must also believe with him that God forgives and recreates.

The necessity of entering the ranks of the Believers' Church is found in the confession of Rom. 10:9. This is not the final goal, either for ourselves, or for the new member. As we read the letters in our Bible written to the churches, we

(*Continued on page* 207)

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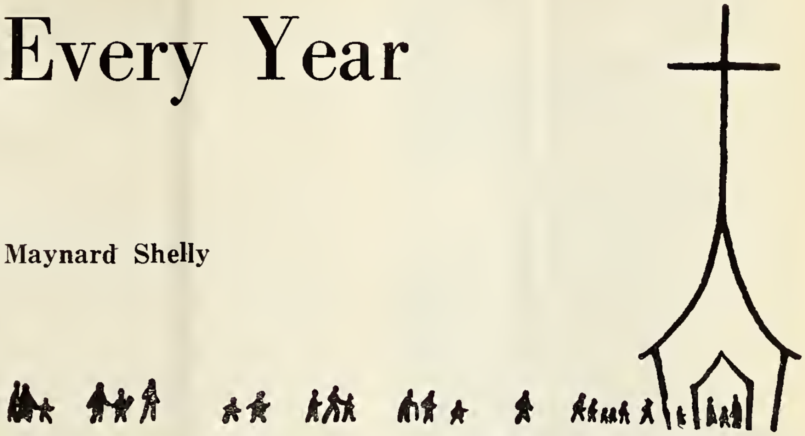
*Pastor, Church of the Good Samaritans, Mennonite, Huntingdon Valley, Pa.

Five New Churches Every Year

Maynard Shelly



"Be fruitful and multiply," God's first command to man, applies also to the church. For this reason we have taken as one of our Conference goals, "Fifteen new churches by 1959."

Churches that are growing and healthy should be expected to have offspring as a natural cycle of growth. This should be true of the Conference as well as individual congregations.

Whose responsibility is it to produce these new congregations? This is the responsibility of everyone including the Conference Boards, district mission committees, and each congregation. We are especially interested in the congregation because they can do far more than these other groups.

What can our congregation do? Recognize, first of all, your responsibility to proclaim the gospel not only in distant places, but near at home. Our missionaries encourage new mission congregations to undertake their own outreach program. We should practice at home what our missionaries preach abroad.

Has anyone suggested a plan? Each situation is different, but one program which is receiving encouragement from more and more people is the outpost Sunday school. A congregation locates a place for a Sunday school, inviting children and adults, and expanding activities as needs indicate. The immediate purpose is not to start a new congregation until there is reason to feel that there is a group which can work independently.

Are there other plans and how can we decide which to follow? There are certainly other methods that have been followed. Before any plan is adopted or discussed, the whole church should engage in searching and continuing prayer seeking God's guidance. This should be a special concern of the church board and the Sunday school. Along with this prayer should go a study of the community with its needs and the church with its resources.

How can we locate a site for a new Sunday school? Look around in your larger community which may include the country or neighboring towns and cities. Places to check would be isolated communities, new housing developments, and closed churches. These areas may have better access to religious services than is at first evident, so you should talk to as many people as possible — other church leaders, businessmen, and professional men who know the vicinity well, and representatives of such interdenominational agencies as city or state councils of churches. You should look for an area in real need.

What are the advantages of a mission Sunday school? This is one activity which can be started with a small investment. Materials and a small rental for a meeting place would be the major items. This could be further reduced by holding meetings in homes. Work would probably be carried on by voluntary workers as in all our Sunday schools. This program also enables a number of people to take part in special service.

Won't this program drain our home Sunday school of its dependable leadership? Because we will want some of our best workers in our outreach program, the parent Sunday school may experience some difficulty. This is another reason for an ongoing program of leadership training. The stimulation of a congregation responding to a great challenge will encourage people to share the load.

How soon should we expect results? This is a flexible program. It can grow slowly or rapidly. It can be modified or changed as conditions demand. Other activities can be added to the outreach Sunday school as the work grows, including summer Bible school, and worship services. We hope that an independent congregation would be the fruit of each such effort, although you should be careful not to run ahead. This may take a year, three years, or many years.

We live in a community where everyone for miles belongs to a church; is anything expected of us? This is often assumed about many communities. Sometimes it is true, but it should be checked with a survey every ten years to make sure. Supposing it is true, why don't you then look through your church membership list for the last ten years. Where have the people been going who have left your congregation? Most likely they have gone to a nearby city or town. This would be a possible place to start a work, for though it might be further away, you will have inactive members here who can become active.

But our church is so small; what can we do? It is hard to tell when a church is too small or even too large. Situations vary. Many of our small churches are in strategic locations where we need a gospel witness. Other small churches are often in places where they are in competition with other churches, even other General Conference congregations. Consideration should be given in some cases to moving a congregation or joining forces with another small congregation. Two small congregations working as one could perhaps maintain a good congregational program and a mission outpost besides. Such a major undertaking should not be started without much prayer and counseling with Conference leaders.

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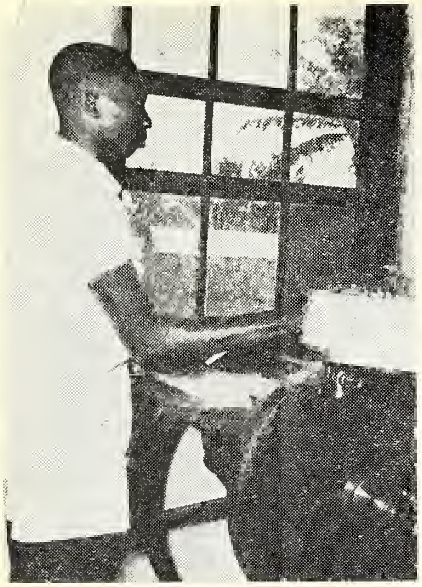
*Asst. Ex. Sec., Board of Education and Publication



the hope of tomorrow's mission program

Christian Literature

Carlyle Groves*

IN the minds of many mission authorities there is specific agreement on one point. The printed page is one of today's most powerful Christian missionaries. It will never replace the effectiveness of personal witness and example, but as a supplement to traditional mission work methods, it promises to be the prime missionary strategy of the future.

This will not come as a surprise to missionaries and supporters of our mission program who have been observing world educational trends. In Japan, one of the most highly literate nations in the world, nearly the whole population can read and write their own language. Missionaries to Japan report that these people use much of their spare time for reading. One of the largest book wholesalers in Japan last year handled 2,300 different *kinds* of books. In addition to this, the Japanese magazine market lists over 1,400 different titles of monthly publications.

Not all of this reading material can be said to be good for the training of personality and to the nurture of Christian character. This is why we have a responsibility to produce and distribute Christian literature to follow up the mission work already begun.

Consider the continent of Africa: once called the dark continent because of illiteracy as well as ignorance of Christ, Africa is making rapid strides in the reduction in illiteracy. An organization that encourages and assists in the production of Christian literature is Evangelical Literature Overseas, referred to simply as ELO. The organization was recently represented in a tour of the continent of Africa, the purpose of which was to assess the immediacy of the need for Christian literature among the tribes. The report showed that each year ten to fifteen per cent of the population in the Belgian Congo is learning to read. Big schools are appearing all over Africa and in many places education is compulsory. This is a new picture of "darkest Africa" that we need to consider in our mission program of the future.

In an African family today, the father may still be illiterate while his son may speak and read his own language as well as English and perhaps French. Needless to say, the person who learns to read is better fitted to accept and evaluate truth. Do you see why the need is immediate? Our missionaries who work with these people, helping them to learn reading and writing in our mission schools, are not able to furnish them the Christian literature required by these searching minds. Production of literature cannot be done on the marginal time of the missionary. It is a job which should have been started yesterday. We do not dare put it off until tomorrow.

Just how serious is the shortage of literature in our foreign mission lands? When missionaries from eleven societies, representing fifty years of mission work in one language area of the Belgian Congo, met recently with men from ELO to discuss the great problem of Christian literature, samples of all the Christian literature they had at their stations were assembled. It made a pile only five and one half inches high!

What is the reason for the shortage? As was pointed out earlier, mission effort has been in conventional areas of teaching, preaching, and medical work, with little suitable literature being produced. Now, as the need becomes more pressing every day, no real method to meet it has been devised.

A question is sometimes asked, Why can't they use American published materials on the mission fields? Two very important reasons limit the use of material published in other countries. Strong feelings of nationalism accompany the rapidly increasing literacy rate and movements toward independence in some of the countries. Literature produced elsewhere is not received well, and in many cases the feeling is justified. Secondly, many technical problems stand in the way of translating literary material to a different language or even in adapting it.

Material for translation must be rethought in the second language after much reading and rereading. In addition to the mechanical problems there is the problem of projecting concepts that may not even exist in the second language.

The translation must be absolutely natural, without clumsiness; able to be read by a villager who knows nothing of the original language in which the material was written. Further, the literature must be pertinent to the daily life of the reader, and must compete at the same level of quality that secular literature enjoys. These are not insurmountable problems; but they must be handled before a literature program on the mission field can be effective.

Production of Christian literature is powerless without adequate distribution. Teaching people to read must be accompanied by teaching them to buy Christian literature. This is not an uncommon problem today, nor is it peculiar to our mission field Christians. We in the United States and Canada are far from reaching people adequately with Christian books and magazines. We are, however, further along with distribution facilities for literature with our bookstores, mail order businesses, book clubs, and public libraries.

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*General Conference News Service

The reading room is one method being used on our mission fields. This is being tried in Basna, India, for example, and shows promise of reaching non-Christians who can and want to read. As in Africa, the interest is largely among the younger people where concern is greatest and where reading skills are being more widely developed.

Another distribution method that needs consideration is the Christian bookstore. Bookstores are a rarity in some countries where our missionaries work. Stores that stock Christian books are even more rare. The attention of readers is being called to the literature of so-called religious cults and communism. In some countries communist literature is readily available, produced attractively, sold for low cost, and written for the comprehension of the common reader. This program competes seriously with anything we might now have or seek for the future. Can we learn to support a literature program that presents adequately the promise of Christianity?

What is the attitude of General Conference Mennonites to the need of Christian literature? At the present time no significant amount is being budgeted for mission literature needs. Some contributions have been received for Christian literature in Africa and Japan. Interest in the reading room at Basna is increasing, but total available funds are not very large.

Here are some suggestions with which we might begin work in this neglected area of Christian mission work:

- Make certain that the literature now being produced is pertinent to the needs of the national on the mission field.
- Face schools and colleges with the need of training missionary writers to produce Christian literature. Christian nationals need to be trained to write for their people, in the language and idiom that can be understood.
- Investigate the use of correspondence courses to train missionaries and Christian nationals for writing while on their field of service.
- Budget a definite amount for production and distribution of Christian literature on the mission field. Possibly from one to three per cent of the total mission budget could be used to start such a program.
- Encourage young people in our homes and churches to use their writing talents for this urgent cause. The need for students of Christian journalism is as great as the need for a Christian literature program.

The mission program of the future depends on the dedication to today.

Basna Reading Room

Flashes of Thought

WHAT DO YOU WANT?

Walter Gering

I had never seen that question before. It startled me with its direct appeal. I know that I have read the passage many times: it is the familiar incident of the blind man of Jericho, begging along the streets.

On this day the incident suddenly took on life. Maybe it was because I was reading it in one of our new English translations. Whatever may have been the reason, there was the question:

"What do you want me to do for you?"

It was the voice of Jesus, no longer speaking to a blind beggar in Jericho, but to my own heart.

It was a good question. After all, what did I want Him to do for me? As a minister of the gospel I had often resorted to prayer in behalf of the needs round about me. But this question: "What do you want me to do for you?" The blind man had been crying out above the shouts of the crowd: "Jesus, thou Son of David, have mercy upon me." Yet Jesus seemingly was not satisfied; his question was a challenge to be specific.

The same challenge began to rise in my own mind. Did I really know what I wanted Him to do?

With pencil in hand I began to jot down that which came to mind: the inner desires of the heart. One by one they were pondered. Is this really the thing I want? Am I assured that this is in accord with His will? Am I willing to launch out in faith that He is ready to answer?

That was the beginning of a new prayer experience; a venture in faith. The little slips of paper with their specific requests have multiplied; the direct answers recorded in a book provided for that purpose are evidence of the faithfulness of a prayer answering God. The challenge presented to the blind beggar is ours today.

What wilt thou have Him do for you?

Lots of people have just enough religion to make them curious, but not consecrated; decent, but not dynamic. —Thomas W. Sunderland

Why can't missionaries go straight to the Congo? In this article a Belgian journalist tells why and how missionaries spend a year in study in Brussels.

Stopover in Brussels

M. Joseph Esser

"Look . . . more Americans!" a young Brussels miss exclaims in a high voice to her companion. Advancing slowly along the cobblestone walk toward them is a family of "foreigners": father, mother, and three children. I say "foreigners" because their clothes do not appear to come from a shop window in Brussels. The colors are showy, ranging from a cherry red to a brilliant green. And then the language they speak — it certainly isn't French. The husband is big and broadshouldered. He looks as though he once played football. His wife is slender and somewhat dainty, yet what a mother! No pranks of the three children escape her. Her little ones are incessantly on the move. They pull her in every direction, somtimes chasing a passing dog, because dogs are everywhere in Brussels. "What are they doing here?" an inquisitive companion suddenly asks. "Didn't you know? They are protestant missionaries who will leave for the Congo next fall." "Really? But why should they come to Brussels? Why don't they go directly to the Congo?"

That is the question that must be answered. I too am a Belgian. I also look at these missionaries, and I admire them because I know why they have come to this crowded European city. I know the ideals which motivate them. And I have seen their faith give them strength to face their trying problems here. They are so eager to begin their work with Africans so desperately in need of Christian love. Why are the protestant missionaries studying in Brussels? Let us briefly look into the history of the Belgian Congo.

Africa was opened to European influence in the nineteenth century by two great men, Livingstone and Stanley. In fact, in 1877 after almost 1,000 days of hard labor and unspeakable trials, the latter completed his famous trek across Africa from east to west. It was shortly after this first expedition of Stanley's that Leopold II, King of the Belgians, invited Stanley to Belgium to discuss further explorations. Leopold wanted Central Africa explored in order to colonize it on an international scale. Further explorations were made, and it was the personal interest of this Belgian monarch that opened the way for civilizing and evangelizing the African.

To whom did Leopold appeal for this civilizing and evangelizing aid? Protestant missionaries had been in the Central African area since 1878. However, for various reasons he appealed to the Catholics. Belgium was overwhelmingly Catholic! Catholic missionaries were sent to the Congo without delay. In 1906 Leopold II signed an agreement with Rome by which the Catholic Church would enjoy a privileged position financially, politically, and socially in Central Africa for a period of fifty years. In this way the Catholics were given a choice status in the Congo. The protestant churches sent more missionaries to the Congo area, but they did not have the favored position enjoyed by the Catholic Church with the Belgian government. This meant that almost all Catholic missions in the Congo were receiving subsidies from the government in Brussels, while the protestant churches had to finance all their Congo work, even schools, with money contributed by their European and American congregations. In 1946 a revolutionary decision was made. That year the Belgian Parliament passed a bill which provided that the *foreign Christian missions,* namely, protestants, should also be given subsidies for their schools and other educational work; however, such government assistance was to be given only to protestant missions whose personnel had completed a year of study in Belgium. Allowances were made for missionaries having already been on the field, but it was hoped that many of them would come to Brussels to take government courses provided for them. All new missionaries going to the Congo for educational work were obligated to come for the year if subsidies were to be received by their respective missions. A period of ten years was granted to the protestants to gear their missionary training programs to this new law which came into effect in 1948. The year spent in Belgium would be for learning French, understanding Belgian policies in the Congo, and gaining greater insight into Belgian life. Moreover, Congo school certificates signed by a protestant missionary who had successfully completed his year of work in Belgium would be officially recognized by the Belgian government. Such certificates would be on the same level of recognition as those of the Catholics. The Belgian government has gone to great expense to provide this training for the missionaries. It has planned many excursions and visits to give them a taste of the rich cultural heritage of Belgium. The missionaries are grateful for this hospitality and generosity. Now you see why the protestant missionaries are in Brussels.

Their presence here builds a closer tie between the protestant missionary and the Belgian. More money is made available for the protestant work in the Congo. And very important is the fact that more

(*Continued on page* 207)

Orders To Stay Out

Vern H. Jantz*

AS we hear the steady beat of ceremonial drums and the chant and rattle of Indian dancers it reminds us of some of the strange experiences we have had in Hopiland. About one of these incidents I would like to tell you.

For some time the mission workers had been hearing rumors from the Indian children that one day the village of Hotevilla was going to be closed. Comments such as these were heard. "The mission bus won't be able to come into Hotevilla one day next month," "Are you coming in?" "We don't know when, but they say if you come in you'll die," "Sure, that thing will get you, you know." Such statements sounded silly here in civilized USA. Perhaps it was just children's talk or one of the many things their parents tell them to scare the children into obedience.

The time was drawing closer to Thanksgiving and the rumors seemed to increase. Some said it would be next week just before Thanksgiving—but these were only hearsay.

The mission school went ahead as usual with its preparations for a Thanksgiving program. Much practice and hard work had gone into getting ready for the program to be given to the parents. The date was for the Tuesday evening before Thanksgiving and invitations had gone out to all the parents.

Then it happened. Monday morning, as the school bus made its second stop in the village of Hotevilla, a Hopi man with his bobbed hair, felt shirt, jeans, and deer skin moccasins came hurrying up to the bus.

He began, "What you think?" Knowing what was coming the driver played ignorant to see how much the informed would reveal. "Tomorrow village will be closed. You going to come in? We have very sacred ceremony tomorrow. No one come in or go out. Government school bus not coming in. You coming in?" Now the mission had been officially notified. It was suggested that the teachers would discuss the matter at school and the conversation was dropped at that.

But before he could be stopped, the man had stepped aboard the bus and in a threatening voice was making an announcement in Hopi. Not a single child spoke or even dared to stir. Although the driver could not understand what was said, he could guess the contents of the announcement.

Down at the Mission school that morning there was great excitement. What will we do about our Thanksgiving program? Are you going to have it Tuesday night anyway? Will the mission bus come into the village? After discussing the problem, the teachers decided that Tuesday night would still be the most suitable time for the program and that we would just have to go ahead with our plans as best as possible.

The morning school bell rang and the children gathered for devotions in the auditorium. There Rev. Jantzen, the principal, made the announcements. He suggested that all of the school children try to spend the night in one of the other two villages, Oraibi or Bacabi, so that they could be in school on Tuesday.

Monday evening the village of Hotevilla was busy with activity. Some families were loading up bedding and clothing to spend the night and day in the neighboring village. Others were getting a water and food supply for 24 hours, for the orders were that every one was to remain indoors. A final check was made at the homes of mission school children to see if they could leave before the ban was enforced. Then it was that we learned that most of the people objected to this ceremony but the village had to have it because a few older leaders demanded so. By 6:00 o'clock some of the road blocks were up already.

When Tuesday morning arrived all but three of the sixteen Hotevilla children who attended mission school had left the village. It was a short run for the bus that day from Bacabi to Oraibi; otherwise the day proved to be quite ordinary.

In the evening the program proceeded as scheduled with a good representation of those parents who were able to come.

It was the next morning, however, that there was a scared group of children on the mission bus. The mission had been informed that the ban would be lifted 4:00 a.m. Wednesday. As the bus began traveling, from Bacabi to Hotevilla, it came to the road blockage, still intact. Driving around the side of the blockage, the children began to turn white. "Maybe it's not open yet," "We better turn back."

But the school bus traveled on and coming over a little knoll, before the bus could be stopped, we had crossed the sacred cornmeal. A horse was supposedly to have died already because it hadn't heeded the order and crossed the lines. Four evenly placed lines of white cornmeal going across the road that looked like the lines of a football field. If the door of the bus had been open, there would have been a mad scramble to jump out.

"We're going back! You can go in alone!" But on the bus went and around the corner into Hotevilla. "See, nobody's out yet. Everybody's in their houses yet. Let's get out of here!" But it was too late. There we were in the middle of the village. The bus horn honked to call the three remaining children to school.

How relieved everyone was to see chubby little Betsy open the door of her home and race to the bus. The ban was off and another heathen ceremony had come to an end.

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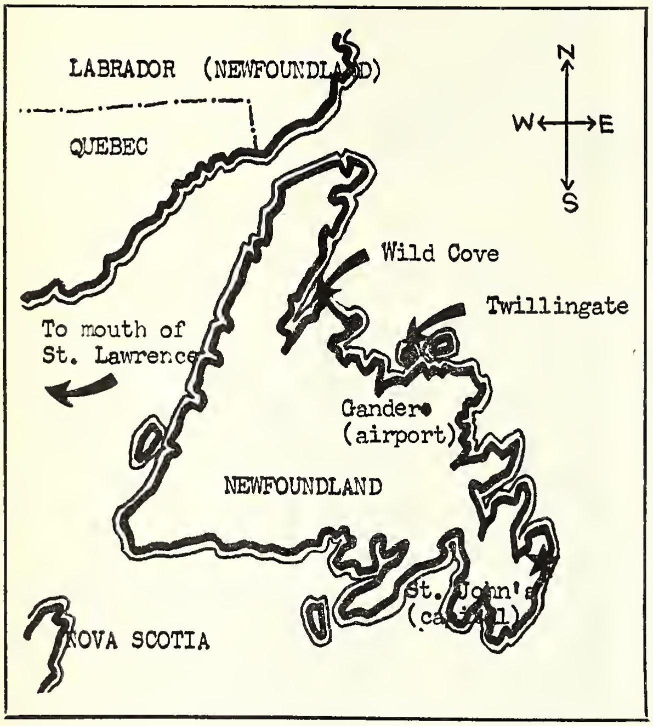
*Missionary to American Indians, Oraibi, Arizona

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.



Newfoundland

Picturesque island province of eastern Canada has isolated villages lacking adequate educational opportunities. As public school teachers, MCC volunteers bring Christian instruction.

By Glen and Luetta Harder

Looking out of our upstairs apartment window we have a priceless view of the sea here at Wild Cove, Newfoundland, where we serve as public school teachers in the Voluntary Service program of Mennonite Central Committee. On either side of the cove large mountains rise from the water's edge.

Children in our cove are overjoyed with snow. Some children come to school on sleds, others come on "rackets" (snowshoes). Everyone here wears snowshoes in deep winter snow.

Need Qualified Teachers

Wild Cove youngsters do not have good schooling. This is due to their isolation from information and because of poorly qualified teachers.

Reference books are at a premium. Our greatest handicap seems to be the children's lack of background knowledge. Having lived in this fishing village all their lives, these children cannot comprehend simple concepts which Canadian textbooks take for granted. For instance, they do not understand the meaning of a head of wheat or an ear of corn.

They have not known the concepts of co-operation or competition. We are teaching them a few games, volley ball being the most suited to the rocky hillsides.

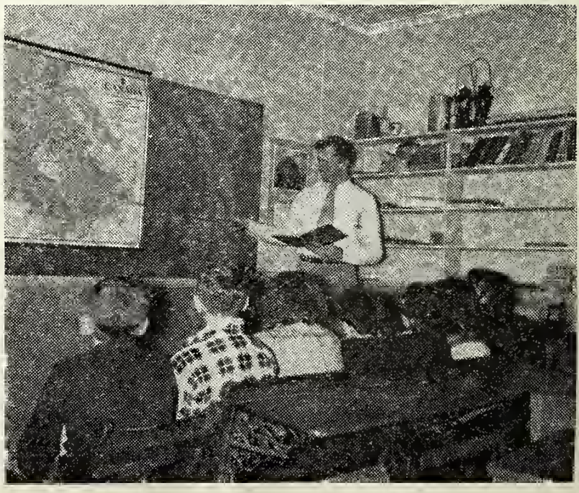
Families are large. Discipline is lacking. Parents encourage teachers to "crack it to 'em" but are surprised if we carry through our disciplinary threats.

Fishing Main Livelihood

The chief income of the cove is from the sale of the summer's catch of dried codfish. Men put in long and hard hours during fishing season. Women help split and head the fish, and children help spread the fish on the "flakes" (drying racks).

It was difficult for us to adjust to the slower pace of life. A twenty mile trip is an all day project here. When we go visiting and at midnight say it is time to go to bed, they invariably reply, "Lot's of time, sure." They like to sit around and talk — or just sit, if conversation lags.

Men go off to lumbering camps for several months during the winter. Women and children stay in the



William Regehr, another MCC volunteer, shown teaching in the Jenkins Cove school. Due to the isolated locations of the fishing villages, children lack background knowledge and school facilities are limited.

cove. Women get their children ready for school, gather wood for the cookstove, haul water with pails, and wash clothes by hand.

Religious Practices

Religiously the people are Christians and very eager to attend church. Respect for others' views is unknown. They have a legalistic attitude toward the Sabbath — Sunday is to be a day of rest. and that is exactly what they do.

They sleep until noon on Sunday then eat a "hogeous" (huge) dinner and sleep again. Children are not permitted to play on Sunday, not even throw stones into the water or color a picture. Such activities would be considered "sin."

Children are, however, permitted to go visiting any time of the day and on any day of the week. They all seem to make a bee-line for our house, a small three-room apartment above Luetta's schoolroom. They walk in and out of the house any time without knocking.

The concept of love seems to be foreign to the cove people. They think of God as a Spirit of Vengeance, a god who must be appeased.

Picturesque Speech

Their speech (English) is very interesting. Common expressions are, "My son!" (an exclamation), "Some good!" (denoting something especially fine) and "dear" (expensive).

They never pronounce the consonant "h" in a word, causing the emergence of words like "ill" for hill, "ouse" for house. All words beginning with vowels are preceded by an "h," causing "heggs" for eggs, "heat" for eat. We are asked, "Ow much hoil does you burn in dat stove? His hit very dear?"

The people of Wild Cove are grateful for teachers and are always very friendly. We are given all the potatoes, vegetables, and eggs we want. They would seemingly give us the "shirt off their backs."

We are in charge of the church school. A minister serves this community once a month. They are in real need of Christian instruction and this is a challenge to us.

—MCC Release

The population of Newfoundland is concentrated in cove villages such as this one on the Atlantic Seaboard off the east coast of Canada.

Ontario Youth Hold Workshop

Ontario Mennonite youth recently held their fifth annual provincial workshop at the United Mennonite Church of Vineland, Ont. Attending were some 90 delegates, members of local committees representing Leamington, Waterloo, Toronto, Dunnville, Harrow, Niagara, St. Catharines, and Vineland. Presiding at the two-day gathering was Jake Fransen. Vineland, president of the Ontario United Mennonite Youth organization.

Workshop speaker was William Gering, YPU Youth Worker. Four discussion groups met after each of his talks. Presenting "The Challenge to Serve," he said "Service must begin at home by settling our own condition first," for only then can we set an example for others. Speaking on "Services Unlimited," Gering cited proper motives for Christian service projects and pointed out that often a principal reward of service is more service. In the topic "A Cup of Cold Water," he portrayed the significance of small acts of service if done in Christ's name.

Business Meeting

In connection with the workshop, the Ontario Youth Organization held its annual business meeting and elected these new officers: Bill Dick of Toronto, president; Jake Fransen of Vineland, vice-president; and J. C. Neufeld of Leamington and Peter Klassen of Niagara, ministerial advisers.

Delegates discussed the possibility of having two retreats in order better to accommodate young people of varying age groups. A retreat is tentatively planned at Chesley Lake, Ontario, on June 22-23. The business session adopted a motion to raise membership dues to sixty cents and designated $200 for the new Sudbury mission project. The organization has a budget of $1600.

Workshop participants spent an evening in service at the Vineland Home for Aged, Bethesda Mental Hospital, and Linhaven Convalescent Home.—Herta Fransen, St. Catharines, Ont.

Remember to use your Youth Prayer Calendar.

Verse of the month: ***"He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."***

—Luke 8:1

Peace is not a thing to be readily obtained as an end in itself. It comes as a by-product of honorable human relationships and it must be patiently and diligently cultivated.

—Franklin Clark Fry

"What we really have to fear is man himself, not the weapons he has invented. Man must always pull the triggers." —Ralph Bunche.

Young men in other nations also must choose whether or not to become a part of the military machine. For many there is no alternative.

Facing the Draft Around the World

You can be a peacemaker. One of the ways to express yourself as a Christian peacemaker is to perform, in lieu of military service, recognized work for the government that has a positive contribution toward preserving and edifying humanity. In the United States this is called 1-W service.

Young men in other nations also must choose whether or not to become a part of the military machine, which tends to represent a negative and destructive philosophy of life. For most of them the choice is not as easy as for young men in the United States — because for many there is no alternative. They must take up arms or suffer consequences.

Here is a thumbnail survey of situations in other nations pertaining to military objectors:

Austria

There are no provisions for objectors yet. There is a small and active Roman Catholic peace group. Johannes Ude, a professor at the University of Vienna, is an active pacifist.

Belgium

No provisions for objectors. A small protestant peace group is organized. There is a choice between 18 months imprisonment or three years of underground work in coal mines, losing their civil rights. A number of Roman Catholic objectors have registered in the past few years.

Canada

No conscription law exists at the present time. A number of religious objectors enter church-related service.

Denmark

A law provides alternative service for the state, chiefly in forestry. Religious, ethical and political objectors are recognized. A hundred objectors register annually — most of them base objections on ethical arguments. The War Resisters International contacts and recommends them to the government.

England

In World War II there were 67,000 objectors. Almost 3000 were free from all types of service and 26,000 were free from every military service. They are assisted by the Central Board for Conscientious Objectors founded in 1939. Delegations of English pacifists have visited communist nations several times and built up much good will, it is reported. The Society of Friends is a leading group and the Labor Party has a peace group.

Finland

Objectors serve eight more months than soldiers. Alternative service is offered only in peacetime. Many go to prison. In wartime it is considered a crime to be a conscientious objector.

France

There are no provisions for objectors, although there are many pacifists. Many flee to Switzerland. In the past five years 80 objectors were in contact with the peace movement. They represent both protestants and Roman Catholics. Forty men from this group were in prison many years where conditions are reported to be bad. Advocates of a well-organized alternative service plan are Mendes France, former prime minister; Abbe Pierre, a Paris priest; Andre Philippe, member of parliament; and clergymen Henri Rosen and Andre Trocme.

India

All recruitment for the armed forces is voluntary. Thus the objector would be free of any obligation.

Italy

No provisions. Objectors are sentenced to several years imprisonment. It is reported that when a member of parliament tried to bring up the question the assembly decided that pacifism is a protestant affair — Italy being solidly Roman Catholic, it did not want to discuss the proposal.

Netherlands

Present laws are to be revised, it is reported. Objectors now serve 12 more months in alternative service than soldiers. Projects: dyke work, soil conservation, teaching in children's camps, mental hospitals, administrative jobs in government offices and one work camp (whose secretary is a Mennonite). Two hundred objectors register annually of whom about 75 per cent are recognized while others are imprisoned two or three years.

Norway

Forestry and road construction are offered as alternatives to military duty to religious objectors. Objectors serve one and a half times as long as soldiers. The War Resisters International is active.

Paraguay

Mennonite men are exempt from military or alternative service.

Sweden

Sweden has had provision for objectors since 1920. Alternative service is a third longer than military service. Projects are forestry and road construction. There are 180 men who register as objectors annually. The War Resisters International is active.

Switzerland

There are no provisions for alternative service. A law of 1949 states only religious objectors will be sentenced to prison: in peacetime one to two years, wartime 20 years.

Soviet Russia

In the past Mennonites had special rights as objectors. Until 1937 a law provided alternative service. Between 1917-21 some 30,000 objectors registered annually. Today there are no official provisions, but the local draft boards follow in general the policy whereby objectors are asked to volunteer for alternative service: forestry, epidemic control and soil conservation projects. Some apparently are free from all kinds of service while many are apparently in prison.

There are no provisions for conscientious objectors in Albania, Bulgaria, Czechoslovakia, Greece, Hungary, Ireland, Poland, Portugal, Rumania, Spain and Yugoslavia. In these nations the idea of peace as a means to solve problems is not accepted.

—The 1-W Mirrow

Need For Mennonite Social Workers

A group of professionally trained Mennonite Social Workers, graduates of Bethel, Bluffton, and Goshen colleges, met on February 23 and 24 at Goshen, Indiana, to discuss common concerns of the Mennonite faith as they relate to professional social work practice and recruitment. Feeling that the Christian philosophy of concern for human welfare can be implemented and expressed through social work practice, this group has decided to organize for the purpose of interpreting the social work profession as a natural vocational outlet for the Christian. All those attending the meeting stated that social work practice has meant for them real personal satisfaction.

Lester Glick, Dean of Men and Social Work Professor at Goshen College, reported on recent Mennonite Central Committee and Mennonite Board of Missions and Charity releases which list seven unfilled positions for professionally trained social workers and forty-five vacancies in social work positions for the college graduate who does not have graduate training in social work. The Mennonite Church, with its far-flung service program, is asking for more professionally trained social work personnel. The group felt an urgency for finding some means of encouraging and promoting social work as a challenging vocational choice for young Mennonite Christians. (How to recruit more Mennonite young people for the profession was a major item of discussion at the meeting.)

An organizational structure of interested Mennonite Social Workers will proceed under the co-chairmanship of Carl Smucker, professor of social work at Bluffton College, and Lester Glick of Goshen College. Ralph Lehman, Case Supervisor of Boys Village, is the corresponding secretary. All practicing social workers or social work graduate students are invited and urged to participate in the Association. Correspondence may be directed to any of the above individuals. —Ralph S. Lehman
Corresponding Secretary

Seminary Report

Highlighting the Annual Meeting of the Board of Trustees of Mennonite Biblical Seminary, held in Chicago March 5-6 was the ratification of the preliminary plot plan for the "Associated Mennonite Biblical Seminaries" to be built at Elkhart, Indiana. The building committee report which calls for the goal of occupancy by September, 1958, was accepted. It is expected that construction will begin in the fall of 1957.

President S. F. Pannabecker reported students from all districts but one, with nine students from the Canadian District. In proportion to the total number of students, this is the largest in the history of the school.

The president's report also mentioned the coming conference of college students interested in the ministry and church related vocations. This conference, directed by the Staff-Student council of the seminary, is to be held April 5-7.

Business Manager C. J. Dyck reported loyal financial response and the payment of the last of the loans.

The report of librarian Magdalen Friesen showed good growth with a net increase of 1184 accessions.

Andrew R. Shelly, chairman of the Finance Committee, outlined financial plans. The total plan adopted by the board involves gearing the financial efforts primarily through the churches. A plan known as "Church Partnership Plan" was described. The economy and "partnership" aspect of this plan was pointed out. Also included is a group to be known as "Elkhart Partners," involving those who feel called to give special amounts annually to the total seminary program. Attention was called to the fact that "special gifts" will also be needed.

S. F. Pannabecker, chairman of the Building Committee, presented a detailed report. To be constructed by Sept. 1, 1958, are the following: classroom and administration building, Institute of Mennonite Studies, library, dormitory and dining building, and student apartments.

President-elect Erland Waltner presented his report on the development of the program of Associated Mennonite Biblical Seminaries. Special attention was given to outlining curriculum and faculty considerations. Present officers of the Board were re-elected.

CHRISTIAN DISCIPLESHIP CONFERENCE

Dr. Paul M. Robinson, president of Bethany Biblical Seminary of Chicago, will appear as guest lecturer this year for the Christian Discipleship Conference to be held April 7 at Bethel College, North Newton, Kansas. The Conference is sponsored by the Western District Youth Fellowship and the Student Christian Fellowship of Bethel College.

FOREIGN STUDENTS INTERVIEWED

Seven foreign students from Bluffton College will appear on television from Lima, Ohio, in the next few weeks.

Alfred Monarth, Austria, was interviewed Monday, February 25. Mary Lin, of Formosa, appeared March 4, and Benjamin Rosa, Puerto Rico, on March 11. Lu Kan Yaw and Jack Lai, both of Formosa, were interviewed on March 18. Sim Kwang Wu, from Korea, Nai Shing Chang, Formosa, and Isaac Qutub, from Jordan, will appear on succeeding weeks, ending April 8.

Each student will discuss the government, peoples, and traditions of his home country, and his impressions of the United States, American college life, personal interests, and plans for the future.

FJC ALUMNI GIVE PLAY

On March 21 and 22 the Alumni Association of Freeman Junior College presented the play, "The Tinker," by Fred Eastman. Although the play is a modern comedy, its inception grew out of a study of the life of St. Francis of Assisi. Miss Kaufman of the English Department directed the play.

VISITING STUDENTS

A group of students from Elim Bible Institute, Altona, and Mennonite Collegiate Institute, Gretna, upon invitation, visited Canadian Mennonite Bible College on Monday, March 4. After lunch they made a tour of the school, then assembled in chapel, where Pres. I. I. Friesen addressed them. Arrangements were made for them to visit various classes during the first two periods of the afternoon. Later they again gathered in the chapel to participate in an open discussion period led by W. Janzen. The afternoon was closed with singing, followed by a brief inspirational service by H. Poettcker.

MCC news & notes

LETTERS FROM HUNGARY

The label "In the name of Christ" attached to each MCC relief item appears to have won a response among recipients of five parcels sent into Hungary in January.

A Budapest woman wrote: "With many thanks I received the wonderful package. I have hardly ever felt so fortunate or wealthy before. . . . My! What wonderful things! Our children first got one item each, that which they needed most, but I felt that I could not keep everything for ourselves but must share with others. I visited some members of our congregation the same day and shared with them my riches.

"I must tell you honestly that I could hardly sleep at night because of my joy. My wealthy Lord through your service of love gave to me more than I could hope for. Each article speaks to me of love and unselfish service for Him. I placed the little label ("In the name of Christ") in my Bible and each evening I ask myself, 'Did I do something in the name of Christ today?' There was never a time when it was so necessary for Christians to be a testimony and light for our Redeemer especially to those that are discouraged and unbelievers so that they may be drawn to the Saviour.

"Once again I thank you a hundred times for the gifts of love which speak to me of God's love. I greet you in the name of Jesus Christ and beg of you to remember our unhappy people in your prayers."

Another letter indicates the relief items were shared: "Yesterday a Christian lady brought me a warm blouse and a pair of stockings. I did not want to accept them as she is very poor and has a large family. But she showed me the little label 'In the name of Christ' and told me about her package and that she was glad that she could share the contents. I am wondering if it would be possible for me to receive a package also. I am 77 years of age and the widow of a pharmacist." A parcel of clothing was sent to her.

Another letter: "My dear ones! Today I received a little dress from someone on which a little piece of paper was pasted with the inscription 'In the name of Christ.' The name of Christ is seldom mentioned in our area. I was made happy, though, to realize that there are persons in the far distance who because of brotherhood and in His name try to alleviate the suffering of their brothers and sisters.

"How fortunate when one can give but how bitter to beg. When I beg in the name of Christ it may not be so difficult, for through this name you will better understand our difficult situation."

KODAIRA TO SPEAK ON PEACE IN JAPAN

Kunio Kodaira, a minister and author from Japan, is scheduled to speak in a number of Midwestern churches in April and May while in the United States to receive a doctor of divinity degree from Pacific School of Religion at Berkeley, Cal.

He will speak on the Christian peace movement in Japan and at the same time seek to learn more about the peace concept of Mennonites, Brethren in Christ, and other groups while in the United States.

Kodaira says, "War is robbery and murder," and people everywhere must be taught to see that "war is crime." Three churches which he served were destroyed by fire — one as a result of an earthquake and the other two by American bombs.

He is acquainted with Melvin Gingerich, MCC peace section worker in Japan. He is scheduled to speak in Kansas, Oklahoma, Nebraska, Colorado, and California, with arrangements being made by the MCC office in Newton, Kan., and conference offices.

BIBLE DISTRIBUTION IN FRANCE

A modest sum of money from MCC to Valdoie, France, is helping distribute the Word of God in France. Marcel Graber, member of a well-known Mennonite family in France, was given money to purchase Bibles in the French language to distribute in places rarely touched by evangelistic endeavor. As a worker with the Salvation Army (one of the leading evangelical groups in France and which associates closely with French Mennonites) he takes Bibles to fairs, markets, musical programs, inns, reunions, and homes. His team camps in tents during these tours.

NEWS FROM AUSTRIA

Tina Warkentin, daughter of Mr. and Mrs. P. A. Warkentin of Superb, Sask., sailed for Europe where she will be a matron in one of the MCC homes for Hungarian refugees. During the past year she participated in the ministry to migrants in the MCC Voluntary Service unit in California.

Meanwhile in Vienna a house was purchased for use as MCC headquarters and as a house of worship for the newly organized Vienna Mennonite congregation.

It is expected that the pastor, Ernst Wyss, and his family will also occupy the house sometime in the future. The congregation was organized by the Swiss Mennonite Church.

Second Russian Delegation

By action of the MCC Annual Meeting it was decided to attempt to send a second delegation to Russia, provided permission can be secured from the Russian government. Also, no delegation will be sent unless advance assurance is given that at least one Mennonite congregation or settlement can be visited. Since the Orenburg settlement is not in territory closed to foreigners, this settlement will be the major goal. The trip will begin at Frankfurt on the day following the close of the World Conference (Aug. 17, 1957) by plane to Moscow, with return on Sept. 2, 3, or 4, thus allowing 15-17 days inside Russia. The itinerary will include Kharkov and Zaporoshe in the Ukraine, with short bus or auto tours from the latter town to the former Mennonite colonies of Chortitza, Molotschna, and Memrik. Kuibyshev will be the last main stop, from which we would go via Buzuluk by auto or bus into the Orenburg settlement. We would hope that Mennonite representatives from other areas could come to Orenburg. Enroute, as possible, we would hope to visit Baptist churches.

The entire trip from Frankfurt would cost about $800, provided there would be 15 or more participants in the party. Leader of the party would be the undersigned, who will go to Moscow in April (if the necessary visa is granted) to arrange for the tour. Anyone desiring to join the party should write at once to the undersigned. Eight persons have already been chosen.

Harold S. Bender
Goshen, Indiana

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

Business Opportunity — Grocery and drygoods store for sale in Aberdeen, Idaho, Mennonite community. Store has been operated since 1908. Write Mrs. Alfred Wedel, Aberdeen, Idaho. (No. P 155)

Into the Beyond

Bernard E. Fast, of Dinuba, California, and member of First Church, Reedley, California, was born April 25, 1893, and met accidental death March 2, 1957.

STOPOVER IN BRUSSELS

(*Continued from page* 200)

Congo youth can now receive recognized certificates of graduation.

Let us take a closer look at that year spent in Belgium. The year is a "flooding of the mind" with French, pedagogy, and eight "colonial courses" ranging from geology and history to the difficult and technical one of Belgian law.

The atmospheres of the courses are interesting and very contrasting. Classes are attended not only by protestants but by Catholic priests and sisters from countries other than Belgium. Cordiality reigns, and there is a fraternal spirit in the classroom. Another characteristic of the courses is their rapidity. Everything is done with speed. To conquer the mass of material before them, missionaries must spend long hours of concentrated study. In fact many of them begin studying for the colonial courses four months prior to the classroom lectures. Add to all this their daily family obligations, their local church activities, and their pile of correspondence to their supporting congregations, and you are aware that these men and women are in the midst of a race.

In Belgium a missionary needs a strong sense of humor. Unexpected things continually crop up in his life here. Everything is new: things, customs, people, and above all, the language. The protestant missionaries here find time for fellowship with one another. Occasionally trips are organized to visit such historic places as Ghent of Bastogne. Each month there is a special reunion with Dr. H. Walkelin Coxill, representative in Belgium of the Protestant Missions in the Congo. From time to time there are fellowship meetings. It is unbelievable what talent and ability exist among these groups representing many denominations and several countries. Then there are serious moments such as midweek prayer meetings and Sunday services that give to all strength in this accelerated whirl of activity.

The protestant missionaries are strengthening the bonds of friendship between themselves and the Belgians. They are working hard with an eye to that wonderful day when they begin or resume their work in the Congo.

A FRIGHTENING THOUGHT

(*Continued from page* 196)

find many things wrong in the churches. The Book of Revelation in the first three chapters gives us a dark picture of the Church of that time. The early Anabaptist Church did not continue with the same vigor and unity with which it started. We need a better program of education and publication in our church. This budget is out of proportion with the total budget. (Building a new church in a non-Mennonite area impresses this fact.) It is not enough to feel the presence of the Lord, but it is necessary to grow in that presence through experience and study. The effectiveness of the believer in the Believers' Church may not be the magnitude of spiritual experience and insight but rather his spiritual aspirations.

The thought of three thousand souls added to the Church need not be frightening unless our faith in God is insufficient to believe that man becomes a new creation in Jesus Christ.

PROGRESS IN REMODELING OF CENTRAL OFFICES

Very heartening progress is being made in the remodeling of the second floor of the Conference Central Offices in Newton, Kansas. It is hoped that the work will be completed by April 1 and the offices will be occupied soon after.

Due to the consolidation of Conference work it is thus possible to house different offices in a central location. The Board of Education and Publication staff will occupy most of this remodeled area. Office space is being provided for officers of the Western District Conference. It was requested by the 1956 sessions of the W. D. Conference that an office be available for rent when the remodeling was done.

More than half of the labor involved in this project is being donated by Mennonite Men organizations from various churches. In some cases, where it is not possible for men to donate time, donations of money are being made to help with the project.

Other organizations such as these, as well as individual conference supporters, are urged to consider this project in plans for this year.

CONFERENCE CENTENNIAL CELEBRATION PLANNED

Plans for a General Conference Centennial Celebration to be held in the year 1960 are going ahead in the work of various committees.

A pageant to depict the history and growth of the General Conference is to be written. A souvenir centennial book will be produced to present, in a general way, the outreach, vision, background, and organization of the Conference.

SUNDAY SCHOOL WORKSHOP

Sunday school workshops conducted by the Board of Education and Publication are continuing in the central Kansas area. March 23 and 24 a workshop was held in the Moundridge - McPherson area.

Jottings

UNITED PRAYER SERVICE

—Bergtal Church, Pawnee Rock, Kan.: Dr. John R. Schmidt, director of the Mennonite Leper Hospital in Paraguay, gave an interesting talk and showed slides at the C. E. service Feb. 10. He emphasized the Mennonite Christian witness to the native brethren. The Men's Fellowship annual chili supper was well attended Tues. eve., Feb. 19. The Mission Workers' project for Feb. was to raise funds for cabinets in the work room. The men of the church volunteered to do the work. The dedication of the new Pawnee Rock school plant was held Feb. 24. The Men's Fellowship presented a program at the Hanston Church Mar. 3. The four Pawnee Rock churches united in the World Day of Prayer service Mar. 8. Victor Sawatzky gave the message.—Corr.

NEUFELD NAMED CITIZEN OF THE YEAR

—First Church, Reedley, Calif.: The Men's Brotherhood had their annual meeting Mar. 7. M. S. Gaede showed pictures of his recent visit to South America. A delicious lunch was served; about 60 were in attendance. A congregational meeting is called for Mar. 28 to discuss the subject of securing an associate pastor. Alfred Lichti and Arlene Salwasser were married March 8. Alfred is attending Fresno State College. Herman Neufeld, pres. of the board of trustees of Reedley High School and Reedley College, was named Reedley's Citizen of the Year. He is one of the trustees of the church. The funeral for Bernard E. Fast was held Mar. 6, with Aaron Epp officiating. He was found dead under his tractor, which had fallen on him.—Corr.

PREPARE FOR DISTRICT CONF.

—First Church, Normal, Ill.: Mr. and Mrs. J. N. Baughman, Normal, observed their 59th wedding anniversary Sun., Mar. 3. Red tulips were placed in the church in their honor on that day. H. S. Bender, one of the delegates to Russia, spoke in our church recently. He told of his trip and of the people of Russia. Our pastor, H. N. Harder, is preaching on Jesus' seven last words for our morning church services preceding Easter. Our church participated in the World Day of Prayer meeting at the University Christian Church in Normal. James Pruyne, assistant pastor of the Presbyterian Church, was the speaker. The children put on a special program the following Sunday morning pertaining to World Day of Prayer. Saturday evening, Mar. 9, the YPU held a banquet in our church. Coach Don J. Odle of Taylor University, Upland, Indiana, was the guest speaker. Preparations are being made for the Central-Middle District Conference to be held in Normal April 25-28. The Good-Will Circle entertained the folks at the Meadows Home on Tuesday, Feb. 12. A birthday cake was taken for those whose birthdays are in February. We have had six Bible study lessons on the book of James for evening Sunday services.—Corr.

DONATIONS FOR HOSPITAL

—**Mennonite Hospital Auxiliary, Bloomington, Ill.:** The Hospital Women's Auxiliary met in the Troyer Memorial Nurses' Home for its regular monthly all day meeting Friday, Mar. 1. Plans were made for the annual spring rummage sale to be April 6. The Auxiliary voted to buy an incubator for the hospital; also to give $700 to the hospital for current expenses. The Business and Professional Women's group want the Auxiliary to serve their dinner on Wed., April 3. Sixty members will be in attendance. The following report was made about the Coffee Shop and Gift Case for the month of February: 364 hours of volunteer service were donated; 135 guests were served daily (an average of 128 were served daily last month); a good sum was donated to the Piggy Bank. 74 pies, 1 cake, 13 dozen cookies, 6 dozen eggs, and other foods were given to the Shop. Pillow cases, a baby set, handkerchiefs, pot holders, and other gifts were also donated. These donations are always greatly appreciated.—Corr.

GOOD USE OF CHURCH LIBRARY

—**Bethel College Church, North Newton, Kan.:** The entire congregation was invited to the March meeting of the Men's Brotherhood to hear Dr. John Schmidt tell of his work in Paraguay. Other programs of the year were: "The Christian and Affairs of Government," by Judge Alfred Schroeder; "Our Witness through Disaster Relief," lecture and slides by Harry Martens; "The Machinery of Our Conference," constituting a visit to the General Conference Headquarters and to the Mennonite Press. The Board of Deacons sent a copy of "The Big Lie About Moderate Drinking," which is a striking statement especially because it is made by a person who drinks, to each of our church families. During the year a total of 3255 books were checked out of our church library, 587 for adults, and 2668 for children. A church membership class is being formed for college students and other young adults interested in joining our church.—Corr.

MISSIONARIES VISIT

—**Menno Church, Ritzville, Wash.:** "Faith of Our Fathers" was the subject of a series of prayer services held during the week of Jan. 6. The annual business meeting took place Jan. 19. Pastor Lester Janzen and Harold Franz attended the mid-year P.D.C. committee meetings and pastors' conference at Sweet Home, Oregon. Rosa Kim brought a challenging illustrated report on MCC work in Berlin. Brother Frank S. Harder conducted a week of inspirational evangelistic services Feb. 17-22. A farewell fellowship dinner was shared with Brother and Sister Hugo Scheffler who are leaving to minister to the church at Clearbrook, B. C., Canada. Missionaries Paul and LaVerne Boschman of Japan stopped at our church Feb. 17: a very welcome surprise. They are home on furlough. They served here at the Menno Church before going to Japan.—Corr.

YODER, STAUFFER SPEAK AT BROTHERHOOD MEETINGS

—**Salem Church, Dalton, Ohio:** The beef relief offering amounted to $238.36. The total results of the chicken and beef canning in the Wayne, Medina County area this year were 9,465 cans. The Young Married Couple's class saw the film "The Hidden Heart," at a recent class social. On Feb. 10 Harry Yoder brought the morning message, "Our Unique Oneness." He also spoke at the Brotherhood, discussing the topic "Where do College Graduates Go?" Priscilla Gerber and Don Adams were united in marriage on Feb. 24. The World Day of Prayer service was held in our church with the Dalton churches participating. On March 12 William Stauffer, former pastor of the First Mennonite Church, Sugarcreek, spoke to the Brotherhood on "The Spiritual Values of Conservation." On Mar. 17 the Girl's Gospel Team of Bluffton College had charge of the morning worship service. At the evening service the young people and adults saw the film, "The Way of Peace."—Mrs. Donald Miller, Corr.

CHURCH TO BECOME SELF-SUPPORTING

—**First Church, Chicago, Ill.:** Last December our church took a big step and decided to become self-supporting on a five year plan. Our church has been a mission since 1918, when the church was built. The first Sunday in January we had the installation of church officers. Menno Ediger was preacher Feb. 3. He has been pastor in Okla. for one year and again in western Kan. for one year while the home pastors of these churches attended Seminary.—Corr.

J. J. FRIESEN NEW DEACON

—**Mennonite Community Church, Fresno, Calif.:** Our pastor, Peter Ediger, has accepted the invitation of our church to serve another three year term. We have recently elected, and on March 3 installed, J. J. Friesen as the second deacon. He will assist J. J. Janzen, who is the other deacon. On March 10 new members were added to the local congregation. Several young couples and a few others expressed their desire to join us. Our choir is presently working on Stainer's "Crucifixion" for an Easter rendition. Plans for a parsonage have recently been approved and accepted.—Wesley Pauls, Corr.

EVANGELISTIC MEETINGS

—**Zoar Church, Waldheim, Sask.:** John Friesen, Hague, Sask., held two successful evangelistic meetings at our church. The services began Feb. 17. After seeing the church filled to capacity every night, Brother Friesen consented to serve until March 2. A German introduction and musical numbers were rendered every night; then Brother Friesen gave the evangelistic message in the English language. Not only did unsaved souls accept Christ but also many rededicated their lives to His service. Nicholi Franzen, who represents the Winnipeg Bible College, visited the congregation the afternoon of Feb. 25. Church members responded very well to the "College Building Fund" collection. Mr. Schnell, who represents the British and Foreign Bible Society, showed two films, "The Book of Books" and "Bible on the Table," at the Christian Endeavor night of Mar. 3. Bruce Waklin, missionary to Venezuela, who was with us the same night, spoke on "An Effectual Prayer Life."
—Mrs. S. Wendland, Corr.

LINSCHEID INSTALLED AS DEACON

—**Butterfield Church, Butterfield, Minn.:** On Sun. morning, Jan. 20, we were blessed by an expository message, "The United Witness of the Church," brought by Henry Brandt, pastor of the Mountain Lake E. M. B. Church. Erwin Linscheid was installed as deacon on the following Sunday morning. On Wed. evening, Feb. 13, Josef Herschkowitz, a converted Jew, spoke and showed a colored film, "I Found My Messiah," which portrayed the practicality of Christian witness. Mrs. Peter Tschetter was received into our fellowship as a member Feb. 24. On Mission Sunday, Mar. 3, the Edward Tschetter family from French West Africa were with us. In the morning Edward Tschetter spoke in terms of parallelism; in the evening Mrs. Tschetter employed narration. Colorful slides of French Sudan were shown, and the family, dressed in native African garb, enacted a dialogue.—Willis Linscheid, Corr.

UNRUH SPEAKS, SHOWS SLIDES

—**Apostolic Church, Trenton, Ohio:** Mar. 3 Verney Unruh, missionary home on furlough from Japan, spoke to the young people during the Sunday school hour, and then spoke during the morning and evening services, showing slides in the evening of his work. We will remember him and his family in our work and prayers. Also on Mar. 3, the Junior Choir led the singing during the morning service and sang a special number. Catechetical instruction has begun under the leadership of our pastor. The Brotherhood, the Women's Christian Service, and some individuals gave a nice donation to Hungarian Relief in February. The Senior Choir sponsored a "Kaffee Klatch" on Feb. 27 in the evening with Mrs. Henry Stretcher in charge. The Womens' Christian Service sent 100 pounds of used clothing to Carl Wahlstedt, a missionary at Barbourville, Ky., whose people were in the recent flood.—Mrs. Orlan Gingerich, Corr.

MISSIONARY AID MEETING

—**First Church, Caldwell, Idaho:** Our pastor, Norman Schmidt, attended the Ministers' Conference at Sweet Home, Oregon. Our Missionary Aid met at the Aug Dick home March 7. We are busy working on a quilt. Abe Hueberts have sold their farm; their public sale was held March 6. The ladies of our church served the sale lunch that day.—Mrs. S. D. Ulrich, Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

THE PETITIONER'S PROMISE
Frank R. Mitchell

PURPOSEFUL LIVING — GOD'S WILL
Waldo W. Kaufman

CHINA, IN NEED OF INTERCESSION
H. J. Brown

Volume 72 Number 14 April 2, 1957

In This Issue

ARTICLES:

Purposeful Living — God's Will
By Waldo W. Kaufman....212
Make Your Vacation Count
By Mrs. Monroe Hiebert....213
The Petitioner's Promise
By Frank R. Mitchell....214
China, in Need of Intercession
By H. J. Brown....216
The Samaritan Passover
By Leona Yoder....217

DEPARTMENTS:

Editorials 211
Flashes of Thought 217
Bookmarks 215

MENNONITE YOUTH:

Round a Day with Pax in Germany 218
Units in Germany Call for 50 1-W's 219
Chairs Have Folded Me 220
Our Schools 221
MCC News Notes 222
Jottings 223

Of Things To Come

April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herold Church, Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah
April 29—Council of Committees, WDC.
May 2-5—East. Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conference

Lenten Meditation

Lamb of God most holy,
On Calvary slain and suspended,
Patient still and lowly,
Howe'er vile scoffers offended;
All sin hast Thou borne for us,
Else would despair reign o'er us:
Have mercy on us, O Jesus!

—Nikolaus von Hofe

Mission Worker Retires

Mrs. Alfred Habegger, Mennonite missionary for 39 years to the Northern Cheyenne Indians, has been honored with two farewell dinners and programs, one in Busby Bethany Mennonite Church and the other in Petter Memorial Mennonite Church.

Mrs. Mary Red Woman was in charge of the food arrangements, and Henry Tallbull directed arrangements for Bethany Mennonite Church. Mrs. Habegger showed slides of mission work among the Cheyenne Indians, and expressed appreciation for what the Northern Cheyennes had done for her. Talks were given by Mrs. Red Woman, Mrs. Hector Knowshisgun, Mr. and Mrs. Oliver Risingsun, Henry Tallbull, Stamper White, and Malcolm Wenger, missionary in Busby. The dinner was served to approximately 60 guests.

In the Petter Memorial Mennonite Church dinner was served to approximately 275, with Mrs. James Shoulderblade in charge of food arrangements.

The program chairman was W. A. Mehojah, chief clerk of the Lame Deer government agency. He welcomed guests and presented Mrs. Habegger with a corsage.

Speakers included Brother Milton Whiteman and John Standsintimber. Special music selections were presented by members of Mennonite churches in Birney, Busby, and Ashland. James Shoulderblade pronounced the benediction.

Mrs. Habegger has served as a missionary with her late husband, Alfred Habegger, from June 1, 1918, until his death Jan. 17, 1956. They served in Busby thirty years and eight years at Lame Deer. For short periods they served in Birney and Ashland.

She was born in Berne, Ind., daughter of Mr. and Mrs. Samuel Hirschy, and was married to Alfred Habegger on August 17, 1913. They graduated from Bethel College in North Newton, Kan., in 1916, and were commissioned as missionaries March 31, 1918, in the First Mennonite Church of Berne, by J. W. Kliewer. Three months later they came to Busby with their 16-month-old son, Marden.

Mrs. Habegger, who continued to serve alone in Lame Deer after her husband died, planned to leave the station March 20.

INDIAN CHRISTIANS PARTICIPATE IN CONFERENCE

Dr. Arthur Thiessen, missionary-doctor at Champa, India, recently reported fine participation of both Christians and non-Christians at the Church Conference in Jagdeeshpur.

He says, "There were so many who had prepared special songs and recitations that it took several services to include them all, instead of the usual single program reserved for such special items. The Sunday before Christmas, fifteen of our patients were accepted into the Christian fellowship on confession of faith in Christ. Also of great joy to all was the fact that a former patient who had gone back to his village to be the only Christian there, led his wife, his son, and his son's wife to faith in Christ and brought them now for baptism. The whole family is now together in Christ, and we praise Him for it."

MISSIONARY AND CHRISTIAN LIFE CONFERENCE

Two General Conference missionaries on furlough spoke at a conference held in the West Abbotsford Mennonite Church in British Columbia March 21-23. Vernelle Yoder, missionary to Colombia, and Orlando Waltner, missionary to India, were speakers at the seventh annual Missionary and Christian Life Conference sponsored by the Bethel Bible Institute at Abbotsford, B. C. Also participating in the conference was G. Lohrenz, instructor at the Canadian Mennonite Bible College. Messages were given in both German and English.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, **Maynard Shelly**, Menno Schrag, **Cornelius J. Dyck. Editorial Assistant: Esther Groves.**

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HIS FAITH AND OURS

Our Lord always manifested implicit faith in the Father. He was sure that He would not be forsaken in His effort to do His Father's will. He could say with perfect peace at the end, "Father, into Thy hands I commend my spirit," because all through His earthly ministry He had been committed to His Father's will.

But perhaps more amazing than His perfect trust in the Father is His faith in mankind. He had gathered a handful of followers who seemed pitifully slow in laying hold of the fundamentals of the Kingdom. But He entrusted all to them with the faith that they would rise to the occasions, and proclaim His gospel even though He were no longer physically present. That He could so commit His whole cause to these few followers is an indication of the tremendous faith He had in them.

He still places great faith in His followers. In us today He has hopes for faithful witnessing. He expects the world to be evangelized through His followers. He believes in us personally that we will do our part in the great program of the Kingdom.

Compared with His, our faith seems pitifully small and weak. We are often not too sure we can trust God fully. We are reluctant to have faith that He can "bear our sorrows and carry our griefs," and so try in dismay to carry these heavy loads ourselves. We are not too sure about His wonderful promises and so carry anxious hearts and minds. We may not have enough faith to commit our whole life into His hands, but often endeavor to go through life on our own and reject His offer to take charge. How often He must say, "Where is thy faith?" Too often we pin our hope on some kind of worldly securities or insurance and expect them to give us peace. Our faith should be placed more fully in God, the loving Father who longs to do the best possible for us.

Nor do we have the faith to trust one another as we should. A few failures and we become suspicious of further confidence in our fellow men. We fear we may be taken advantage of; that we may misplace our trust. But even so, it is better to trust and believe and occasionally to be terribly let down than to have no faith in mankind at all.

The very fact that we show faith in others is a great stimulus to them to rise to our expectations. More confidence and trust both in our children and in the adults about us would tend to make them more trustworthy. "Trust men and they will be true to you," is a great truth.

As we give thought to our Lord's faith during this Lenten season, may our hearts cry out, "Lord, increase our faith."

WILL MORE DOORS CLOSE?

The church is gravely concerned about the difficulty of missionaries' getting into various parts of the world. While we frequently refer to the doors to Russia and China as being closed, there is still great need for intercessory prayer and a faith that the closing will not be permanent. There has also been much apprehension about India, and that outcome remains to be seen.

The newest difficulty is Egypt, where under normal conditions several hundred Americans live and work in mission schools and hospitals. Many, who were evacuated at the height of the crisis and are now trying to get back, are being told by Washington that their return is "not yet in the public interest." How they would be welcomed in Egypt even if permission were granted remains to be seen.

The high feeling of nationalism in all parts of the world is bound to have a great influence upon the attitude toward missionaries of outside countries. Wisely, missionaries are now deeply concerned with developing strong national church leadership so that the work can be carried on by the people themselves, thus making foreign missionaries unnecessary. Perhaps in the past we have erred in too much authority and supervision. Certainly those days are gone, and a new missionary technique must be developed. We must do all we can "while it is day," for the night may come when more doors will be closed.

PLANNING THAT VACATION

What is the purpose of a vacation? Is it to be a time of selfish pleasure and enjoyment? Is it merely to give us a change and a rest? (Though we frequently end up with others getting our "change" and ourselves more tired than when we started.) As good stewards, how much money is it right to spend on vacations? How needful are they, and how beneficial?

We believe the right kind of vacations are important. Jesus recognized the need of relaxation when He told His disciples to "come apart and rest awhile." But is it not possible to have vacations do more for us than just show us new places and idle days? May they not be so planned and used as to bring us renewed spiritual appreciation and courage; a deeper love for God and a greater appreciation for His creation, both in earthly formations and in human beings?

Vacations should be carefully planned, and then the plans submitted to God for approval. Such vacations can be great blessings both in the richness of life they bring to ourselves, and in the blessings we may be to others. They should be more than mere self-gratification; they should be spiritually uplifting and witness-bearing. We should be able to return with recreated energies and spirit, and a higher concept of God and our place in His Kingdom. So in planning your vacation, be sure to make that vacation count for God and His service as well as for personal restoration.

Purposeful Living -- God's Will

Waldo W. Kaufman*

WHAT is the will of God? Experiential knowledge of this question should be the desire of every Christian. All who have sought counsel or information about this subject will have realized the dearth of material.

Our Christian faith is directly related to a historical personality in whom God revealed himself to man. This uniqueness is unprecedented by any other concept people have of an infinite being. Obviously, this unparalleled relationship has been experienced by every Christian. It is hardly conceivable for believers to study God's Word and believe its historicity without concluding that the Author is not only interested in man's soul but is also desirous to deal with man in his total life.

We are acquainted with the redemption story as found in Scripture. The Cross of Christ to those who will accept gives man a new standing and thereby creates for him a new situation. Then he becomes identified with the true family of God and thus can call God his heavenly Father. Man has never found any other place where God meets man except through the cross. If we must fully depend on God for salvation, it does seem incredible that we fail to recognize Him in our daily problems and decisions.

In the Gospel of John, Jesus clearly defines His purpose and mission in life. John 4:34, 5:30, 6:38 speak of His concern about doing the will of God who sent Him. Perhaps it would be well to consider His life more fully so that we can deal more wisely with our own perplexing questions.

Jesus made many decisions in life. His choice of quitting the carpenter shop and facing poverty for himself and His mother in order to be "about His Father's business" was of great importance. After three years of ministry, His teachings and work had been well publicized and at this time two crowns and two thrones were offered. The people wanted Him to be their king. The alternative was the crown of thorns. Two kingly robes were offered — the crimson purple of His ancestors and the robe of crimson of His blood shed on Calvary. Which should He choose? How was He to decide? Before all important decisions, Jesus spent a great deal of time in prayer. His decisions were based upon God's will rather than His own. His choice was not, according to human wisdom, heroic, but the cross which He chose brought salvation to all who sincerely seek it. According to our standards, would we have said with the crowd, "What a pity! What a tragic failure!"? Yet, the cross is the central message of the gospel we preach.

How does the life of Jesus enlighten us in our thinking on the will of God? How can we know the will of God for our lives? It hardly seems possible that people can go aimlessly through life without facing this question realistically.

Every great oratorio and symphony has a theme. If you listen closely, this theme comes to our attention quite often from the beginning of the composition to the end. Each individual voice or instrument you may hear is subject to this theme. Throughout our life, *Jesus is this theme*. We must be brought in harmony with the theme: Jesus Christ. In making life's choices, we will not always know where His will may lead us, but let us not become disturbed since our faith is in the One who leads.

Is the problem of knowing the will of God of great importance? Yes. The impact of our decisions affects ourselves as well as society. We are not masters of our fate and captains of our souls. We are masters of choices such as churches and schools we attend and friends we make. When these choices are made, we are involuntarily molded beyond any possibility of our recognition by the forces among which we have thrown ourselves and the influences which surround us.

What are some of the things to consider before deciding what is God's will? Two factors must be kept in mind — the greatest needs in the world and personal interests, aptitudes and desires. There is a place in the great ongoing progress of human life and society where each has a particular contribution to make. *This is God's will for my life*. This plan should be very real and is largely based on the question of both spiritual and physical needs. New truths must be discovered and great moral and spiritual resources must be brought to the attention of mankind. Somewhere in the great maze of events and needs, there is a place where you with your particular gifts and capacities can be most effective. At the point at which the greatest need and your particular capacities and gifts meet is God's will for your life.

A word of warning should be given here. Your reasoning should begin with the finding of the greatest need and not with our aptitudes and desires. Yet one should not be overemphasized at the expense of the other. It is simply the difference between the thing you can do best and the best thing you can do. We must view the world as God sees it. Our decisions must include eternal values and everlasting concepts. They must stimulate and purify our motives and desires and give us the consciousness of rising to the apex of our potential effectiveness as Christians.

God speaks through His Word. Knowledge is necessary to know fully the Author and His will for us. This is more than accepting the factual materials; it is living a Spirit-filled life which comes from right relationships emphasized in Scripture.

God speaks to us through circumstances. Jonah, a bigoted Hebrew, through some unforeseen events, saw God's will. Daniel, a Jewish captive in Babylon, understood God's method and pleasure for him in some of life's most intimate experiences. The hatred of his brethren, adversities, and famines helped unite Joseph with his family.

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*Pastor, Zion Church, Elbing, Kansas

God speaks to us through our inward convictions. They are God given and must not contradict the great principles laid down in the Word of God. *God cannot contradict himself.* His spiritual directives corroborate His written Word. Upon His guidance we can depend. To live by faith is to invest our lives unselfishly and sacrificially as did the Christ of the Cross. We believe in Him, and the foundation upon which our lives rest is secure and sure. This is worth more than all the success and plaudits of mankind.

All of God's promises and blessings are conditional. This is difficult for us to accept. The apostle Paul shares invaluable information on this point in the twelfth chapter of Romans. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Three things we wish to note from the chapter in Romans:

It speaks of surrender. Every faculty of our being must be completely surrendered to His holy will.

We must adopt a new standard of judgment. We are not to be conformed to this world but we are to be transformed by the renewing of our minds. This is truly being born again by His Spirit.

Humility is stressed in the remaining portion of Romans, chapter 12, with emphasis on not thinking of ourselves more highly than we ought.

If we sincerely seek God's will for our lives we will experience the peace which every Christian should have.

There has been a feeling among some people that the Mennonite Church must be abandoned in order to be within the will of God. This seems incredulous. Our genius is God-given, our activities are Christ-centered, and our directives are Spirit-controlled. Surely within this framework there is a place of service for all who sincerely seek it.

Making Your Vacation Count

Mrs. Monroe Hiebert

PERHAPS you are already planning next summer's vacation. Will it be west where the pines grow to tremendous heights? East, where the landscape is steeped in history? South, land of the Great Smokies, or north to arrowhead country?

Whatever direction you may choose to travel, you will, by detouring a bit, pass or come reasonably near one of the General Conference mission stations.

A visit here will undoubtedly become one of the highlights of your trip and will serve better to acquaint you with the work of our missionaries. May I share our vacation impressions with you?

Leaving Flagstaff, Arizona, and its majestic pines, one travels north on Highway 89 until the Tuba City turn-off. Here strange formations of red rocks meet the eye on every turn. This is truly Indian country. At Tuba City we encountered sixty miles of washboard; at times the road was so rough that we turned the car into the ditch and followed the nearby wagon trail. On every hand purple mesas came into view. The verse came to mind: "The heavens declare the glory of God and the firmament sheweth his handiwork."

We passed many Navajo hogans this route. The road lies entirely within the Navajo and Hopi reservations. We made a brief stop at Tuba City and a drive around the large government school. Three more miles and we were at Moencopi, a Hopi town. We were thrilled to see the sign "Mennonite Mission." Our missionaries, the Kliewer family, were at the southwestern Bible conference at Flagstaff. However, we took several pictures.

West of Moencopi is a valley, green with fields of corn, beans, and orchards. Sand dunes rise on either side of the valley, so that it suggests an oasis in the desert.

We traveled on to Hotevilla and Bacabi, site of another Mennonite mission. Three miles west of Hotevilla the road was being improved, and large sand dunes lay directly in our path. The Indians solved the situation and our day by hitching a huge caterpillar to our Chevvie and pulling us across the hills. The

Hopi are agriculturalists, which accounts for the many squares of terraced gardens below the Hotevilla cliff.

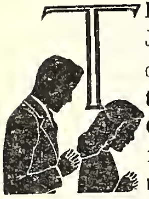
Finally we reached our goal, as upper Oraibi swung into view. This pueblo is built on the mesa and was the site of the first Mennonite church, the ruins of which are still visible from the road. The church was destroyed by fire, but a new house of worship is located in lower Oraibi. Upper Oraibi was once a large village, but today only a few families remain with an old chief.

We drove directly into lower Oraibi, which is a collection of Hopi houses and peach trees, and pulled up to the trading post. Here we asked where the mission was located. The Indians lounging around the post observed us rather curiously. Again the mission sign and we were actually there. Miss Aganetha Penner and Mr. and Mrs. P. K. Dirksen were there to greet us and show us the many remembered sights and new ones as well. The excellent new mission school with its modern kitchen and shower rooms, the two new mission homes, the old mission house built by C. J. Frey, the Christian cemetery, and many more.

So ended a never-to-be-forgotten day, and we shall surely return.

The Petitioner's Promise

Frank R. Mitchell*



THE sixfold promise in John is unique because of its cumulative repetition. In the first three Gospels certain powerful methods are used to make the point that petition to God is not only welcome but urgent. Here we find a new method used to set forth again the necessity of petition. Conditions to petition are important, but conditions must not block the way to petition. First the way must be kept open, and then the importance of conditions must be faced.

This cluster promise is found in that portion of the Gospel of John where Jesus is giving His time and energy wholly to fellowship with and instruction of His disciples during the last hours that He was with them before His crucifixion. The context then is directly and intimately to His disciples. The promise is here set forth in the Revised Standard Version with the references:

Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it. 14:13, 14.

If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. 15:7.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. 15:16.

In that day you will ask me no questions. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. 16:23.

Hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full. 16:24.

In that day you will ask in my name; and I do not say that I shall pray the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. 16:26, 27.

In the first part of the promise as it is found in 14:13, 14, Jesus promises personally to answer petitions that the Father may be glorified in the Son. He strengthens this by restating His personal promise in slightly different form. No conditions are emphasized here.

The next two are imbedded in the chapter on the vine and branches, where the relationship of abiding in Christ is developed. John uses the word "abiding" in its various forms thirty-six times in his Gospel. It is brought in here as a condition for proper and successful petitioning.

In 15:7 the thought of glorifying the Father is taken a step further than in 14:13. The Father who is glorified by Jesus' personally answering petitions is also glorified by the fruit-bearing of His disciples.

In 15:16 Jesus proceeds further into the promise by pointing out that it was He who took the initiative in choosing and appointing, and that their fruit-bearing was His purpose. Fruit-bearing and petitioning seem to be closely related. The permanence of the fruit is also a part of His purpose. A second condition is also woven into another advance concerning the Father. Not only may Jesus be asked anything, but the Father may be petitioned in the name of Jesus. This idea of using the name of Jesus is completely new to the disciples.

In 16:23 there is one ambiguous word. "In that day you will ask me no questions." The word for "questions" might be translated either "petitions" or "questions." However, the latter must be right. The day will come when such troubled questions as are asked in John 14: "We do not know where you are going" and "Why can we not follow you now?" will no longer need to be asked because they will be satisfied. The promise is again reiterated with emphasis, "Truly, truly I say to you."

In 16:24 the Lord takes up a phase of His promise, referred to at the first, which has not as yet been practiced. He speaks again of the use of His name in prayer. He does not mean merely the routine use of the phrase. To pray in the name of Jesus is to let Jesus represent you in the prayer. Such praying purifies the praying one and the prayer. He encourages this new practice by promising that such praying will fill one's joy to overflowing.

In 16:26 He shows the Father's special warm love for the petitioner. No longer need they prefer to petition the Son rather than the Father. They may pray directly to the Father in the name of Jesus.

In summing up: the promise begins with Jesus. His answering their petitions glorifies the Father. The petitioner is led to the position that he may not only ask but that he may commune, abiding with Christ. Thus he too glorifies the Father. Such abiding yields lasting fruit. Such communers may use the authority of Christ as vested in His name in praying their prayers, thus completing their joy. The promise ends with the Father and the petitioner being brought near in love—the love of Jesus in the petitioner.

Perhaps the next time we may be permitted to study the precious and unique record of the prayer of Jesus as it is found in John 17.

Lord Jesus,
Forgive our hesitancy to ask;
And may all our askings
Be in Thy Name.

It is not what prayer does *for* us that counts as much as what it does *to* us.

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*Supt., Meadows Home, Meadows, Ill.

Bookmarks

FROM HERE TO THE PINNACLES by Elizabeth A. Shroeter, 320 *pp., Exposition Press,* $5.00.

Author Elizabeth A. Schroeter

In this autobiographical work the author tells the story of Liesbeth, born in the village of Margenau in the Russian Ukraine, and her dream of acquiring an education. The Russian Mennonite Brethren did not believe in higher education for women, but Liesbeth never lost sight of her goal. She attended one of the six secondary schools for girls in Mennonite colonies in Russia.

When the family emigrated to America in 1913, despite poverty and the language barrier, she continued her education, and seven years after reaching Reedley, California, she was teaching in Upland College. She had started her teaching career in Russia and taught in various schools in America, once among the Indians, thus coming into contact with another culture. Finally she reached the pinnacle toward which she was striving when she received her doctor's degree from Toronto University in Canada.

In spite of the interesting background and wealth of historical details, the book does not seem to live up to its possibilities. Perhaps the author tries to cover too much ground and reach too wide an audience. Some of the material would make an excellent story for school children, but the language and philosophy is aimed at adults.

Because we have few books portraying everyday life in the country of our fathers, so interesting for Mennonites with Russian background, this book should be a welcome addition to our church, school, and home libraries, nevertheless.

In separating themselves from the world, have Mennonites placed too much emphasis on their own religious and economic well-being, and neglected making their contribution to the people around them? In Russia their standards were much higher than those of their neighbors. Was their tragic experience of recent years judgment upon them for their failure to do something about it? That is one of the questions the author raises, and concludes, "When a person, a group of peoples, or a nation have received unusual privileges and opportunities, it then becomes their duty to bring forth unusual accomplishments."

—Emma Schwartz

SPIRITUAL INSPIRATION

CLIMBING THE HEIGHTS by Al Bryant. 382 *pp., Grand Rapids, Mich.,* $2.50.

All who look for a golden nugget of spiritual inspiration for each day will find it in this compilation of assorted Scripture texts, poems, quotations, and dissertations.

The author is a young man of thirty and shows fine spiritual perception in his choice of materials and in the few original meditations in the book. He must have combed dozens of volumes in order to present such a wide selection of rich materials. He quotes, with due credit, a multitude of famous authors of the past, such as Spurgeon, Talmage, Andrew Murray, E. M. Bounds, F. B. Meyer, S. D. Gordon, and others. Among the contemporaries he quotes another large number, including such as M. R. DeHaan, Charles Fuller, Sidlow Baxter, Bob Jones, Jr., Billy Graham, and many more.

In each day's meditation the reader will find a choice adaptation of great doctrinal teachings as they are made applicable to everyday living. For instance, helpfully pointed out are the believer's present position in Christ and the believer's conditions to fellowship with the Lord, all aimed at enabling the Christian to live a victorious life over sin.

The title is very suggestive of the author's purpose, namely, to provide God's people with spiritual foundation and basis for a healthy Christian life.

This publication is not a substitute for real Bible study, but is much richer in practical Bible teaching than most devotional books.—Walter J. Dick.

The Reader Says--

WHAT SHALL WE SING?

A recent article in *The Mennonite* by David H. Suderman entitled "What Shall We Sing?," prompts me to attempt at least a partial answer to this inquiry. And I do so under no pretense as an expert or as one posing much knowledge about music, but rather as one of the many people who attend these programs put on by our various schools. And may I also say at the outset that I am no admirer of our present jazz and rock and roll music; in fact, I detest it.

I do feel, however, that the usual programs put on by our educational institutions do not contain enough familiar hymns and other music; and I wish to emphasize the word "familiar."

I appreciate the position of the instructor of the group. He does not want to be accused of choosing easy music; he would rather show what his students can do when they receive intensive training. And such aim is all right. We must keep in mind that such intensive training is valuable to the students participating.

But granting all this, are the schools fair to their constituents? After all is said and done, the great majority of us are just common people with no special training in music. As Abe Lincoln said, God must love common people, for He made so many of them. Do we really appreciate the fact that a masterful rendition of the good old songs thrilled us and inspired us to lofty thoughts and moods in the yesterdays?

And isn't it a fact, too, that at least a by-product of these programs should be an entertainment for the people who form the audiences? It has been my experience that in discussing these programs at the conclusion thereof, particularly with older people, one repeatedly hears the praises and appreciation of some

(*Continued on page* 217)

Though articles on our mission work appear frequently in these pages, because of the "bamboo curtain" you will be reading little about Christians in China. The Church is still there, however — active, growing, and facing difficulties which sift the strong in faith from the weak.

CHINA, in Need of Intercessory Prayer

H. J. Brown*

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You already know that our government does not recognize the communistic government of China on the mainland. Furthermore, the Chinese Christians have been persecuted from the very beginning of that regime, because missionaries were considered to be "imperialists" and spies misleading the common people. All Chinese having anything to do or any connection with "foreign enemies" were in danger for their lives. For these reasons we came to a mutual understanding with our Chinese brethren not to correspond at all. This agreement we have faithfully kept.

We do have, however, a few sources of information. As you read the news items that follow, remember that each situation is a point of need for intercessory prayer.

In general, but with emphasis on our mission field, we must report that the government has confiscated and occupied most of the church buildings. Such high taxes were laid upon the church property that our people, mostly small farmers, could not afford to pay them. As a result, Christians meet for worship chiefly in homes.

Christian leaders have often been falsely accused and jailed. Some three thousand people are still suffering in prisons, and many have been executed.

The communists have taken over the church congregations of different denominations and organized them into one church association under such Christian leaders as they favor and can control. Government advisors are also furnished. All churches that join the association get off with no taxes, or at least with very little, but all other churches have heavy taxes to bear.

Ministers must be approved by the government. They are examined by government officials, who give those approved license to preach. Sermons must be written out and handed in for inspection and approval.

Christians in our field continue to gather in homes for worship. They seem to stay true to Christ and His doctrine; however, some churches have under severe pressure yielded and joined the association. Notwithstanding all opposition and persecution, the Christian church on the China mainland is growing.

The church in National China, although containing only three per cent of the population of Formosa and the other islands, is making good headway. Chiang Kai-shek the president, with his wife are zealous Christians. Many of the officials and other leaders are also Christians. There is freedom of religion, and the church is a mighty force for the Christianization of National China.

On the mainland of China, too, there is a great demand for Bibles. Bibles from Hong Kong are being distributed in ten districts by loyal Christians. Some 250 Christian students from Yenching University meet weekly in the Peking Union Church building on Saturday evening for prayer meeting and on Sunday forenoon for worship, as well as twice a year during vacation for a two week Bible study.

As the needs of other mission fields are brought before us, let us not forget the steadfast Christians in China. You will not hear much about them in 1957—nor did you in 1956 — but they need, more than ever, our intercessory prayers. If you pray for them, they are not working alone.

The awakened man seeks not revenge nor tries to injure. He does not complain or condemn, but strives to benefit those who maltreat him. He feels he would rather be defeated and cheated again and again, than grow distrustful of his fellow men. A person who is ignorant does not recognize the oneness of all mankind. It is easy for him to bring pain and suffering to others, not knowing that in doing he brings pain and suffering unto himself as well. But he who is awakened, sees all as his brothers, and all he does as coming back upon himself. Thus he shrinks doubly from hurting any living thing. When God blesses us, everything that we do and every life that we touch is tinged with His blessings.—Copied.

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*Former missionary to China, now retired

The Samaritan Passover

Leona Yoder*

THE bright spring sun sent its last warm rays over Mount Gerizim as our car climbed slowly upward and around the many hairpin turns, past the terraced olive orchards, the tiny wheat fields, the lovely wild flowers, and at last emerged on a small plateau on the very top of the mountain.

The pages of history were turned back 3,000 years. The Samaritans were observing the Passover (not the Jewish Passover) in much the same way as God commanded Moses long ago.

There are a few more than 300 of these Samaritans left. They live according to the five books of the Law, the only part of the Bible they accept. Their high priest traces his lineage back to Aaron.

For one week each year they leave their homes and work to camp on the top of Mount Gerizim for their Passover. Modern life has made a slight inroad into this celebration in that they borrow tents from UNRWA (United Nations relief agency), so they dare not sprinkle blood on the tents.

Since early morning hot fires had been burning in the two pits. One was for burning blood, entrails, and fleece. The other was for roasting lambs. All male members of the tribe of Levi (priests) were dressed in long white robes with their long hair braided around their heads and covered with turbans. Each priest, young and old, had been assigned a special rite to perform in the ceremony that followed.

At the exact moment when the sun disappeared across the distant Mediterranean Sea the eight lambs were brought to the ceremonial grounds. Reciting, chanting, and praying begun in the ancient Hebrew tongue told of their deliverance from bondage in Egypt.

At a given point the lambs were removed by young priests and were slain amid a wild rejoicing chant. Unfortunately the crowd was too dense for us to actually see this ceremony. Next came the preparation of the lambs for roasting, each act having special significance.

During this ceremony one of the priests whom we knew personally invited three of us to his tent. The women received us graciously, seated us on rugs, set a low table before us, and served unleavened bread with a chopped green plant (bitter herbs) and a thick porridge of ground rice.

Following this pleasant little interlude we returned to the ceremonial grounds. By now darkness had completely fallen, hiding the townspeople, the tourists, and the curious little Arab boys, while the white-robed priests stood out clearly in the firelight.

One group was lowering the lambs into the roasting pit while the others formed a circle around the priest who had slain the lambs. He was flashing the knife in a rapid dance to their chanting. This would continue until the lambs were ready for eating at midnight.

With work to do the next morning we could not stay for the remainder of the ceremony. As we wound down the mountain and saw the lights of modern Nablus below us, it was something of a shock to come back from Old Testament history to the present.

THE READER SAYS—

(*Continued from page* 215)

song that was rendered in the program which seems to have hit the spot. No, it was not in the current hit parade, but it was an old song that brought forth fond memories and meant so much to them. It was really appreciated.

In conclusion, I want it clearly understood that I do not mean to say that such a program should consist of old familiar songs and such type of music only. But I will say that I am convinced in my own mind that a greater number of such songs in the programs rendered by our academies and colleges would be much appreciated by the rank and file of the people to whom you sing —the audiences.

J. C. Graber
Freeman, S. D.

Flashes of Thought

NINETEEN PIECES

Walter Gering

This was only one out of the thousands which have flooded the market. Open the pages of almost any current magazine and there, somewhere among the articles, appears a column devoted to a quiz. Stroll through the department store and there is a counter loaded with intriguing puzzles of all kinds. Visit your friends for an evening of informal fellowship and invariably some teaser in the form of a puzzle, riddle, or quiz comes to the fore.

This strange combination of wooden pieces held in my hand fascinated me. It was in the form of a cross, composed of nineteen pieces, each cut in a distinctive shape. Nine of them were alike; the rest were of odd shapes and sizes. For some moments the cross rested in my hand as I studied its structure. Even a casual study was enough to convince me that it was not going to be an easy thing to reassemble the pieces once they were taken apart.

But as is always the case with puzzles, there arose the urge to take it apart.

For a few moments it seemed a difficult thing to do. The pieces were knit together in tight fitting sequence. But once the key had been found and the first piece had been pulled out, the rest were easy. One by one in their proper order the wooden pegs were withdrawn until the unit had been completely disassembled. There they were: nineteen pieces of wood scattered across the table.

Now to the task of reversing the procedure. What had originally appeared to be quite simple slowly but surely turned out to be a difficult task. To be sure, I had carefully watched each piece as it was dismantled. But it is one thing to tear apart; another to build up.

Slowly I placed the disassembled pieces into the box. Sometime later another trial might be more successful. But for the present this was enough time spent in this form of activity.

But the thought remained: how easy to tear down — how difficult to build up!

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

6:35 a.m.—Paxmen sing together during unit devotions after breakfast.

9:15 a.m.—Time out for customary 15-minute "zweites Fruehstueck."

MCC Paxer Writes Home

'Round A Day With Pax In Germany

Dear Young People at Home,

Greetings from Deutschland, land of the famous and beautiful Rhine, many old castles, picturesque old villages, the lovely Black Forest . . . plus rapidly growing cities, modern overcrowded superhighways, and dozens of NATO (U. S., French, and English) military bases. It is in such a land of contrasts that some forty of us Paxmen are working to build houses and churches for refugees at the towns of Enkenbach, Bechterdissen, and Wedel.

Now with one more day of Pax life almost gone, maybe you would ask: What all did we do? How did it differ from life at home? Was it an ordinary, average day in Pax, or one to remember?

It would be hard to say whether it was ordinary or not — is any day ordinary when a group of energetic young Americans are living and working together in a foreign country?

I guess I'm making today unordinary right now by taking time to write letters for a change — most of us know we don't write home enough, but, well . . . I think there is more keeping us busy here than we imagined when we first made those "letter-a-week" promises.

With so many interesting places, people, and happenings close around us, I'm afraid that when we do manage to write we seldom think to mention things that have become everyday routine for us, but are actually quite different from home. So, hoping that you sometimes wonder just what daily life is like in a Pax unit of American fellows in Germany, I'll try to pass on some description to go with a few snapshots included here. Those of us who've been in college can draw comparisons with dormitory life. But here with the ten to twenty fellows of a unit rooming, working, eating, and playing together every day, the associations are much closer and the atmosphere quite different from a college dorm.

Breakfast downstairs at 6:15 means rolling out of the sack sometime between 6:00 and 6:14, depending upon your early morning efficiency and distance of your room from the table. Some get to enjoy the early fresh fog during a jaunt to the Pax apartment from their room in a different house.

Nobody knows what time the matron's day begins, but those pancakes are usually hot, ready, and eaten with no questions asked.

Morning devotions are held around the tables following breakfast. Each unit member takes a regular turn in leading this daily activity.

Things begin buzzing on the project at seven o'clock. After getting a good start on our 8 3/4-hour day, we call a fifteen minute halt at nine for the customary "zweites Fruehstueck" or second breakfast—quite a pleasant habit. German workers usually carry theirs with them to work in their leather brief cases. We have our milk, bread, butter, and cheese brought out by the unit leader or matron.

From twelve noon to one o'clock, trowels, hammers, picks, shovels, wheelbarrows, and the mixer get a rest while we eat dinner, read our mail (if and when), and glance at the latest newspaper or magazines.

On the Project—Enkenback Pax crew begins cementing hand-dug basement.

Then, if no rainstorm interrupts —and has it ever been wet lately! we work until 5 p.m.

Supper is at 5:30, after which two or three lucky fellows get to help the matron with the dishwashing. This necessary assistance is efficiently arranged by week-long assignments determined by an alphabetized listing of our respective family names.

We then manage to keep busy with a weekly evening schedule including: chorus practice with the German youth, German language class, neighborhood boys' club led by several Paxers, unit Bible study, organized unit recreation of softball, volleyball, or basketball; social and Bible study evenings with German youth, and refugee camp visitation.

Besides these scheduled events, we like to find time for some photography work in our basement darkroom, for visiting the settlement families, reading, and of course the inevitable late-hour "bull sessions."

If this gives you a little better picture of what's going on over here from day to day, I'll count this writing worth the effort.

We sincerely trust that you are backing us and this program of service with your prayers, and please don't forget that we are always ready and eager also to hear from you at home.

Yours truly, MCC Paxer

UNITS IN GERMANY CALL FOR 50 1-Ws

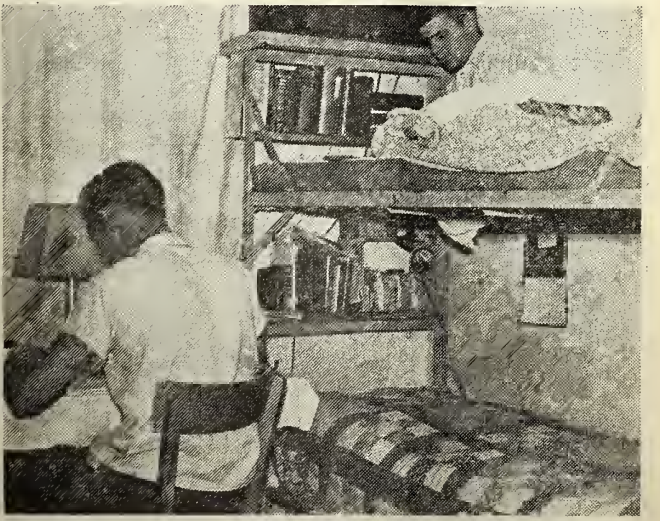
Fifty-three new men—thirty to replace returning Paxmen plus twenty-three additional volunteers — are needed to fulfill Pax commitments in Europe during 1957. The total of ninety-two workers needed this year is a new high for the Mennonite Central Committee Pax Services in Europe under which sixty-nine American conscientious objectors are now serving.

Plans call for fifty Pax workers at four projects in Germany during 1957 to build apartment houses for 36 to 45 more refugee families plus two new Mennonite churches and a large community church center.

Although Pax 1-W's will continue to assist in the Special MCC Relief Services to Hungarian refugees in Austria, a full program of construction will be resumed this spring in Germany. MCC Pax is in its seventh year of assisting the resettlement of Mennonites who were uprooted during World War II and have fled from Communism of eastern Europe to West Germany.

—From *Euro Pax News*

After 5:30 supper, the unit matron gets a little daily help.



Reading, writing letters, or maybe a "bull session" closes another day in Pax.

PENCIL POINTS

Chairs Have Folded Me

Ever since I was a freshman in high school, which is about as far back as I can remember, I have been stacking, folding, and unfolding folding chairs. Even now, at my advanced age I still find myself engaged in this common chore, which must be the most typical activity in church meeting preparation.

What fueling the tractor is to the farmer and washing dishes is to the housewife, the setting-up and the setting-down of collapsible seats is to the church worker in our American culture. Sometimes I long to be in India or Japan where one doesn't have to muss with all these modern improvements.

Knowing how to double these sitting rests is an indispensable skill if you want to be helpful around the church. Certainly, the most progressive seminaries in our country will soon be conducting a seminar on the folding chair. What school would want to have its graduates confused by an innocent unstuffed chair, not knowing whether to pull down, push up, or double over? Think of the loss to the Christian church if some young pastor should fold himself up into a folding chair and never be heard from again.

Few things provoke me to such deep meditation as do these modern uneasy chairs. As I hustle chairs before a committee meeting or a Sunday school class, I have a real worship experience. You haven't adequately prayed until each chair has been thoughtfully put in its place. Each chair represents a person who will or won't be there; to see that he has his proper place in the meeting is not an unimportant part of preparation.

Then there are the meditations that come to me after hours on end as the consumer of this unsoft single sofa's services. I hook and unhook my legs over the rungs. I fold myself down and unfold myself out. At these times my meditations may seem less than pious, but they are still related to the weakness of the flesh, certainly a matter for continued theological study.

Picking up these wonders of tubular steel, I often remember the building committee, church council, or some other hardpressed group that sat for long hours deciding which kind of chair to buy. When you pick up a wobbly and battered chair you can easily reconstruct the events at that meeting and decide whether the counsel "Let's buy the cheapest" or "Let's buy the best" prevailed.

To spare us all hours of torture, my suggestion is that if you must get folding chairs, make them as comfortable as possible. This also applies to pews, more accurately called benches.

—Maynard Shelly

The Living Word

By Luther A. Weigle

When 'Prevent' Means 'Precede'

The word "prevent" is used fifteen times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before + *venire* to come). When the Psalmist says (119:147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning" — by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse 148, "Mine eyes prevent the night watches" is now translated "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax (Matthew 17:25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, eager to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thessalonians 4:15), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalms 21:3; 59:10; Isaiah 21:14; Amos 9:10), "come to meet" (Job 20:27; Psalm 79:8), "come before" (Psalm 88:13), "come upon" (2 Samuel 22:19 = Psalm 18:18), "confront" (2 Samuel 22:6 = Psalm 18:5), "receive" (Job 3:12), "have given to" (Job 41:11). The Hebrew word thus translated is *qadam,* the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam,* in eleven other instances by "meet" (Deuteronomy 23:4; Nehemiah 13:2), "come before" (2 Kings 19:32; Psalm 95:2; Isaiah 37:33; twice in Micah 6:6), "go before" (Psalms 68:25; 89:14), "disappoint" (Psalm 17:13), "before" (Jonah 4:2).

The expression "fled before," in Jonah 4:2, is misleading. Tyndale, Coverdale, and the Bishops' Bible had "hasted to flee," and the revised versions have restored this rendering.

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Henry Ward Beecher once said: "Affliction comes to all, not to make us sad, but sober; not to make us sorry, but wise, not to make us despondent, but by its darkness to refresh us, as the night refreshes the day, not to impoverish, but to enrich us as the plow enriches the field."

Christian Discipleship Conference

Dr. Paul Minnich Robinson, president of Bethany Biblical Seminary and guest lecturer this year at the Christian Discipleship Conference, April 7, Bethel College, North Newton, Kansas, will give both an afternoon and an evening message. The afternoon lecture at 2:30 p.m. in Memorial Hall is entitled, "The Key to the Kingdom," and the evening address at 7:30 p.m., "The Glory Road."

Dr. Robinson is well known as a versatile lecturer on college and university campuses, and has been featured as guest speaker by the Chicago Sunday Evening Club. He brings with him a background of extensive travel in Europe, South America, and the Middle East. He is best known as an outstanding church leader in the Church of the Brethren, and has for the past four years been president of Bethany Biblical Seminary in Chicago, the institution with which Mennonite Biblical Seminary has been associated.

Dr. Robinson is popular with young people both in his own and other denominations, and young people are encouraged to plan to come and hear Dr. Robinson as he conducts this year's conference of devoted Christian discipleship.

NEW RESIDENCE HALL

Ground breaking ceremonies for the new women's residence hall at Bethel College have been announced for Tuesday, April 2, at 3:00 p.m., according to President D. C. Wedel. To be located immediately south of Carnegie Hall, present women's residence hall, the new $250,000 building is to house 100 women plus the house supervisor. Taking part in the ground breaking ceremonies will be a member of the college women's association, a member of the college board, and a representative woman student.

Ten years ago the women's association began receiving gifts toward a $50,000 goal for this building. They are now in sight of this goal. General solicitation of funds for the residence hall will continue during construction.

ANNUAL PEACE FELLOWSHIP

Seven Bluffton College students are planning to attend the annual Mennonite Intercollegiate Peace Fellowship in Washington, D. C.

Washington, D. C., was selected as the site for the conference because of its strategic location in the forming of American policy. Here delegates can study the situation first hand as our government officials see it.

Those planning to attend from Bluffton are Connie Diller, Wooster, Ohio; Marion Keeney, E. Millersboro, Pa.; Lora Krehbiel, Reedley, Calif.; Alfred Monarth, Vienna, Austria; Omer Nisley, Millersburg, Ind.; Ronald Ropp, Normal, Ill.; and Al Williamson, Findlay, Ohio.

TWO-COLLEGE RECEPTION

An annual event, to which we always look forward, the Mennonite Brethren Bible College — Canadian Mennonite Bible College reception, took place on Friday, March 8. Shortly before 7 p.m., the staff and students of the Mennonite Brethren Bible College arrived, were greeted by our students, and then ushered into the chapel. Peter Klassen, student president, led in opening prayer, then gave a few remarks welcoming the guests. The program for the evening consisted of a play, "St. Claudia," which was also presented to the public on the following evening. This play is centered around the crucifixion of Christ and its effect on various individuals, especially upon Claudia, the wife of Pilate. Various musical numbers were given between scenes. After the drama, refreshments were served and time was given to fellowshiping with friends and forming new acquaintances. A devotional, consisting of a brief message by Victor Fast, and an opportunity for participation in open prayer brought the evening to a suitable close.

The Intercollegiate Peace Fellowship project for the year was sending books to Japan to combat the influence of communistic literature. At present the Bluffton Peace Club has collected over forty books.

Spiritual starvation is worse than physical starvation, because it has eternal repercussions.

NEW DIRECTOR OF PUBLIC RELATIONS

Richard Waltner, Jr., joined the Freeman staff at the beginning of the spring quarter. He will serve as Director of Public Relations. His major activity at present is student solicitation for the coming year. Waltner took his first two years of college at Freeman and his last two at the University of South Dakota. This winter he also received his master's degree from there. Mrs. Waltner is the former Bonnie Leisy of Wisner, Nebraska.

VOTHS TO GO TO KOREA

Mr. and Mrs. Leland Voth and their two children will leave for Korea this summer to begin a three year period of service under MCC. Voth has been the instructor in Agriculture and Farm Mechanics at Freeman College and will be working in a similar capacity at the Kyong San Boys' Orphanage and Vocational Training School near Taegu, Korea.

The Freeman College Museum is under the care of a new custodian. Mr. Ben J. Waltner, who has done a considerable amount of collecting himself, has accepted the position of curator. A good deal of credit should also be given to Dr. J. D. Unruh who organized and rearranged the material in the Museum when it was moved from the Old College Building to the upper floor of the Tieszen Industrial Arts Building.

SEMINARY WOMEN'S RETREAT

"Draw Nigh Unto God" was the theme of a meaningful retreat held at Palos Park by the Seminary Women's Fellowship recently. Main speakers were Mrs. Marvin Dirks from Lombard, Ill., and Mrs. S. F. Pannabecker. Mrs. C. J. Dyck was in charge of planning the retreat.

LENTEN FELLOWSHIP

Lenten Fellowship Meals are taking the place of our Wednesday evening prayer meetings from now until Easter. The Seminary family is divided into groups, with six to eight persons in each, who gather for a simple evening meal and intimate prayer fellowship.

NEW DIETITIAN

Mrs. A. W. Slagel of Topeka, Ind., joined the Seminary family last week to take over the responsibilities as Seminary dietitian.

(Continued on page 222)

MCC news & notes

NEW HOME PURCHASED FOR EUROPEAN BIBLE SCHOOL

A hotel at Bienenberg, Switzerland, has been purchased as the future permanent home of the European Mennonite Bible School. The cost is $96,962. Bienenberg is about ten miles south of Basel, a center for Mennonite activities. The hotel is reported to be in good condition and is located on a high knoll surrounded by more than 11 acres of woods belonging to the hotel.

The purchase was made by the committee of the EMBS composed of representatives of Mennonite conferences in Switzerland, France, Germany, and MCC. The contract was signed Feb. 15 in the presence of several competitors who had gone to the meeting with cash, but too late. Creditors conclusively granted the hotel to EMBS Feb. 26, and transfer of title is set for April 15.

Cornelius Wall, principal of the school, said "We look upon this development as an answer to our prayers. The financial obligations naturally cause some anxiety, but the Bible school cannot hope to find anything more favorable in price in this size and situation."

EMBS began six years ago at Basel. Sessions the past term were at Arisdorf near Basel which provided more room for an annually increasing enrollment (57 the past term.) Swiss brethren first learned the hotel had gone bankrupt and that it could be purchased at a reasonable cost.

TWO NEW WORKERS IN VIETNAM

Two members of European Pax Services are now serving in Vietnam—Carl Hurst (Goshen, Ind.) and Duane Swartzendruber (Princeton, Ill.). Hurst is working in the capital city of Saigon as an assistant to Delbert Wiens (Reedley, Calif.), who directs MCC Vietnam operations. Swartzendruber is at upstate Banmethuot where he drives the vehicle for the mobile medical project and is general maintenance worker. The Vietnam staff is now composed of nine workers, serving mostly in medical projects.

BRITISH PEACE LEADER TO SPEAK IN U.S.A.

Eric Tucker of London, a peace leader in the British Society of Friends, will make three appearances in Mennonite and Brethren in Christ circles during his visit to America in April. He will meet with the continuation committee of the historic peace churches April 1, at Chicago and will be a guest speaker at MCC Akron and Messiah College, Grantham, Pa., April 8. These arrangements are made by the MCC peace section. His visit to America is sponsored by the Friends World Committee.

WEDEL AIDE AT BROOK LANE FARM

Kenneth Wedel, son of Mr. and Mrs. Herman Wedel of Burns, Kan., has begun service as a psychiatric aide at Brook Lane Farm, Hagerstown, Md. He is a member of Zion Mennonite Church at Elbing, Kansas.

PAX RECRUITS ENROUTE TO EUROPE AND KOREA

Six recruits for Pax Services are enroute to their fields of service — five in Europe and one in Korea. Going to Korea is Lloyd P. Miller, son of Mr. and Mrs. Peter J. Miller of Nappanee, Ind., a member of North Main Street Mennonite Church in Nappanee.

Bound for Germany are David L. Burkholder, son of Mr. and Mrs. M. D. Burkholder of Harrisonburg, Va., member of Pike Mennonite Church; Dale S. Eash, son of Mr. and Mrs. Sanford Eash of Goshen, Ind., member of Clinton Frame Mennonite Church at Goshen; David F. Gingerich, son of Mr. and Mrs. Fred Gingerich of Chappell, Neb., member of Chappell Mennonite Church; Willard Vanpelt, son of Mr. and Mrs. Frank Vanpelt of Columbiana, Ohio, member of Pleasant View Mennonite Church; and Wilbur E. Yoder, son of Mr. and Mrs. Ervin J. Yoder of Goshen, Ind., member of Clinton Frame Mennonite Church.

GERMAN GOVERNMENT PROVIDES FOR CONSCIENTIOUS OBJECTORS

The Central Agency for Conscientious Objectors has been organized in Germany to handle objector affairs with the government. The German Mennonite Peace Committee is represented.

Paul Bender (Goshen, Ind.), an MCC peace section representative in Europe, reports the CACO will have a function similar to that of the National Service Board for Religious Objectors in America. This agency was formed after the new German conscription law recognized conscientious objectors. Military inductions are to begin in April. Meantime 19 year old registrants who made claims as objectors (ethical, religious, and other) were being examined by 12 regional committees.

Bender reports recognized objectors will enter alternative service under the direction of a subordinate minister in the Labor Ministry of the federal government. Government-operated camps will provide projects in land reclamation, disaster service, health services, and construction of welfare and charitable institutions. He said the proposed law for regulating alternative service makes special mention of air raid defense service for objectors. Private agencies may also be licensed for giving alternative service employment to objectors.

It is expected that objectors in alternative service will receive full maintenance, including work clothes and the same salary received by a soldier of the lowest rank. The general conditions will parallel those of the soldier to include rights, privileges, leaves, and length of service. Service time will include an initial period of 12 months followed by shorter periods if desired to total 21 months.

WINNIPEG PEACE CONFERENCE

Andrew R. Shelly will be attending a Peace Conference of the Mennonite churches of Winnipeg late in March. He will be speaking at the Mennonite Brethren and the General Conference Bible Colleges, as well as in a number of Mennonite Brethren and General Conference churches at evening meetings.

Don. E. Smucker recently had speaking engagements at Macalester College, Lake Forest College, and Minnesota University. Here in Chicago he addressed the Firman Neighborhood House on "A Program for Inner City Churches in Chicago," and the St. Andrew Presbyterian Church on "Evangelism in the City Church."

Thirty-six students interested in church vocations from Bluffton, Bethel, Goshen, and Freeman College have thus far registered to be guests of the Seminary Fellowship on April 5, 6, and 7.

SYMPHONY ORCHESTRA TO GIVE FREE CONCERT

The Wichita Symphony Orchestra will be featured in an extra Memorial Hall Series number Monday, April 1, 8:00 p.m., in Memorial Hall, Bethel College. Soloist for this gratis concert will be Blanca Uribe, Kansas City, winner of the 1957 Naftzger Young Artists Award.

The Wichita Symphony Orchestra, under the direction of James Robertson, has become one of the outstanding orchestras in the country. More tickets are sold in Wichita for a single concert series than for any orchestra in the United States.

The orchestra for this occasion is provided by a grant from the Trust Funds of the Recording Industries.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, **Kansas.**

WORK POSITIONS WANTED

Summer work in homes wanted by Mennonite girl to earn funds for college. High school graduate. Prefer working in mid-Kansas area. Contact: Mutual Aid (No. P 156).

Middle-aged family man desires full time employment. Prefers work like janitoring but would consider other indoor or outdoor opportunities. Electrician's experience. Family includes two teen-age children. Contact: Mutual Aid (No. P 157).

Into the Beyond

Henry P. Schmidt, member of the Grace Hill Mennonite Church, near Whitewater, Kansas, was born in Heinrichsdorf, South Russia, February 22, 1868, and died February 22, 1957.

Jottings

HOLY WEEK SERVICES TO BE HELD

—Bethel Church, Hydro, Okla.: We will have Holy Week services Apr. 14-19. Levi Koehn, Turpin, and Pastor Isaak will conduct these services. Mar. 3 Clifton Zweiocher, Geary, who has just returned from 1-W service in Mexico, told of his experiences and showed pictures. Our church joined World Day of Prayer services in Hydro Friday night, Mar. 8. The J. A. Pankratz family has donated 21 copies of the "Tabernacle Hymns, No. 3" hymn books to the church. Valeta Krehbiel and Floyd Thiessen, students at Bethel, spent a few days with their parents after the third quarter of school was completed.—Wilfred Ewy, Corr.

SPECIAL PROGRAMS

—Wayland Church, Wayland, Iowa: The regular annual business meeting was held first Thursday evening of Jan. Jacob Roth, a former member of this church and active in its past efforts, passed away in Calif. Jan. 3. Feb. 2 the Menno Singers of Goshen, Ind., presented a program at the high school auditorium. Harold Bender, who recently returned from Russia, spoke and showed pictures at the auditorium. Junior Choir has been organized with Mrs. Thos. Eddy as director. Mar. 1 Family Night was observed with carry-in supper and nice program presented. Mar. 8 World Day of Prayer was observed at the Methodist Church, with other churches sponsoring the meeting, including Eicher and Wayland Mennonite. Eicher and Wayland YPF met at the church for informal 6 o'clock luncheon and meeting with Verney Unruh. He spoke to the congregation at 7:30 on missions in Japan.—Mrs. Allen R. Meyer, Corr.

MEN SERVE AT ORAIBI

—Bethesda Church, Henderson, Neb.: Ground-breaking services for our new sanctuary were held Jan. 3. Work began immediately and foundation construction is nearing completion. Mar. 17 was scheduled for special services and offering for the building treasury. Eldon Thieszen spent a week in Jan. working at the Oraibi, Arizona, Mission station. More recently, Ruben H. Friesen, David H. Friesen, Harvey Friesen, H. A. Kliewer, and H. H. Hubert spent a week there. Don Schierling spoke on his Pax experiences to the young married couples' Fellowship Feb. 24. Missionary J. R. Duerksens have moved into the parsonage; he is our interim pastor. The Bethel College Chorale was with us Feb. 28. A "School of Missions" is planned for Sun. evenings during the month of March. The study will be on India.—Mrs. D. P. Ratzlaff, Corr.

COURSES FOR PASTORS

Ministers' Courses in Saskatoon, Sask.: The Saskatchewan ministers' courses were held March 6-8 in the First Mennonite Church, Saskatoon. They are sponsored annually by the Sask. Ministers' Conference, which is not a working conference but a fellowshiping conference. The guest speakers this year were David Janzen, instructor at Canadian Mennonite Bible College, and Arnold Regier, instructor at Rosthern Junior College. Brother Janzen, who served in the German language, lectured on the Epistle to the Galatians. We were early impressed with the clear discerning of the question uppermost in the mind of the writer. Application was often made to our present Mennonite Church: how we are isolating ourselves and thereby hemming in our Christian witness and influence. Is our witness at home consistent with that in the foreign field? Are we willing to accept into our fellowship such who are not of Mennonite heredity? Brother Regier, using the English language, gave us an interesting study in chapters 4 to 7 of Revelation. He pointed out that the main theme of the apocalyptic book was the "Lion-Lamb," as seen in chapters 4 and 5. The Apostle John wants to strengthen and encourage the Christians of that persecution age with the fact that they have a foundation which cannot be moved, which is God. The ladies of the First Mennonite Church served us very well with meals; we all appreciated this. —Henry A. Wiens.

MISSION WORK IN JAPAN AND INDIA PRESENTED

—Bethel Church, Mountain Lake, Minn.: The Bethel Mission Society had their annual Birthday Supper Jan. 10 Brother and Mrs. Verney Unruh, on furlough from our mission field in Japan, were the guest speakers. Edwin Ratzlaff from the E. M. Church showed films and related his experiences in South America, where he spent several years under the MCC. Jan. 20 a pulpit exchange had been worked out with the pastors of Delft, Butterfield, and Mountain Lake communities. Pastor Gering was scheduled to speak in the M. B. church and Brother Nultemeier, pastor of the Assembly of God church spoke to us. The exchange proved to be a real blessing. The adult C. E. sponsored a program with the Orlando Waltners in charge. They showed slides and told about their work in India. The annual Bible School Conference was held Jan. 27-29 in the First Mennonite Church with Brother N. C. Wiens, pastor of Bethel Baptist Church at Kalamazoo, Mich., as speaker. Orlando Schmidt represented this area in a 1-W workshop directed by the MCC at Hillsboro, Kan. The adult C. E. spent a Sunday evening visiting the residents at the Eventide Home, trying to bring them cheer and comfort by meditation, prayer, and song. On the evening of Feb. 10 an informal fellowship hour was held in recognition of services rendered to the church the past year and a half by Miss Aganetha Fast. Refreshments were served and a love offering was taken in appreciation of her services. A group of students from Freeman Junior College rendered a fine program Feb. 17. This program was sponsored by the Youth Fellowship of our church. The Sunday School Convention and Workshop were held all day Feb. 19. The sessions proved to be very profitable and interesting. Willard Claassen, one of the speakers, stayed until the next day and gave us a message on Wed. evening at our regular Bible study and prayer meeting. Feb. 24 Lester Hostetler, editor of the "Mennonite Hymnary" and also of the "Youth Hymnary" was with us. He made explanations of hymns and also led the singing. The mixed choir assisted in the service. This program was sponsored by the music committee. The Bethel College Chorale of North Newton, Kan., presented a fine program March 3. March 5 D. B. Wiens, who was recently commissioned by the Mennonite Central Committee to spend some time in Russia, spoke in our church with all other churches participating. He reported especially about the Mennonites who are still in Russia. It was most interesting. World Day of Prayer was observed. A service with all churches participating was held at the Gospel Mennonite Church. On Conference Sunday our pastor spoke on "The Household of Faith," Gal. 6:10, a very appropriate and challeging message. Representatives from Freeman Junior College had a panel discussion on "Christian Education." The following day they solicited funds for the college. Pastor Gering is giving a series of messages on "The Prodigal Son." They both warn and encourage, and should be a challenge to all. They have already proved beneficial to many.—Marie Toews, Corr.

SHOWER FOR MISSIONARY

—Hutterthal Church, Carpenter, S. D.: Because of the mild weather this winter, the church attendance has been good. The prayer meetings are held on Wednesday night with Pastor Duerksen leading the adults and Mr. and Mrs. Jim Gross, the children. Mrs. Edward Tschetter, returned missionary from Africa, spoke to the Christian Helping Hands at their regular meeting March 6. A miscellaneous shower was held in her honor. Our Christian Endeavor has recently given programs at the Gospel Rescue Mission of Huron and the Fairfield Bethel Church of rural Huron. Mary Wollman, returned missionary from Africa, spoke to the children during the Sunday school hour as did Opal Baze, a teacher in the Mitchell Schools. The Mixed Chorus, under the direction of Mrs. Mike

Waldner, began rehearsal on Wednesday night. The church has ordered "The Mennonite" on the 100 per cent plan. We are sure we will all enjoy reading it.—Pearl Waldner, Corr.

SURPRISE BIRTHDAY MEAL

—Emmaus Church, Whitewater, Kan.: Feb. 14 David Wiens gave a report in our church on the three weeks he spent inside Soviet Russia. It certainly was an eventful trip for him, and it was interesting to hear him tell about it. Feb. 17 was Pastor Amstutz's birthday. After the morning service the congregation met in the church basement for a simple meal as a surprise for him. In the evening the Bethel College A Cappella Choir gave a program. It was a praise and worship service enjoyed by all. Feb. 28 a large number of women met in our church basement to sew and to hear Mrs. George B. Neufeld tell of their work in the Congo. Comforts were made for the Kobe, Japan, mission home, quilt blocks cut for the Congo, and tea towels embroidered for the Paul Enz's. The women from the Swiss, Zion, and Burns churches were guests. March 10 Mr. and Mrs. Henry F. Claassen celebrated their 25th wedding anniversary. Pastor Amstutz used verses from Ps. 37 for the service.—Corr.

J. J. ESAU SPEAKER AT EVANGELISTIC SERVICES

—First Church, Madrid, Neb.: A son, Donald Dean, was born Jan. 21 to Mr. and Mrs. Pete Regier Jr. Evangelistic services were held in our church Feb. 3-10, with J. J. Esau of Omaha as speaker. Brother and sister Vernard Stucky, missionaries in Brazil, worshiped with us Feb. 10. Pictures of Mexico were shown in our church Sun. evening, March 3, by our pastor. All seemed to enjoy the all-musical C. E. program and social on March 10. March 14 we, with the M. B. Church of Paxton heard a tape recording in our church of D. B. Wiens' talk in Henderson about his trip to Russia. Pastor and Mrs. B. H. Janzen left after services March 17 to attend the Western District Ministers' Conference in North Newton.—Mrs. Herman Regier, Corr.

MISSIONARY HOMECOMING

—Garden Twp. Church, Hesston, Kan.: We are anticipating the homecoming of Verna Vogt, missionary to Japan, very soon. Mr. and Mrs. Paul E. Vogt have driven to the coast to meet their daughter as she arrives at Vancouver, B. C., Canada, on her first furlough home. Other recent arrivals were: Myron Gay, second son to missionaries Alvin Bergens (Helen Vogt) of Ethiopia, and Tracy Dianne, daughter to Mr. and Mrs. Jon-Gilbert Epp. A farewell luncheon was planned for March 17, following the evening service, in honor of Brother and Sister Joe Goossen and Joey, who will be leaving for missionary service in Brazil. Church reports on offerings showed favorable statistics in spite of the Kansas drought and dust. We continue to praise Him from whom all blessings flow.—Mrs. Albert Ewy, Corr.

WEEK OF SPECIAL MEETINGS

—Friedensfeld Church, Turpin, Okla.: The first Sun. in March the Okla. Bible Academy had an hour of worship in song with us. It was very much enjoyed. There was a noon meal for 19 of the singers in our church basement. We had our C. E. program the first Sun. evening in March. The new program committee is Mrs. George Plett, Raymond Becker, and Connie Ediger. March 10 our week of special meetings with J. J. Esau closed. His short services on "Watch and Pray," the special songs he sang, choruses he taught us with the choir Sun. evening, and his short prayer service each evening before the message were indeed a great inspiration. We wish him God's richest blessings. The afternoon of March 10 Brother Esau conducted a German service at the church, after which a group of folks were invited to the home of Mr. and Mrs. Jake Epp.—Mrs. Chester Windsor, Corr.

REPORTS ON PARAGUAY, RUSSIA

—Herold Church, Bessie, Okla.: Mr. and Mrs. Eldon Larson, candidates to Brazil under the Missionary Aviation Fellowship, had a service with us Jan. 6. They also showed a film "Conquering Jungle Barriers." Dr. John Schmidt gave his report on Paraguay Jan. 14. David Wiens gave a report of his trip to Russia on Feb. 8. Latest marriages were Phyllis Harms to Dale Regier on Nov. 3, 1956, and Earl Dean Schmidt to Charlotte Knauf, Feb. 1. Mrs. Schmidt was received into the membership of our church Feb. 24. Mr. and Mrs. Alfred Schmidt and family, and Mr. and Mrs. Eddie Schmidt and son moved to Fort Worth, Texas. Mr. and Mrs.. Bob Friesen and son are planning to move to Laird, Sask., Canada. The Ladies' Mission Society gave a program Friday evening, March 8. March 3 Mr. and Mrs. A. T. Harms and Donna Ruth went to Enid to see their new granddaughter and niece, Joan Lynette, born March 2 to Rev. and Mrs. Dwight Zuercher of Hillsdale, Okla. Mr. and Mrs. Walter Foth and girls went to Moundridge, Kan., to help celebrate Mrs. Foth's parents' golden wedding. The 75th birthday of J. A. Harms was celebrated March 3 with friends and relatives. Several families attended the capping ceremony of the nurses entering training last fall. Those from here are Virgie Harms, Delila Buller, and Mary Louise Schmidt. Our revival services are scheduled for March 17-24 with L. R. Amstutz.—Mrs. Milton L. Harms, Corr.

A Pattern To Plan For

It almost never becomes easier, as time passes, for a man to experience contemplation and meditation. As other activities vie for time, even the most determined intention to "read a little," or "study a little," or even "be by myself a little" has a very hard time to be realized.

A determination to do some extra reading in a thoughtful way is appropriate in the Lenten season. It needs to be planned in such a way that contemplation and meditation is not a seasonal emphasis, but a pattern that becomes a part of living and ignores seasons and years.

A variety of books are available for your Lenten reading. Whether you have little time to read or have as much time as you would like, there is something for you in this list:

NEW TESTAMENT CHRISTIANITY, by J. B. Phillips, $2.25.

This new book by an able gospel translator, attempts to relate the spirit and character of the historical early church to Christian life in our times.

THE SAVING PERSON by Angus Dun, $2.00.

A splendid study of man's relationship to Christ, the "Saving Person." Man's hungers and desires and his unending quest for salvation are set forth. Then we see how the Saving Person has come to reconcile us to God and to bring eternal life.

SERMONS ON THE PASSION OF CHRIST by Martin Luther, $2.50.

From the Lenten preaching of the great reformer, a new edition of thirteen sermons on the Passion and an introductory meditation.

NAUGHT FOR YOUR COMFORT by Trevor Huddleston, $3.75.

A profound, moving, disturbing examination of the Christian social conscience. Written by a man who has worked dangerously with racial tensions in South Africa, this book is appropriate to anyone's Lenten self-examination. It bears upon American moral dilemmas.

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WALDNER

MENNONITE LIBRARY BIBLICAL SEMINARY

STICK TO YOUR GUNS
Lawrence Templin

NOT FAR FROM THE KINGDOM
Philip A. Wedel

A SPIRIT-CONTROLLED SEMINARY PROGRAM
Cornelius J. Dyck

MENNONITE WORLD CONFERENCE PROGRAM

Volume 72 Number 15 April 9, 1957

In This Issue

ARTICLES:

Not Far From the Kingdom
By Philip A. Wedel 228
A Spirit-controlled Seminary Program
By Cornelius J. Dyck 229
Stick to Your Guns
By Lawrence Templin 230
New Church Organized 231
The Mennonite World Conference Program 232

DEPARTMENTS:

Editorials 227
The Reader Says 231

MENNONITE YOUTH:

Youth Inside Russia
By Paul E. Miller 234
Our Schools 237
MCC News Notes 238
Jottings 239

Of Things To Come

April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herold Church, Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah
April 29—Council of Committees, WDC.
May 2-5—East. Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conference

CONFERENCE RELATION

A resolution adopted at 1950 session of the General Conference in Freeman, South Dakota, received attention again at a recent Chicago meeting of the Board of Christian Service committee on Homes and Hospitals

The resolution, which had to do with church relatedness, urged specifically that a recognized procedure be adopted whereby organizations and institutions could establish official relationship with our Conference.

A letter was mailed to all institutions and mutual aid societies outlining the possibilities of conference relation.

Optimism in Formosa

A huge amount of work is done in three months' time at the Mennonite Christian Hospital at Hwalien, Formosa, yet optimism for the future runs high. This is indicated in a recent report from missionary-doctor P. J. Pankratz.

In 59 days when the clinic received patients, a total of 1989 persons received care. 2,124 diagnoses were made; an average of 33.6 patients per day were treated. Perhaps these records would be less significant were it not for the fact that for the most part only one doctor was in charge of these patients. Besides that, and this is surely significant, each patient contacted is also reached with the Christian gospel as well.

A mobile clinic, inactive because of lack of personnel, will be reactivated this year. The prospect is bright for having another doctor and two nurses. Alvin Friesen of Saskatchewan, Helen Willms from Alberta, and Esther Mae Andres of Kansas will be sent this year, according to plans of the Board of Missions.

NEW SECRETARY FOR WOMEN IN CHURCH VOCATIONS

Miss Marion Keeney, from East Millsboro, Pennsylvania, has been appointed promotional secretary for the Women in Church Vocations program. Marion is a senior at Bluffton College at the present time. Next fall, she expects to enroll at Mennonite Biblical Seminary as one of the young women in the Women in Church Vocations program. Her future plans include further training in social work, and service in this field in a church related position.

Marion has been active in campus religious life organizations, and has been the leader of summer Voluntary Service units. Looking forward to her new assignment with Women in Church Vocations she comments, "The new approach for women in church vocations seems packed with creative possibilities." Miss Keeney will give full time to promoting this new program this summer, and part time, as she does now, when school resumes next fall.

GOOD WILL TOUR PLANNED

Plans are now being made for a special study and good will tour to southern United States in co-operation with other Mennonite groups. The tour is being planned to include some of the areas of the South which have been active in racial issues. The General Conference Board of Christian Service will sponsor one car leaving from Kansas. Another car representing the eastern states will also make the tour.

Tentative dates for this tour are May 23 to June 4. A special committee composed of J. Winfield Fretz, Harley Stucky, and Elmer Ediger are planning the tour.

PETERS ORDAINED

On Sunday, April 7, Abe Peters was ordained in the Friedenstal Church, Tampa, Kansas, by the former pastor, Harvey Jantz. H. B. Schmidt spoke at the ordination service.

MUTUAL AID GROWING

The committee on Mutual Aid met recently and reviewed the ten year activity in the Mutual Aid program. Long range program plans were outlined for this fast-growing arm of the Board of Christian Service. A proposal was heard for the incorporation of Mutual Aid and a constitution and bylaws were presented for discussion and revision.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant: Esther Groves.**
THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HIS LOVE AND OURS

As we study the last week of Christ's life we cannot but be impressed with the tender and forgiving love which He offers to all, and the great price He finally paid to reveal the depth of that love. It was love that led to His wonderful parables of the last week; the rebuke of His enemies with the hope of still winning them; the uncomplaining ordeal of the cross and the death thereon. In fact His whole life and teaching was a manifestation of the love of God which He expressed so powerfully before men.

For it was love that caused the Father to send His Son into the world in the first place, and that love led the Son to give His life on the cross to prove how great it was. For God is love, and has so created man that he, too, should have love as the basis and motive of his life and relationships. Christ was love clothed in humanity that all might behold and realize what it is and does.

How pathetically shallow seems much that we call love. Too often it is but self-love in which we try to make things as easy for ourselves as possible. Often it is the love of power or influence or wealth which guides our life and actions. Such love is poles apart from the divine love of God as manifested in Christ.

If we allow the love of God to flood our souls as it is "shed abroad in our hearts," it cannot help but be felt in our contacts with others. "We love because He first loved us," but if we do not give ourselves to His love, and if the love of God is not in us, how can we hope to love our brother?

But if His love is in us, then our love goes out to Him in a response of deep gratitude, and we will love with all the heart, mind, soul, and strength, and then, also, we will love our neighbor as ourselves.

Christians should be specialists in demonstrating the power of love, the greatest thing in the world. Hate and envy and jealousy will not work in the human soul, for the soul was made for love. Our relations with our neighbors and neighboring nations dare not be based on selfish interests and desires. Hate is not the path to peace, nor is violence. We have tried those ways too long. Only love will work, for it is so ordained in the divine plan.

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

OUR OBJECTIVES AGAIN

When at the Winnipeg Conference a number of goals were adopted, they were meant to be lived and put into actual practice, not just preserved as pious phrases. In the three-year period *The Mennonite* hopes to emphasize each goal and bring it before the readers in some special way. At the head of the editorial page are a selected list for emphasis this year. In the remaining years the other goals will also be emphasized.

Each objective listed has been briefly discussed editorially, and in fuller detail by special articles by the associate editors. The last objective listed is treated in this week's issue. If you wish to refer again to the others they will be found in the following issues: February 19 and 26, March 12, 26, and now in this issue.

But more should be done than simply read again about them, good as that may be. They should be in our hearts and in our prayers. Ministers should preach about them; church councils should take them up one by one and see what each particular church can do to make them alive; they should be considered in evening meetings and special services, as well as in adult Sunday school classes.

If we were serious when we adopted these goals, it is now up to us to do something about them.

THE MENNONITE WORLD CONFERENCE

Published in this issue is the program of the sixth World Conference of Mennonites to be held in Germany in August of this year. The general theme is significant: "The Gospel of Jesus Christ in the World." Under this general theme there are special themes for each day's session as follows: "The Gospel in the World," "The Challenge of a World Lost in its Wisdom and Helplessness," "Our Churches and their Responsibility for the Gospel," "Our Churches in the Service of the Gospel," and "Jesus Christ, the Hope of the World."

These are all great themes and much good should come of a thorough study and sharing of the same. While only a small per cent of our Mennonites can attend in person, the rest of us hope to be informed as fully as possible of the events there. The spirit of the conference should be brought back by those attending and shared with the churches.

There are also a number of special meetings and programs; for women, for youth, for missions, for Christian education, and for peace witness. It is of special interest that this time a communion service has been planned for the last day. This should be a high point of the conference.

Everyone can help make this coming conference a blessing to man and an honor to God by sincere prayer that His Spirit may guide and direct all the preparation and renditions of the program. With Christians praying in a special way throughout the world, God can make this conference a mighty force in the church and in the world.

Some people not only want their religion free, but they want the preacher to deliver it.

Not Far From the Kingdom

Philip A. Wedel*

Thou art not far from the kingdom of God, Mark 12:34. A certain scribe came to Jesus one day and asked, "Which is the first commandment of all?" And Jesus answered him, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And the scribe readily confirmed what Jesus was saying, "Master, thou hast said the truth"... Jesus said unto him, "Thou art not far from the kingdom of God."

Let us notice—Jesus did not say he was in the Kingdom of God. It is possible to be near the kingdom and yet be out. It is possible to be almost saved and yet be far from the kingdom. It is possible almost to hear the music of heaven, and yet never know Jesus Christ as our personal Saviour.

This scribe was not far from the kingdom, because he had great admiration for the Lord. You are not a Christian when you only admire Jesus Christ, but you certainly are nearer His kingdom than the person who jests and sneers. Again, the scribe was near the kingdom because he was deeply stirred by Jesus' answer. You may notice in the life of Jesus how deeply His hearers were moved by what He said. There is no sign that the conscience of this scribe had been touched, but there is every sign that his feelings had been touched. And then Jesus looked at him and said, "Thou art not far from the kingdom of God."

The English ship, the Royal Charter, had been around the world and now was homeward bound. She had reached many important ports and now was sailing for Liverpool, England. Dr. William Taylor, a great man of God in Liverpool, as well as the mayor of the city, bands of musicians, and thousands of people were there to catch the first glimpse of the vessel. But the Royal Charter never came in. She went down in the night, losing almost all on board. They came to Dr. Taylor and asked him to tell the story of the sinking ship to one of his families, and to tell the devoted wife that her husband, the father of her children, would never come back.

When he arrived at the home, a little flaxen haired girl came and welcomed him joyfully, saying, "Dr. Taylor, papa is to be here and mother is getting breakfast; I will run and tell mother." And she scampered away to tell her mother. Then the mother came in and welcomed him and said, "My husband is to be here in a few minutes."

Dr. Taylor looked at her for a few seconds while he steadied himself; then he said, "Poor woman, your husband will never return. The Royal Charter went down last night." She staggered for a moment and then fell as she cried, "Oh my God, so near home and yet lost."

That is the picture of men and women in this gospel land of ours who hear so many appeals and stirring messages, but never claim Him as their personal Saviour—they are not far from the kingdom, but not in it. So near others' prayers, so near the message of the gospel. Almost in yet lost.

Allow me to suggest a few things that may have brought us near the kingdom. One is *natural temperament.* Morality is not enough to bring us into the kingdom, but it may bring us near. The Word of God teaches us that man cannot be saved by his own righteousness, nor his own goodness. The only way man can get into the kingdom is by accepting Christ. Natural temperament may bring us very near, but not into the fold. One cannot lift himself by his own bootstraps to get into the kingdom — he needs Christ.

Home influence brings many near to the kingdom. The influence of parents upon the children means much in directing their children to the kingdom. There are fathers and mothers who never have forgotten to praise God for His goodness to them. That makes an impression upon the children. There are many of us who have been brought nearer the kingdom not by the preacher, nor by the singer, but by the best memory that held man's mind, the sweetest memory that ever stirred his emotions, that of his mother.

Another thing that has brought us near the kingdom is the *message of God's Word.* Jesus speaks to us through the sermon, the Sunday school, the Bible teacher. Where are we? Are we near the kingdom or in the kingdom? Is Christ our Saviour? Many are religious, but are they in the kingdom?

Another reason we may be near the kingdom is because of *prayer.* Some one prayed for you. That is why you did not drift farther away. That is why you found the light while others didn't. It was prayer that held you. It takes more than emotion, and it takes more than intellect, to enter into the kingdom of the Lord.

One of the chief businessmen of the West died awhile ago. He had his son sit beside him and said to him, "Son, you are holding the hand of the greatest failure of any in the great West." And then the son said, "No, father, your name on the wires would make the business world take notice." He said, "Very true, my son, but I have lived as though time and the world were all, and I am dying unprepared. I am the greatest failure." Yet this same man was a member of a church—in good social standing, and a prominent businessman. Of him it also could be said, "Thou art not far from the kingdom of God."

But that is not sufficient. There are times when a single step makes all the difference, as when a man is standing on the shore. One step and he is on board the ocean vessel that will carry him over the deeps to other countries. And so by the step in faith of our Lord Jesus Christ any one can come into the kingdom and reach the blessed home prepared for those who love Him. We are grateful to know that the kingdom of God includes all people in heaven and earth who took Jesus as their king and live according to the will of God. We are also thankful that the kingdom of God is a way of life wherein the will of God is lived in all relationships of men.

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*Pastor, Alexanderwohl Church, near Goessel, Kan.; Chm. Bd. of Missions

A spirit-controlled

SEMINARY PROGRAM

A Discussion of a Conference Goal

Cornelius J. Dyck*

It is difficult to entertain a vision for our General Conference without a prior vision for the educational institutions of our Church. In a special sense this is true of the Seminary. Our missionaries frequently work in highly literate lands; our college teachers face increasing multitudes of nimble, searching minds; our pastors find themselves surrounded by organized religion and blatant secularism. Where shall these workers find training commensurate with their calling? To drift with the prevailing winds of doctrine either right or left or center is easy, but to hammer out a position which, while related intelligently to these popular theological currents, yet is informed by a specific Biblical pattern historically substantiated, is very difficult. The Seminary program of our conference lives to meet this need. Its pulse count points significantly to the health (or feebleness) of the conference body.

Clear Objectives

A strong Spirit-filled Seminary program requires clearly defined objectives. In the light of its divine and conference commission this means first the cementing of a resiliant spiritual foundation within the thought and life of the students. Each one must be guided to find in the bedrock of God's revelation his own ground for the truths we as Christians most surely believe. The lordship of Jesus Christ must be supreme in every life as it is in the school. Second, however, this means that while the gift of the Spirit is not an award of merit, the deepening of the spiritual life for the student comes often as the silent concomitant fruit of heavy labor into the wee hours of the morning when others sleep. The eight hour night is not for the Seminary student. Third, this means that the Seminary exists to prepare workers for the Kingdom, to sharpen their tools, and to foster in them a mightty burden for the lost and the wandering and the diabolical society in which they live. And because this charge is so overwhelming it must point the students to resources beyond their own. Actually nothing but the grace of God is strong enough to make a person enter the Christian ministry successfully in this day and age.

A Dynamic Program

A strong Spirit-filled Seminary program must be dynamic. The Seminary does not exist to mothball our treasured verities but to carry the defense of the faith to the very frontier dens of twentieth century paganism. This determines the work of the faculty. Good teaching is not a regurgitation of the expected and the traditional but a sharing of the fruit of the teachers' own blood, sweat, and tears in existential involvement with the agony and crisis of his milieu. The momentum of a glorious past and the imperatives of a bewildering present find their battleground in the mind and heart of the Seminary teacher under the judgment and quickening power of the Word Incarnate. This type of crisis theology must prevail and the faculty available for this program holds strong promise of its fulfillment.

Related to this is the development of a curriculum that is adequate without straight-jacketing the student. Not only the minister and missionary but teachers, nurses, social workers, and writers will find their needs met, at least in part, by such a curriculum. The courses offered do not enthrone the intellect but neither do they place a premium upon ignorance. Good scholarship is the advance guard of faith.

Potential is added to the program through the new buildings being planned. It is not given to every generation to transform a corn patch into a beautiful, modern, Seminary campus. Now it needs to be done! With imagination and faith it can become a symbol of past graces received and of new beginnings together. Buildings do not make a Seminary but a good Seminary requires good buildings.

The dynamics of the new program are seen particularly in the provision for the unified effort of different Mennonite bodies to work together, to worship together, to grow together. Thank God for our brothers of the faith! The movement of the Holy Spirit is more readily distinguished from other spirits where crass individualism is tempered with the concensus of Christian brotherhood. Mennonitism has begun to walk down a new fork in the road—together!

Wholehearted Support

A strong Spirit-filled Seminary program is possible only if the people in the churches consider it their own work and responsibility. The Spirit must be permitted to move among the people, too, as well as at the Seminary. This means that young men and women give serious consideration to attending for a time even though their calling to the preaching ministry may not be explicit. It means that parents, pastors, colleges, and congregations will encourage them and the school through much prayer, sacrificial giving, and concerned participation in the total program.

In an increasing measure the Seminary is becoming a springboard to our conference fulfillment of the Great Commission of our Lord. To be true to our calling as a Church we need the Seminary more than ever before; we need ministers, missionaries, teachers, and a multitude of trained workers in other church vocations more than we have needed them for many, many years past. This then is the time to give ourselves to the Seminary cause and to thank God for it.

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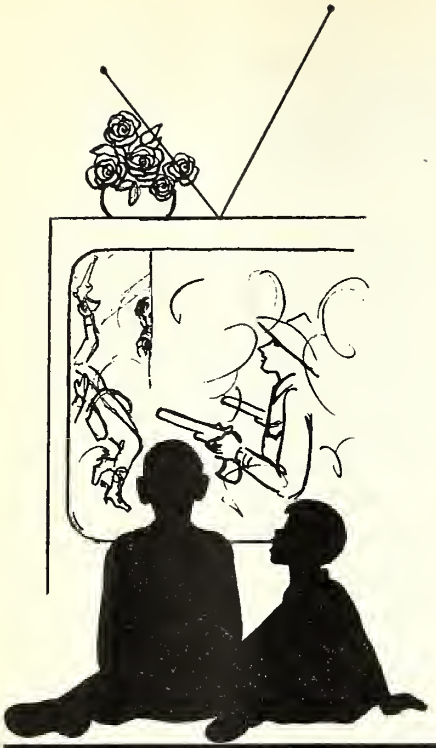
*Graduate student, Chicago University; Bus. Mgr., Menn. Biblical Seminary



Stick to Your Guns

A realistic discussion
of the gun games
our children play
as related to
Christian love

Lawrence Templin*

THERE is so much bad news, day after day, and the saddest news of all is the tragedy of a child—an innocent victim of our trigger-happy modern world. Somewhere today or tomorrow a child will pick up a gun which happens to be real, which happens to be loaded, and will point it playfully at a friend or brother and pull the trigger. It is such an easy, such a thoughtless action, so perfectly natural; he has been acting out this ritual since he could stand up and hold a toy gun in his little hand, in the best TV style. Is it any wonder that the news is so often bad?

What should Mennonite parents' attitude be toward gun play? Can you simply forbid it, refuse to buy guns for your children, and that's that? Our four year old is absolutely crazy about guns. There is nothing he would rather do than to shoot down his whole family in cold blood after every meal (partly, I suppose, out of revenge for making him finish his meal). I know we have never bought a single gun for our murderous little maniac; he finds them under bushes and on other people's porches, bringing them home by the armload. What are you going to do with a character like that? He won't listen to reason; it's hopeless! "Let him get it out of his system, laugh it off," says the amateur psychologist. Should this be our answer?

With respect to guns, real or play guns, as with violence in general, there are two extremes of attitude. There are, of course, a vast number of people in our modern world whose attitude toward violence has been bred by war, by movies and TV, and by the whole facile acceptance of what is all too desperately real in the world around them. But there are also vast numbers of people, fundamentally good people, whose attitude toward violence is often fantastically unreal. Theirs is a kind of compartmentalized purity and isolation from the facts of violence. They have learned the sixth commandment, as well as some of Christ's amplifications of it; yet their TV in the living room poisons the air with its blood-curdling screams and the children's room is cluttered with guns from the simple six-shooter to the reverse action anti-gravitation death ray. This is all in fun, of course. Deadly fun.

It seems to me there is a way out which is both realistic and hopeful. When I was a boy my parents refused to let me have a gun, real or otherwise. (They had the advantage, I must acknowledge, of bringing me up in a culture free from the pressures of advertising and the proverbial Joneses.) The point is they managed to impress upon me the fact that guns are always psychologically real and that I was too young to have a gun. In my teens my father took me hunting and taught me how to use a gun. I have never forgotten that lesson; nor have I forgotten the fact that the little bullets from that little gun could kill a good-sized animal deader than a doornail. It was very real to me and I believe I understood why my parents had not let me have a gun earlier.

If there is a place for guns in our world it is certainly only for hunting, within reason, and for riddance of animal pests. Let us teach our children, if we must, what guns are *really* for. Let's be realistic. In a sense real guns are far less harmful than play guns because they are properly used when their proper use is properly taught. Play guns belong to the fantasy world in which we live today, in which fundamentally decent people periodically turn into paranoid killers in some great racial or national delusion of persecution. Of all the kinds of fantasy play in which children indulge, surely the worst and most unforgivable is that which is a realistic reflection of the sadism and brutality of our age. If we say no to the violence of the adult world, then it is surely incumbent on us as parents to say no to the seeds of violence in our children.

In our family we have firmly and continuously outlawed weapons and gun play. It is impossible, of course, to root it out completely. We have also avoided TV, and for the most part radio and movies. Here again, we can do nothing about the neighbor's TV or radio. The point is not that you can, or even want to shut out these omnipresent, insistent influences—you can't. But that doesn't mean that you have to give in to them either. The only answer, it seems to us, is a calm, insistent, and intelligent conscientious objection to all the influences of violence. The great mistake of many people,

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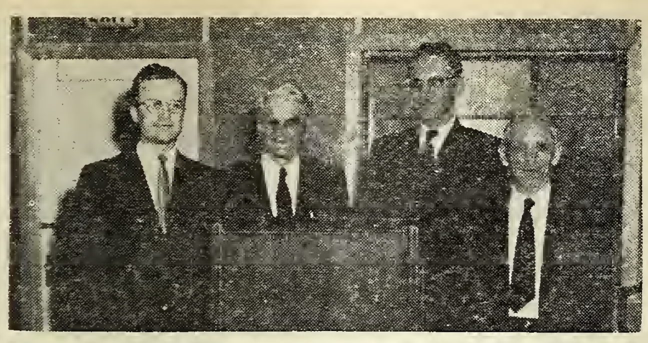
*Graduate student, Indiana University, Bloomington, Ind.



Ministers officiating at organization of Markham, Ill., church: Leland Harder, John Neufeld, Olin Krehbiel, R. L. Hartzler.

Members of the new congregation, Markham, Ill., organized March 10, 1957; Ronald Krehbiel, pastor, at extreme left.

New Church Organized

In the winter of 1955 the Home Missions Committee of the Middle District Conference decided to start a mission work in Markham, Illinois. Markham is a small suburban community on the south side of Chicago. Last March 10, 1957, eighteen Christians, feeling led by God, decided to form a Mennonite church.

Since Markham is the youngest and probably the smallest Mennonite church, I would like to tell you a little about the group. First of all, let me say that I believe this church is going to be a growing church both spiritually and numerically. If you remember the characteristics of the early church in the book of Acts, you know that this church met every evening to study the Old Testament and to pray. This early church was interested in learning and in fellowshiping with God. The group in Markham has also become vitally interested in studying God's Word. We have a Bible study group meeting each week with a very good number attending, and this group is truly seeking God's will for their lives.

Secondly, the early church was a witnessing church. In a few years the early church spread throughout the Roman Empire. Our people are just beginning to catch the vision of a witnessing church. The other day two of our women went around to a new building project and got a car load of new people to come to our church. Signs like these show me that God is truly working in the Markham church.

May each and every one of you remember this new church in your prayers. —Ronald Krehbiel

---

we feel, is the hopeless assumption that if you can't stem the tide you might as well give in to it, get TV, buy guns for your children, and pray that they get it out of their system soon. They won't.

The only basis for conscientious objection of any kind is a firm and realistic grasp of the meaning of violence and evil. And evil is not something we don't have to worry about as long as we can convince ourselves that we are fundamentally decent people. Evil is in us, here and now; it is an evil that we allow our children to grow up even pretending to do evil things. Jesus taught that except ye become as little children ye shall in no wise enter into the kingdom of heaven. He wasn't talking about modern children, of course. But He went on to say that whoso shall cause one of these little ones (or *let* one of these little ones) to stumble is fit to have a millstone tied around his neck and to be dropped into the depths of the sea. How many of us can meet this test?

The Reader Says--

I enjoyed the article, "What Kind of Witnesses Are We?" (*The Mennonite,* Feb. 19). That has been a question in my mind for some time. There are many times and places we fail to be the witnesses for Christ that we should be. Here are some that I have been wondering about:

One question is in regard to the alcohol question. Many who would not go to a saloon are known time and again to drink beer, even taking it home by the case. Others again make their wine at home. You say, "I can take it or leave it." Maybe *you* can, but what about the children in your household, or the friend to whom you offer it? So let us beware lest "at the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:22).

Then there is the question of going to the theater or movies. Why is it or was it so wrong to go to the movies as most of our Mennonites think, when now the television has a prominent place in a good many homes? Are the pictures so much better—interrupted by beer and cigarette advertisements—the shooting and mysteries? You say we don't watch those—maybe you don't, but this is what a youngster was overheard saying recently; "Oh, good, Mom and Dad are not home; we can listen to . . . . but they better not find out about it." Children can not always resist that temptation that we put into their path.

(Name withheld by request)

Dear Editor:

I have just finished reading "Are Our Standards Too High?" and "Taxes" in the March 19 *Mennonite,* very thought-provoking indeed.

I appreciate the wide variety of articles that appear in *The Mennonite.* It is certainly not a one-track periodical. I particularly appreciate these two articles if for no other reason than that many of us would hardly question these issues unless

(*Continued on page* 239)

Sixth Mennonite World Conference Program

Theme: "The Gospel of Jesus Christ in the World" **Karlsruhe, Germany, August 10-16, 1957**

Friday, August 9, 1957: Preliminary meetings. Meeting of the European Evangelization committee (EMEK); meeting of the Executive Committee of the World Conference; meeting of editors and publishers, A. J. Metzler, chairman; meeting of all Mission Board representatives, W. F. Golterman, chairman; reception for the Preparatory Commission by the Burgomaster of Karlsruhe (response by B. H. Unruh, Karlsruhe-Ruppurr).

Saturday, August 10, 1957: Preliminary meetings. Delegates session; youth meeting; women's meeting; relief agencies session, C. H. Blaauw, chairman; historians, sociologists, and teachers session, H. S. Bender, chairman.

Sunday, August 11, 1957: Main program begins. Ulrich Hege, chairman (Reihen, Germany). Theme: "The Gospel in the World." Conference Sermon on Romans 1:16, Abr. Braun (Nierstein, Germany); messages of greeting. Afternoon session: "The Message of the Cross —The Heart of the Gospels," Samuel Gerber (Les Reussilles, Switzerland); "Life With Christ in Discipleship," Alexander Prieur (Monsheim, Germany). Evening session, Theme: "The Service of the Mennonite Church in the Name of Christ." Addresses: "Who Loves His Brother," H. S. Bender (Goshen, Ind.); "Make Disciples of all Nations," Erland Waltner (North Newton, Kan.).

Monday, August 12, 1957. H. Craandijk, chairman (Amsterdam, Holland). Theme: "The Challenge of a World Lost in its Wisdom and Helplessness." Bible study: I Peter; parallel sessions daily; German, H. H. Janzen (Winnipeg, Man.); English, Paul Mininger (Goshen, Ind.); French, Pierre Widmer (Grand-Charmot, France). Five discussion groups on previous day's theme, with the following leaders: Horst Quiring and Heinold Fast; Paul Peachey and J. R. Barkman; C. F. Breusewitz and Fritz Kuiper; Samuel Gerber and H. F. Klassen; Cornelius Wall and Abram Dueck. Addresses: "The World in its Wisdom," J. A. Oosterbaan (Holland); "The World in its Helplessness," Peter J. Dyck (Moundridge, Kan.). Sectional meetings on Missions, Christian Education, and Peace Witness. Evening: "The Challenge of the World to the Church," Fritz Kuiper (Amsterdam).

Tuesday, August 13, 1957. J. J. Thiessen, chairman (Saskatoon, Sask.). Theme: "Our Churches and Their Responsibility for the Gospel." Bible study, followed by discussion groups. Addresses: "The Response of our Fathers," John H. Yoder (Basel, Switzerland); "How Are our Churches Discharging Their Responsibility Today?" Pierre Widmer (France). Sectional meetings. Evening: "Love—The Power of the Gospel," Hans Rufenacht (Switzerland); "Our World Wide Relief Work," Orie O. Miller (Akron, Pa.). Evening devotions.

Wednesday, August 14, 1957. Hans Nussbaumer, chairman (Altkirch, France). Theme: "Our Churches in the Service of the Gospel." Bible study and discussion groups. Addresses: "Service for the Gospel by Preaching," J. M. Leendertz (Holland); "Service for the Gospel in Social Needs," Paul Peachey (Harrisonburg, Va.). Joint session of sectional meetings. Evening: "Service for the Gospel in the Mission Outreach," J. B. Toews (Hillsboro, Kan.). Evening devotions.

Thursday, August 15, 1957. B. J. Braun, chairman (Fresno, Calif.). Theme: "Jesus Christ, the Hope of the World." Bible study and discussion groups. "Jesus Christ, the Hope of the World," Paul Erb (Scottdale, Pa.). Delegate session: adoption of conference message and plan of organization. Tours to the Black Forest. Report on the Mennonites in Russia, and evening devotions.

Friday, August 16, 1957. Daniel Wener, chairman (Basel, Switzerland). "Jesus Christ, the Firm Foundation of His Church," John Wichert (Vineland, Ont.). Communion service, conducted by the Karlsruhe-Durlach congregation; reports by sectional meetings and special groups; report of the delegate session to the plenary meeting; formal closing by A. Braun. Trip to Rothenburg to dedicate a memorial to Michael Sattler (martyred 1527).

Saturday, August 17, 1957. All day tour of the Palatinate.

Sunday, August 18, 1957. Visit to churches in South Germany.

SPECIAL PROGRAMS

Women's Meeting (Saturday). Chairmen: Mrs. Anna Hege (Germany) and Mrs. Vera Amstutz (Switzerland). Theme: "Our Women in the Service of the Gospel." Addresses: "Woman as Carrier of the Gospel in Anabaptist Times," Miss A. Bakker (Holland); "Woman as Carrier of the Gospel in Home and Profession," Mrs. Eric Scheutz (Germany); "Woman as Carrier of the Gospel in Diakonie," Mrs. H. J. Andres (Newton, Kan.); "Woman as Carrier of the Gospel in Mission Work," Mrs. Daniel Amstutz (Switzerland). Written report by Miss Adele Hege on Mennonite women as Mennonite historians. Discussion leaders: Mrs. Martha Handiges and Mrs. Elizabeth Bender.

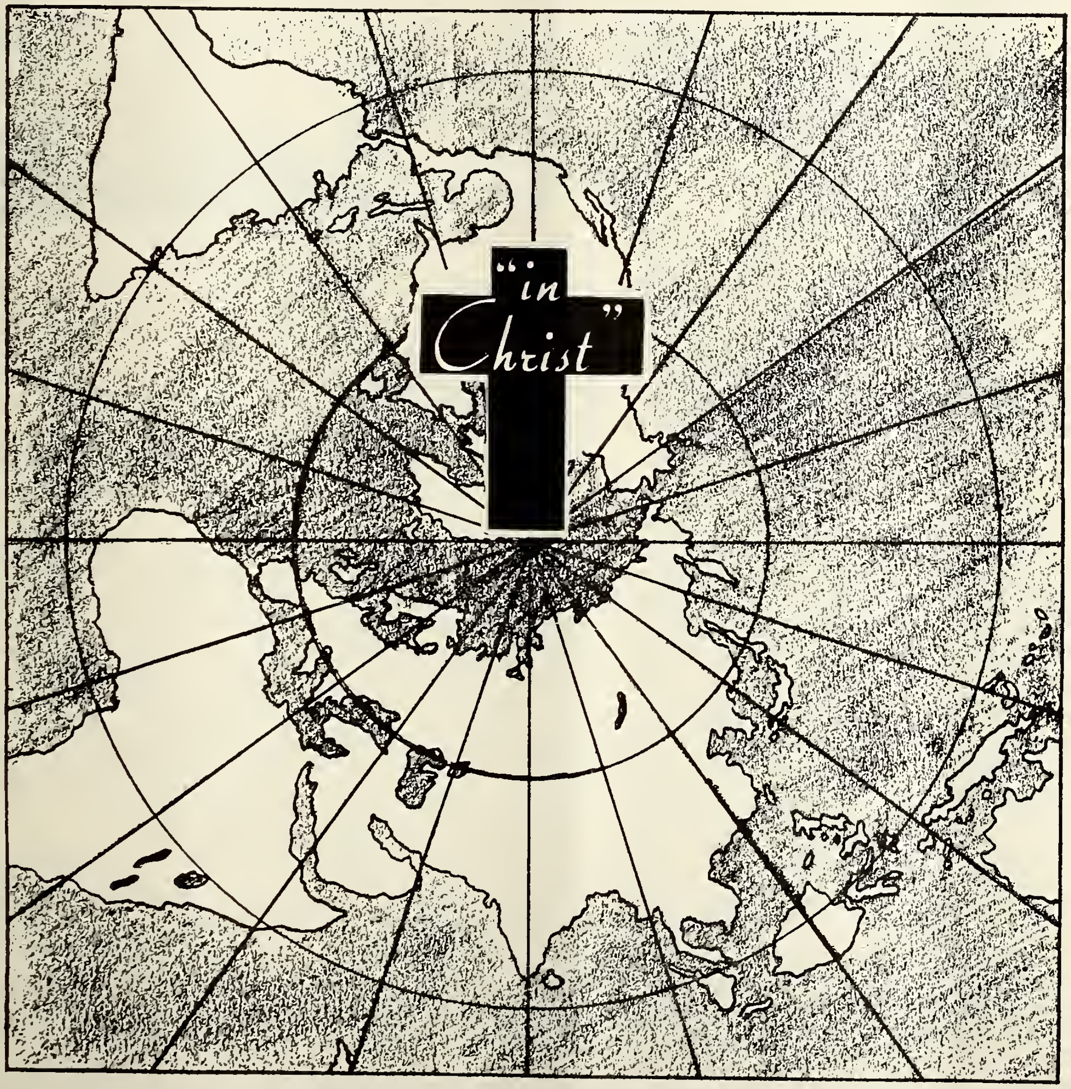
Youth meeting (Saturday). Chairmen: Milton Harder (U.S.) and Willi Peterschmitt (France). Theme: "Youth and Discipleship." Acquaintance hour, led by Dwight Wiebe (U.S.). Addresses: "Youth Following Christ," Adolf Schnebele (Germany); "Youth Work in our Mennonite Congregations," Ernst Harder (U.S.); "You and Your Church: Discipleship in Home and Congregation," David Schroeder (Canada); "You and Your Surroundings: Witness and Service in School, Occupation and Leisure," Johann Hilverda (Holland). Closing: Willi Peterschmitt (France). Discussion leaders: Albert Meyer (U.S.) and Jan Uhlenbroek (Holland).

Sectional meetings: Missions. Chairmen: H. Bremer (Holland) and S. F. Pannabecker (U.S.). Theme: Christ Builds His Church. Addresses: "What is the Task of Foreign Missions in Asia and Africa Today?" J. D. Graber (U.S.); "What is the Task of the National

Churches in Asia and Africa?" Samuel Stephen, India. Discussion leaders: A. P. Toews (U.S.) and W. F. Golterman (Holland). Missionary exhibit.

Sectional meetings: Christian Education. Chairmen: B. C. Braun (U.S.) and P. K. Regier (U.S.). Addresses: "Shall we have a systematic continuous Program for the Christian Education of our Youth in our Congregations?" Samuel Gerber (Les Mottes, Switzerland); "Shall we have systematic continuous Adult Christian Education in our Congregations?" Cornelius Wall (U.S.). Written reports on the practice of Christian Education of Youth: North America, J. J. Hostetler; Holland, Miss Baukje Sikma; Germany, France, and Switzerland, Gerhard Hein. Report on the Basel European Mennonite Bible School. Written Reports on Adult Education: North America, John R. Mumaw; Holland, Alex van Gilse; Germany, Gerhard Hein. Written reports on Christian Education of all ages: Indonesia, S. Djojodihardjo; India, P. J. Malagar; South America, Peter Klassen; Africa, Harvey Driver. Discussion leaders: I. I. Friesen (Canada) and Alex van Gilse.

Sectional meetings: Peace Witness. Chairmen: C. F. Beusewitz and Samuel Gerber. Addresses: "The Foundation for Christian Nonresistance and Refusal of Military Service," John H. Yoder; "Our Peace Witness in Practical Life and the Practice of Refusal of Military Service," C. F. Breusewitz. Written report on the Actual Situation in Europe and America regarding Conscientious Objectors in Law and Mennonite Action," Paul Bender. Discussion leaders: C. J. Rempel (Canada) and Dwight Wiebe (U.S.).



Joint session of sections and special groups. "The Service of Love and Peace Witness in Missions, Relief, and Social Services," E. J. Swalm (Canada). Discussion chairman: H. S. Bender. Discussion Participants: R. Hertzler (Germany), H. C. Valeton (Holland), G. F. Hershberger (U.S.), S. Djojodihardjo (Indonesia), H. F. Klassen (Canada), Samuel Stephen (India), ——— (Russia).

NOTES

All major addresses will be in German, except one, but will be translated into three or four languages. Translation service will be provided for all special programs, sectional meetings, and discussion groups. There will be special music by choruses at certain Sunday and evening sessions. All delegates and guests are invited to attend all sessions, including discussion groups.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

In Schools

On Collective Farms

In Moscow's Red Square

While extending the hand of friendship, an American observes

Youth Inside Russia

By Paul E. Miller, Church of the Brethren

YOU, as an American youth, are likely interested in other youth around our world. I think you may be especially interested in the young people of Russia as I observed them.

My mission was to help deliver a shipment of heifers to a collective farm inside Russia for Heifer Project, Inc. Along with a Brethren field man and a Mennonite companion, I traveled twelve days and a thousand miles behind the "iron curtain."

Our ship with fifty-two heifers cruised in through the Mediterranean, entered the Dardanelles and finally landed at Odessa, on the northern coast of the Black Sea.

Moving up 400 miles to Kiev, in the upper part of the Ukraine, we were guests at machine tractor stations and state experiment farms and schools for three days. Our itinerary then extended from Kiev 500 miles to the north and east for a week's stay at the new Hotel Leningrad in Moscow.

Youth in the Church

Russian youth and their participation in the church is of interest at the outset. Our party attended not only the Orthodox mass but also a Baptist Protestant service in Moscow. At the Orthodox service we saw few young people and no children. Some teenagers, especially girls, attended the Baptist service. The young married and middle-aged groups were better represented. The church was completely filled, packing the aisles upstairs and down. We guessed that women out-numbered the men eight to one. The Russian government prohibits churches from sponsoring any formal youth activities.

We eagerly observed the Russian young people at work. The milkmaids on the state farms and collective farms were young girls. On one farm they milked the cows four times a day. Each girl had eleven cows to feed, water, and milk.

The younger boys were in the tractor station mechanic shop and in the tractor brigades which performed the field work. The boys and girls were typical of American youth at work, I think.

Manpower production in Russia would compare poorly with that of Midwest American farms. At Odessa, as I recall, there were 2,200 acres under cultivation plus 400 acres of grapes requiring 700 workmen beside the tractor brigades. In other words, there were only three or four acres per person. We must keep in mind, though, that compared to the rest of Asia, Russian agriculture is undergoing a miracle of progress.

Schools Different

How does schooling for Russian youth differ from our own? Education is compulsory from seven to seventeen. The first grade is not entered until a child is seven years old. The schools are set up on a ten-grade system, with a decided emphasis on agricultural and scientific work.

You will be interested in knowing that all the schools in these areas begin teaching foreign language in the fifth grade. In a grade and high school we visited at Kiev, first graders were being offered a foreign language (as an experiment).

A choice story told us by our interpreter concerned a Russian boy who began studying English with a burst of enthusiasm. He made rapid progress but suddenly his zeal flagged. His teacher reprimanded him, pointing out that half the world speaks English. To which the unimpressed boy replied, "Isn't that enough?"

Athletics in Russia are for participants, not spectators. The gymnasium in the school we visited was medium sized, but entirely without bleachers. Soccer, track, and work on parallel bars were the main attractions. They had no teams that played other schools; there was little emphasis at all on team play.

Russian students who go to college attend free of charge. An entrance exam must be passed, however, to gain admission, and competition is keen. At the school in Kiev we were told eighty per cent of the students wanted to attend the University of Moscow, but only half could be admitted. Schools are being built rapidly.

Moscow university enrolls 22,000 students. A brand new building there amazed us because of its size and equipment. A guide who spoke English fluently expressed his regrets that no American was enrolled in the university. He felt it would be possible if the American student had a good grasp of the Russian language.

Vocational Choice

Several times we asked how free a young person was in selecting his vocation. We were told that a youth's ability and interest, especially if he succeeded in the university, would enable him to choose almost any vocation he desired. We had a feeling, however, that once he was established on a particular job it would be very difficult for him to shift.

At this point we sensed far more regimentation than most of us care to conform to, though if one feels that he is a part of a large group and is sacrificing for the welfare of all, perhaps the frustration may not be felt so much as we might guess.

Russian youth seemed well informed about world affairs. Our interpreter was a young mother twenty-eight years old, and she often gave an accurate interpretation of the news from many areas.

The morning that the USSR and the US voted together at United Nations regarding an issue in the Middle East, she was elated over their agreement. She believes that if America and Russia vote to keep the peace, it will be kept.

The news reported to the Russian people is screened carefully, however. The news the government wants out is released rapidly and accurately, but we felt some of it was withheld.

In terms of the Hungarian situation, the Russian youth were informed of the trouble there, but heard mostly that the Soviet people had helped squelch the rebels.

The common man in Russia cannot afford newspapers, so he hears most of his news from loud-speakers in village squares, train stations, or similar public places.

Parade in Red Square

The most spectacular of our observances was at Red Square, Moscow, where we saw a celebration comparable to our Fourth of July. We left our hotel an hour before the parade was to begin, driving toward Red Square. Thousands of people were milling in the streets, stopping all traffic so that we had to get out and walk the three or four miles to the Square. We found our way through crowds carrying banners, singing songs and marching. I don't believe America can understand such a demonstration without seeing the seething power of a mob.

Marshal Zuchov was the speaker for the celebration. The great review of troops occurred right in front of him. Our interpreter tried to keep up with his speech, in which he projected the pride and future of the Russian people.

Red Square is probably about two and a half blocks wide and four to five blocks long. It was literally packed with people. The youthful sports groups were very striking in the parade. Every industry, every collective farm, and every state farm has some type of sports activities for both men and women.

We were pleased with our freedom of movement in Russia. Wherever we asked to go, our hosts and interpreter saw to it that we went there. In every hotel we stayed in Odessa, Kiev, and Moscow we met American tourists. We met an American Mennonite churchman looking for Mennonite brethren in Russia.

Friendly to Americans

We found America has a wellspring, a deep supply of love and respect from the Russian people. From the common man of the street we received a feeling of friendliness as we introduced ourselves as Americans. The smiles of friendliness in the schools could not have been insincere.

The day we went through the mausoleum to see the display of Stalin and Lenin in state, there was a tremendous line waiting to march through. Our guide made it possible for us to move up near the front of the line, almost to our embarrassment. Wherever we came close to a line and it was found out we were an American delegation, there was a bow and a *pajulsta* to come into the line.

Our purpose in going to Russia was an experiment in friendship and good will from the common people of America to the common people of Russia.

I like to think of our group as being a part of the strong hands, the common hands of America, reaching out to grasp the common strong hands of Russia that we might together build a world in which peace will reign.

—From *Horizons*
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YPU Stewardship Slogan Contest

- ***Short Slogans Encouraging Youth to Give to the Lord***
- ***Contest Open to All General Conference Young People***
- ***10 Cash Prizes of $2.00 Each***
- ***Winning Slogans Will Be Published***

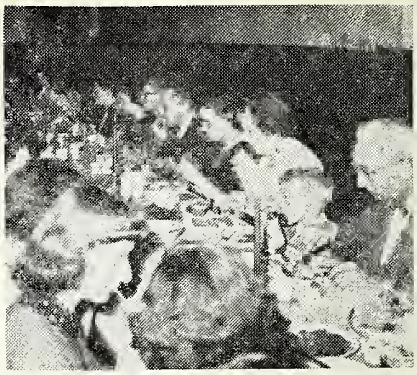
FULL DETAILS NEXT WEEK

Cabinet Meets

YPU Cabinet members met recently at Mennonite Biblical Seminary in Chicago with YPU president, Harris Waltner, presiding at the two-day meeting. A major concern was selection of a new youth worker. William Gering, serving his fourth year in that capacity, plans to relinquish the post in summer of 1958. Reviewing the YPU financial situation, the Cabinet discussed budget promotion and how to emphasize stewardship more effectively in local youth fellowships. Plans for YPU publications—including Prayer Calendar, Program Helps, Area Manuals, Promotional Folder, and "Mennonite Youth"—were discussed and evaluated, with suggestions made concerning an editor for the 1958 Prayer Calendar. Summer Voluntary Service and increased representation at the YPU Council were other topics reviewed.

Michigan Youth Hold Banquet

YPU Youth Worker William Gering recently visited young people's groups in Ontario and Comins, Michigan.



Youth Banquet at Comins, Michigan Church

Dear Editor,

We young people of the Comins Church, Comins, Michigan, really enjoyed the recent banquet at which William Gering gave a devotional talk. The J. B. Phillips translation sure makes the Bible really talk to us. We thought the whole program was good. Mrs. Charles Neff's welcome certainly voiced the feeling of all the parents present, and Gordon Merrick's response was really good. Pat Mast and Janet Fredricksen sang and played "Just a Closer Walk with Thee," after which Mrs. Forrest Rhoads played the accordion. Pastor Kliewer led the group in singing choruses, with Mrs. Kliewer at the piano.

The Youth Worker's slides took us on many miles of adventure with him in travels and projects for the YPU. They gave us new ideas and acquainted us with what other young people are doing. The presentation was a challenge for service. The pictures made us think of the words of Christ when He said, "Go ye into all the world, and preach the gospel to every creature." We were encouraged to find God's will for our lives, since this is necessary to become true disciples of Christ.

The fellowship around the banquet table and the delicious meal served and prepared by the Yomar and Homebuilders' classes were enjoyable. We were happy that Rev. and Mrs. Lowell Troyer of the McKinley Mission brought six of their young people to join in our evening of fellowship.

Along with our sponsor, Jim Wagner, and president, Lana Wagner, we express our gratitude for this evening of pleasure made possible by the Youth Worker's visit.

Comins Young People
Comins, Michigan

The Living Word

By Luther A. Weigle

'Communicate' and 'Communication'

The King James Version of the Bible uses the verb "communicate" six times and the noun "communication" seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2), fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Hebrews 13:16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him who teaches." When Paul wrote to the Philippians (4:14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word "communication" is misleading. It is the often-quoted text in 1 Corinthians 15:33, "Evil communications corrupt good manners." That was a copybook maxim in my public-school days which I am sure I copied a thousand times, and I thought that "evil communications" meant profane or obscene language. But the Greek word used here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners, it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

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A Pamphlet

Your Y.P.U. And You

—Complete Enough to Be Informative

—Short Enough to Be Read

Mathematics Lectures

Dr. Kurt Mahler, professor of mathematical analysis at Manchester University, England, will be on the Bethel College campus, May 17-18, to give a group of lectures under the sponsorship of the Mathematical Association of America.

Dr. Mahler has studied at the Universities of Frankfurt and Goettingen, Germany, later doing research work at Groningen, Netherlands, and Manchester. Most of his research has been on subjects related to the theory of numbers He was elected a Fellow of the Royal Society in 1948. He is also a member of the London Mathematical Society, the Wiskundig Genootschap, the American Mathematical Society, and the Mathematical Association of America.

Typical of the lectures to be given by Dr. Mahler are the following: "Recent Results on Pi," "Arithmetical Properties of Decimal Fractions," and "Some Questions in Elementary Euclidean Geometry."

OCTET ON TOUR

On Wednesday, March 20, the Canadian Mennonite Bible College Octet left for a tour of the British Columbia and Saskatchewan churches. One of their programs, including a testimony hour, was presented here at college March 16. The devotional evening was concluded with the singing of a hymn by the students leaving this term, followed by a session of prayer. I believe our feelings were all in assent with the remark made by a student who is leaving, "It was one of the highlights of my college term. God was so near; it's an evening we'll never forget."

CAREER DAY AT BETHEL

The Student Council is sponsoring a career day to be held April 9. School will be dismissed while various speakers will present vocational opportunities open to college students.

Harlan "Cot" Graber, Kingman, has been awarded a physics laboratory assistantship at the University of Kansas, Lawrence, for 1957-58. Graber took first place in this year's Kansas Conference Mathematics contest held at Bethel February 9.

Winona Waltner, junior from Hurley, South Dakota, won the state Peace Oratorical contest in the women's division held at Bethel College Saturday, March 16. In the men's division Dalton Reimer, representing Tabor College, took first place.

Bethel College enrollment for the spring quarter now stands at 472. Twenty-two nursing students transferred to the Bethel Deaconess School of Nursing. A number of new students have enrolled as well as some former students.

EASTER CANTATA

Bluffton College's a cappella choir, under the direction of Prof. Earl Lehman, will present the "Seven Last Words," a sacred Easter Cantata by Dubois, on April 9 at the First Mennonite Church of Bluffton.

Soloists will be Marvin Dirks, Lombard, Ill., Paul Glaze, Bluffton; Donald Pannabecker, Peoria, Ill.; Tom Reichenbach, Pandora, Ohio; Bernard Windmiler, Gary, Ind., and Nancy Wismer, Hilltown, Pa. Saundra Berry is the accompanist.

Thirty-seven members of the choir will begin their eastern concert tour April 12, returning April 22. Their schedule includes Dalton high school and Salem church, April 12; Eden church, Schwenksville, Pa., Grace church, Lansdale, and the Allentown church, April 14; West Swamp church, April 15; First Mennonite church, Philadelphia, April 16; Fairfield, April 17; Lancaster, April 18, Upper Milford, April 19, and Bally, Souderton, and Deep Run, April 21.

COLLEGE HONOR ROLL

The Dean's honor roll at Bethel College lists three freshmen, eight sophomores, six juniors, and six seniors for scholastic achievement in the winter quarter. Freshmen cited for honors are Barbara Rush, Delores Schmidt, Gerald Schrag. Sophomores on the list are Carolee Balzer, Lois Franz, Audrey Friesen, Nola Kruse, Beverly Miller, Marilyn Miller, Arlen Winsky, and Vera Harder. Juniors are John Bertsche, Evelyn Dyck, Melita Goerzen, Marlene Friesen Ott, Wayne Wiens, and Jean Wedel. Seniors on the honor roll are Erna Dirks, Harlan "Cot" Graber, Carl Jantzen, Leland Kaufman, Maynard Kaufman, and Cornelia Lehn.

FREEMAN CHOIRS ON TOUR

The Activities of the Music Department are reaching a new tempo during the spring quarter. Both the college and the academy choirs are planning spring tours in April. The academy choir and their director, James Faul, will give concerts in several South Dakota churches and in Minneapolis. Walter Jost is taking the college choir on a trip south and west which will include churches in Nebraska, Kansas, Colorado, and South Dakota. The Boys' Quartet gave a series of programs in Northern District churches the last week in March. Willard Unruh accompanied them on this trip.

James Faul has also scheduled intensive practice for the members of the band in preparation for two concerts. April 2 they will give a concert on the campus of Augustana Academy at Canton, South Dakota. On April 5 they are to give their home concert in Pioneer Hall.

Students in the teachers' training courses spent several days observing in preparation to their practice teaching. The first year students will do their practice teaching in rural schools of Turner and Hutchinson Counties while the second year students will be placed in the Freeman, Marion, and Menno Public Schools. John Ewert, Director of Teacher Training, co-ordinates and supervises this work.

SCA OFFICERS

1957-58 officers of the Student Christian Association at Bluffton College were elected at an SCA meeting recently.

Marvin Zehr, Gridley, Illinois, was elected president. Joanne Reusser, Williamsport, Pa., was elected vice-president. Secretary is Nancy Wismer, Hilltown, Pa., and treasurer is Don Nussbaum, Dalton, Ohio.

Patrick Hamilton's "Angel Street," a Victorian psychological thriller, will be presented by the Bluffton College speech department under the direction of Prof. Dale Dickey on April 5 and 6. Production of the play will be in the 'round,' with the audience seated all around the stage.

Spiritual starvation is worse than physical starvation, because it has eternal repercussions.

MCC news & notes

ROAD NEARS THE CHACO

The Trans-Chaco road is projecting several miles northward from the Paraguay River toward the Chaco. Meanwhile engineers and colony leaders have determined the point of entry into the three Chaco colonies. The bush is being cleared for surveyors.

An International Co-operation Administration engineer said the road project should have no major problems from the terrain between the Paraguay River and the Chaco. He explained there were few swamps and only a few rivers requiring bridges, which probably will be constructed of wood. He said dirt could be moved to areas where water stands during the rainy season.

Seven MCC men and four Chaco men are working on the project as operators, mechanics, and instructors. Foreman of the group is Harry Yoder (Mountain Lake, Minn.)

The project is a joint operation of the Paraguayan government, providing workers and equipment; the United States government, furnishing engineers; and MCC and the colonies, providing some workmen.

"SAMARITANS ON THE WAY TO JERICHO"

Mennonites have been referred to by a Korean boy as "Samaritans on the way to Jericho offering Jesus love."

Choi Dong Yoon, who lives in an orphanage regularly supplied with food and clothing by MCC, in a letter thanks Mennonites for the help given homeless children —particularly through Mennonite representative Harry Harms (Sardis, B. C.).

He explained that Korean boys have been impressed by not only the gifts, but also by his life and "higher activity." In fact, Dong Yoon wrote, "All of us call out to follow Mr. Harry Harms and some of us are growing to be 'small Harry Harms.' "

VILLAGE CHURCH STARTED

Robert Lambright (Lagrange, Ind.) has distributed Bibles to supplement his work in agricultural rehabilitation in western Greece. Villagers were thankful and are reading the Bibles, he said.

Lambright reports gradual improvements in his projects of hog raising, food preservation, soil conservation, and other projects. He gives weekly lectures on soil erosion, poultry raising, gardening, bee keeping, 4-H clubs, and other topics.

An additional project has been that of starting the construction of a village church. The village work of Lambright and Ira Zook (Latour, Mo.) at Ioannina, Greece, is sponsored by World Council of Churches.

SEVERAL KINDS OF MIGRANT CAMPS

Voluntary Service workers at Huron, Calif., explain there are several kinds of migrant camps — irrigators', tractor drivers', and cotton pickers' camps. Workers visit these camps to minister to the spiritual and social needs of the migrants. One such camp is No. 27, an irrigators' camp, where the residents are more permanent than in some camps.

The camps have many children, so much of the service by the MCC workers is styled for them. "There is no problem in announcing our arrival," say the workers. "The minute the children see the familiar station wagon they run to meet it asking what game they can play." On some occasions workers take some of the youngsters into the Coalinga Hills for a hike. Workers declare, "It is our hope that by playing with these children and teaching them Bible stories they will experience the love of Christ."

EXPLORATORY VISIT

Two workers from the medical project in Java of Indonesia are making an exploratory visit to the Indonesian island of Halmahera where possible medical and agricultural assistance could be given.

Glenn Hoffman (Maytown, Pa.) and Christian Yoder (Warwick, Va.) are visiting the town of Tobelo where the only organized hospital of the island is located. Agricultural assistance has been requested on coconut plantations owned and operated by the indigenous church.

Their visit is made at the invitation of the self-supporting but struggling Evangelical Christian Church of Halmahera whose 32,000 members comprise half of the population of the island. It was established in 1949 and stems from European missions.

NURSE JOINS UNIT

Rachel Miller, daughter of Mr. and Mrs. Henry S. Miller of Manheim, Pa., has begun service as a nurse in Nortre Dame Bay Hospital at Twillingate, Newfoundland, where she joins a ten-member Voluntary Service unit. She is a member of Erisman's Mennonite Church at Manheim.

NEW PAX PASTOR

Noah Good of Lancaster, Pa., dean of Lancaster Mennonite School, will replace John P. Duerksen (Hesston, Kan.) as European Pax Services pastor. He is on sabbatical leave from LMS and has been commissioned also to serve part-time as counselor for the Luxembourg and France missions with the Eastern Mennonite Board of Missions and Charities.

The Goods will serve one year and will reside in Kaiserslautern. They expect to begin responsibilities by July 1. The Duerksens, now completing two years of service, plan to remain in Europe.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, Kansas.

WORK POSITIONS WANTED

Summer work in homes wanted by Mennonite girl to earn funds for college. High school graduate. Prefer working in mid-Kansas area. Contact: Mutual Aid (No. P 156).

Middle-aged family man desires full time employment. Prefers work like janitoring but would consider other indoor or outdoor opportunities. Electrician's experience. Family includes two teen-age children. Contact: Mutual Aid (No. P 157).

HELP WANTED

Opening for **young man or 1-W couple** in Mennonite Home for the Aged in Pennsylvania. Farm work, maintenance, and general work in the Home. Prefer a young married couple. Wife could also work, especially if trained in nursing. Living quarters, salary, and maintenance furnished. Contact: Wilmer S. Shelly, Mennonite Home for the Aged, Frederick, Penn. (No. P 158).

Several Mennonite ladies needed to work in the Bethesda Home for the Aged, Goessel, Kansas. Mature, responsible ladies needed. Duties include both patient care and general household work. Contact: Orville Stutzman, Goessel, Kansas (No. P 159).

Into the Beyond

Mrs. Mary Harder, of Alsen, North Dakota, was born June 1, 1884, at Whitewater, Kansas, and died March 2, 1957, at Devils Lake, North Dakota. She was a member of the Emmaus Mennonite Church, Whitewater, Kansas.

Jake Albrecht, of Alsen, North Dakota, and member of the Swiss Mennonite Church, was born July 25, 1895, at Marion, South Dakota, and died at Minneapolis, Minnesota, March 7, 1957.

THE READER SAYS—

(*Continued from page* 231)

they were brought to our attention.

Seems to me, you in the field of religious journalism have a wonderful opportunity of using the "power of suggestion" that can hardly be equalled in a person-to-person conversation; you need so much more tact in personal dealings.

I think it's time we do some highly energetic thinking concerning the moral issues involved in these two articles. Although it may be difficult to draw the line on these issues overnight, the fact that we are aware of them will leave room for the Spirit to prick our inner conscience and weigh these matters spiritually.

May the Spirit prompt us and give us definite direction in these matters.

—Menno Schmidt
Buhler, Kansas

Jottings

MONTHLY PROGRAMS FOR HOME

—**Brudertal Church, Hillsboro, Kan.:** Prof. A. R. Ebell of Tabor College gave an illustrated lecture on "Buried Treasure" in our church in Jan. Dr. John R. Schmidt from South America gave a talk and showed pictures on leprosy. They plan to return in July. Our Sunday school also took part in the Johannesthal Church where the Sunday school teachers attended the workshop. Feb. 10 our minister, Walter Neufeld, had pulpit exchange with Floyd Bartel from Topeka, Kan., where he is ministering for the Home Mission Board. Our church also participated in the World Day of Prayer in the E.U.B. church in Hillsboro. Our Men's Chorus, young people, and Junior C. E. give a program once a month in the Cedar Rest Home. A Bethel College Fellowship meal and Booster program was held March 27 in Hillsboro High School. Lois Warkentin and Glenn Janzen of the Halstead Church were married March 22. A boy was born to Pastor and Mrs. Walter Neufeld March 16. They named him James Lynn.—Mrs. J. E. Rempel, Corr.

FIRE IN CHURCH BUILDING

—**Bethany Church, Kingman, Kan.:** Jan. 6-13 Homer Moutett of Chocteau, Okla., and president of the "Go Ye Mission" was in our midst for one week of very interesting meetings. It was during these meetings that a fire in our church caused a great deal of alarm. Some early arrivals to the morning meeting discovered the church filled with soot and smoke. Help arrived quickly and the fire was put out. Something had gone wrong with the furnace and the motor was on fire. We are grateful that it was discovered in time. The following Sat. a large group met and cleaned the church. A son, Kenton Scott, was born to Mr. and Mrs. Ted Voran on Feb. 15. Sun., Feb. 17, Dr. John R. Schmidt was a guest speaker at our morning service. He spoke about his work among the Mennonites of Paraguay. J. J. Esau was a guest speaker at our regular Thurs. evening Bible study Feb. 28.—Mrs. M. S. Kaufman, Corr.

PLANS FOR NEW CHURCH

—**First Church, Hutchinson, Kan.:** Our congregation is launching out in a building program. At our annual business meeting in Jan. the congregation voted to build a new church in another location. At present the committee in charge is busy with preliminary plans. We pray for God's continued guidance in this important venture. The choir will sponsor a borscht supper on March 21. The proceeds will be used to purchase material for choir robes, which the women of the church are planning to sew. The choir will present the cantata "The Crucifixion" by Stainer on the evening of Good Friday. The Women's Missionary Society held a work night on March 14. Bandages were rolled, a comforter finished, and scrapbooks made from old Christmas greetings for children on the mission field.—Mrs. Abe K. Friesen, Corr.

HARDER AND ALBRECHT FUNERALS

—**Swiss Church, Alsen, N. D.:** Ladies' Aid was held Feb. 14 with Mrs. D. L. Goertzen as hostess. C. E. Program was given Feb. 17. Feb. 24 our church was invited to the Munich Church for the installment of pastor John Hofer. Leonard Harder, pastor of our church, was in charge of the service. Les Dick, missionary to the West Indies, spoke in our church on March 3 and March 10. Mrs. Mary Harder passed away March 2 of a heart ailment. Funeral services were held at the church; then the body was sent to Whitewater, Kan., for burial. Pauline Harder, student at Lustre Bible School, came to attend her grandmother's funeral. Pastor and Mrs. Harder and family left March 5 for Whitewater. They picked up their son Lloyd, student at Grace Bible Institute, on the way. Jake Albrecht passed away March 7. He died from a heart ailment at Minneapolis. Funeral services were held March 12 at the church. May the Lord bless and comfort all the bereaved.—Corr.

SERVICES ON STEWARDSHIP

—**First Church Reedley, Calif.:** The Brotherhood dinner was given March 7. Dr. M. S. Gaede was the speaker, showing pictures of his recent trip to South America. He thinks there are good opportunities there for young people. Peter G. Penner, chalk artist of the Migrant Unit of Huron, Calif., gave a very inspiring chalk talk on "The House by the Side of the Road," Sun. eve., March 17. The evangelistic service held for one week came to a close March 16. Milo Kaufman was the speaker and presented inspiring messages on Christian Stewardship, closing with a Tithers' Potluck Fellowship dinner. Invitations were given to accept Christ after the services. Sun., March 24, John Thiessen was with us for the morning service. The engagement of Martha, daughter of Mr. and Mrs. Frank F. Loewen, to Wilmer Wedel of Burns, Kan., was announced. The wedding of Roy Reimer and Mrs. Doris Anderson is announced for April 12 at the church.—J. P. Glanzer, Corr.

CHURCH, PARSONAGE IMPROVEMENTS

—**Bethel Church, Hydro, Okla.:** Our C. E. gave an exchange program at the Indian Mission Church, Clinton, March 10. Our parsonage has been covered with asbestos shingles; also a rock wall has been built along the drive. New railings have been added in front of the church. Mrs. Lee Thiessen, who recently underwent surgery, is improving, for which we do thank our Heavenly Father. All books in our library have been catalogued and a filing system has been set up by our librarian, Mrs. Paul Isaak. Some new books have been added. Pastor Isaak and wife attended a Ministers' Conference at Newton, Kan., March 17 and 20. We are studying the book of Romans in our Wed. evening Bible study. Spring with all its new life and freshness is here, to remind us to lift our faces to God and renew our vows to Him, that where He leads we will be willing to follow.—Wilfred Ewy, Corr.

PANEL DISCUSSION ON PRAYER

—**Bethel Church, Marion, S. D.:** In spring our thoughts naturally turn to sowing, planting, and hopes for a time of reaping. May we be encouraged to follow the same procedure for a spiritual harvest. Our Women's Missionary Society has again been meeting in the homes. For one of our monthly C. E. programs, a group of young people from the CYM of Freeman College gave a program. Their panel discussion on "Prayer" was very interesting. March 1 Mrs. Charlotte Boggs, patient in the Ortmann Home since 1950, passed away at the age of 87. March 6 Mrs. Peter Engbrecht answered the call of her Heavenly Father to the home above. March 10 the grandfather, Z. S. Ewert, also passed away very unexpectedly. He was returning from the funeral of his grand-daughter (Mrs. Engbrecht) to the home of his son (Rev. August Ewert) in Omaha. May God be the great comforter to all sorrowing ones.—Corr.

PENNER ACCEPTS CALL

—**Calvary Church, Barlow, Ore.:** Walter Unrau, North Newton, Kan., was guest speaker at the Brotherhood meeting March 7. Henry Penner, Medford, Okla., has accepted a call to serve as pastor. The family will move to Oregon some time in May. Memorial services were held March 9 for Mrs. Elizabeth King, mother of Harold King. Mrs. King taught through December at the Hubbard Grade School. Mrs. August Rabe entered an Oregon City hospital for observation. World Day of Prayer was held this year at the Canby Christian Church. Mrs. Ivan Learfield spoke on the topic, "Humility In Prayer." Mr. and Mrs. Henry Page have been married forty-five years March 15. Miss Jeanette Jones, daughter of Mr. and Mrs. Howard Jones, will appear with the Bethel College Choir on the Pacific Northwest tour this summer. The church is considering the purchase of a parsonage. Pastor Walter Dyck, of Caldwell, Idaho, was unable to hold meetings due to illness.—Mrs. Ivan Learfield, Corr.

SISTER SCHMIDT RETURNS HOME

—**Tabor Church, Newton, Kan.:** Sister Augusta Schmidt, who has spent 30 years of her very busy life up to this time as missionary to India, has returned to her home. A fellowship supper was held in her honor Sunday evening, March 10. Attending this welcome were the Samuel Stephens, who attributed much of their spiritual progress to the patient efforts of Sister Augusta Schmidt. The Stephens are studying at Wichita University, preparing to serve their people more effectively at their return. Miss Wilhelmina Kuyf, a fellow laborer of Augusta Schmidt, was also there. Several musical numbers by different groups were greatly enjoyed. Meetings were held the evenings of Jan. 13-15 with panel discussions on Voluntary Service, Tithing, and Personal Witnessing. A prayer session followed each service. Midweek services have been organized with Bible classes for the adult group and for the children. The junior and senior choirs also meet for practice. Erland Waltner from Bethel College gave a series of three messages Jan. 20-22. The Young People invited the church to their meeting and a social after the meeting. The Hesston College Men's Quartet gave the program Feb. 3. Our church sponsored the Faith and Life broadcast the Week of Feb. 25 to March 2. Our pastor, H. B. Schmidt, brought the messages. Vernon Frey, one of our returned Pax men, showed some pictures of his service in Jordan to a meeting of the Mennonite Men Jan. 28. —Corr.

NEW PEWS FOR CHURCH

—**Grace Church, Enid, Okla.**: "How amiable are thy tabernacles, O Lord of Hosts," is true also of our dear little brick church on South Adams. Its inside "amiableness" was enhanced recently when lovely new pews were placed into the main auditorium. A short dedication service took place the following Sunday. With sister congregations of this area, we took part in the beef-canning-for-relief-project during the last days of January, with over 4,000 cans processed. Wedding bells rang on the evening of Feb. 17 for two young people of our church, Myrtle Unruh and Arthur Leo Becker, when they were united in marriage. Among the soul-nourishing messages brought recently by our pastor, Brother Albert Unruh, was one in which he depicted the peril of "dodging" the Lord's direct will for one's life, based on the text; "He gave them their request, but sent leanness into their souls." Very challenging, also, was the temperance sermon based on the Word of God, reminding us in no uncertain terms where the duty of the Christian lies in the battle against alcoholic beverages. This battle is being waged strongly in our state at this time. Early in February the area Mennonites assembled in the Longfellow Junior High Building, and listened in rapt attention to a message by Brother D. B. Wiens, as he told of the impressions received on his recent visit to Russia. We were deeply stirred as he related, as an example of the deep-seated longing there for the Word of God, how one family sold their only cow to buy a Bible. At the suggestion of the Home Missions Committee of the Western District Conference, our pastor preaches once a month during our Sunday school period for our sister church, the Bethel Church, which is without a pastor. In the adult section of our Sunday school we are changing from the International Uniform Lessons to the lessons of the National Sunday School Association, beginning with the second quarter of this year. A recent guest speaker was Brother W. A. Regier of Grace Bible Institute. He was accompanied by a ladies' trio. With others of the area we are truly grateful for the wonderful earth-soaking precipitation of mist, rain, sleet, and snow which the Lord has been giving us recently. A daughter, Brenda Luann, was born on March 8 to our Sunday school superintendent and wife, Mr. and Mrs. Paul Buller.—Mrs. P. J. Boehr, Corr.

Mennonite Mutual Aid Societies Meet

The third annual conference of the Association of Mennonite Mutual Aid Societies was held in Chicago, March 7-8, 1957. Twenty-two Mennonite Mutual Aid Societies from Canada and the United States were represented by forty-four members.

One highlight of the conference was the series of devotionals given by Elmer Ediger of Newton, Kansas. His theme was, "Secular Signs and Christian Faith."

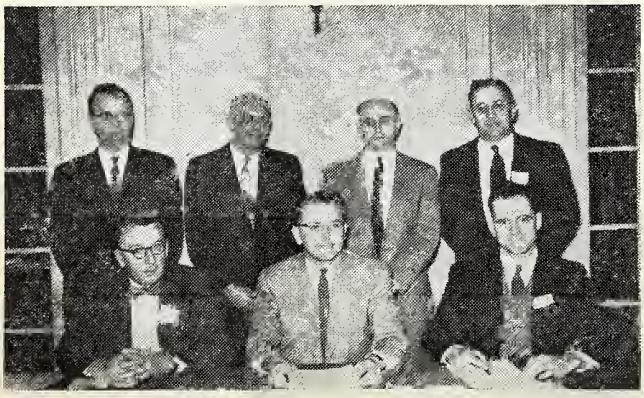
Twenty-eight of the more than seventy societies filed a report with the secretary-treasurer. According to these reports, there is a total membership of 77,530. It should be pointed out that most of these members represent a complete family. If one assumes an average of four members per family, this would be well over 250,000 people who are taking part in our Mennonite Mutual Aid activities. In addition, there would be those whose societies did not make a report.

Another area of mutual aid activities was that of automobile aid and loan funds. Three societies reported a total membership of 2,784 with shared losses of $42,000 and a net worth of $7,000.

The nineteen property aid societies reported a total membership of 55,000 with insured risks amounting to $510,000,000. The income of these societies was over $1,600,00, while the shared losses were over $1,000,000. The net worth of these societies was reported at $2,890,000.

The Conference accepted the final draft of its constitution. It also went on record to invite all Mennonite and affiliated mutual aid societies to join the Association. To date, eleven societies have done so. The Association is urging that all Mennonite Mutual Aid organizations give serious consideration to joining in this united effort.

The objectives of the Association are clearly set forth in its constitution. They are as follows: (1) To foster and promote co-operation in the Christian Mennonite Aid programs of the various Mennonite and Brethren in Christ aid associations; (2) To promote the historic principle of Christian mutual aid whereby within our brotherhoods we may bear one another's burdens, especially for those who are in financial and economic need; (3) To serve as a clearinghouse of ideas and information to foster good management.



Officers of the Association of Mennonite Aid Societies. Seated left to right: Samuel Wenger of Lancaster, Pennsylvania, vice-president; Harold Swartzendruber of Goshen, Indiana, president; Howard Raid of Bluffton, Ohio, secretary-treasurer. Standing left to right: William Snyder of Akron, Pennsylvania; Jacob Wedel of Moundridge, Kansas; J. W. Fretz of North Newton, Kansas; and Harold Schmidt of Baden, Ontario, members of the Board of Directors for the Association.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

H. Armstrong Roberts

OUR LIVING REDEEMER

COUNTING THE COST

Arthur Keiser

FAITH IN CHRIST AND THE CHRISTIAN COLLEGE

D. C. Wedel

Volume 72 Number 16 April 16, 1957

In This Issue

ARTICLES:

Our Living Redeemer 244
Wait on the Lord
By Lowell Troyer 245
Faith in Christ and the Christian College
By D. C. Wedel 246
Easter Message from the Birds....247
"But What Do You Do When . . ."
By Marie J. Regier....248
Counting the Cost
By Arthur Keiser 249

DEPARTMENTS:

Editorials 243
Book Marks 247
Flashes of Thought 247
MENNONITE YOUTH:
Victory 250
Two Holidays at Easter 251
Stewardship Slogan Contest 252
Our Schools 253
MCC News Notes 254
Jottings 255

Of Things To Come

April 19—Good Friday
April 21—Easter Sunday
April 25-28—Central-Middle District Conference, Normal, Ill.
April 26, 27—Okla. Church Workers' Conf. Herold Church, Bessie, Okla.
April 27, 28—Men's Retreat, Camp Mennoscah
April 29—Council of Committees, WDC.
May 2-5—East. Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conference Clinton, Oklahoma.

CORRECTION

Abe H. Peters was installed, not ordained, April 7 at the Friedenstal Church.

"We Would See Jesus"

Reports from our mission fields often contain exciting stories of people reached for the first time with the Christian Gospel. From Hugh and Janet Sprunger we hear, "The Sunday afternoon Sunday school in our home now has an average attendance of sixty every Sunday. Long before the four o'clock hour arrives, a crowd of eager youngsters are beating on the gate and climbing on it while others of the group try to balance on top of the bamboo fence. Shrill little voices call out 'Shih chien tao la ma? (Has the time arrived?)'

"Suddenly a cheer goes up. Mr. Lin, the hospital chaplain and teacher of the Sunday school, has arrived. The gate is opened and the children, like a small tidal wave, sweep into the house and engulf the living room. Familiar choruses burst from sixty pairs of lips and eager ears are attentive to the story of the day which is given in both Mandarin and Taiwanese so that all may understand.

"For Christmas the projector was used and the Christmas story shown. The filmstrip went beyond Bethlehem and the manger to its real significance, Calvary and the cross. The filmstrip ended on this note but the children were not satisfied. We have taught them that Jesus is alive now and in Heaven. They wanted to see the sequel to the story. What a noble desire! We pray that, not through curiosity but through conviction and repentance, they may continue to come with the request, 'We would see Jesus,' and not only the Jesus of the manger and the cross, but also the risen Christ of the empty tomb."

EDUCATION COMMITTEES

On April 2-3 a meeting of General Conference district education committees was held at Central Offices in Newton, Kansas.

Discussions included plans to have Sunday school workshops for leadership training in each district, beginning this year and continuing as possible, so that most churches in each district will be reached and helped with their Sunday school program. Experimental workshops in the Kansas area have been successfully held in 1956 and early 1957 so that a program of conference-wide workshops was seen as a valuable thing.

Other items of discussion were: graded Sunday school materials, cooperation in publication efforts, promoting conference publications, and the place of the Conference bookstores in district work.

Representatives by district were: Elmer Hess, James Gerhard, Eastern; Kenneth Shelly, Middle; Harley Stucky, O'Ray Graber, W. F. Unruh, Western; Clarence Schmidt, Harold Franz, Pacific; Peter Harder, Peter Sawatzky, Canadian. There were no representatives from Northern and Central districts.

The district representatives expressed appreciation for this type of meeting. Especially helpful was the discussion on Christian Education promotion.

BOOKSTORE MANAGERS MEET

The managers of the three Conference bookstores met April 5-6 at the Newton store to work out mutual problems and goals. Meeting were: David Reimer, manager of the store at Rosthern, Saskatchewan; Howard Culp, Mennonite Book Concern, Berne, Indiana; Walter Unrau, manager of the Board of Education and Publication, and Esther Rediger, clerk at the Newton store. Meeting with other Board of Education and Publication employees, the managers discussed: philosophy of Conference bookstores, common concerns in advertising and promoting Christian literature, expansion of present facilities, and profit potential of the bookstores in subsidizing our publication program.

The sharing of both common and peculiar needs proved very helpful to the understanding of the place of bookstores in Conference work.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

SEVEN SAYINGS AROUND THE CROSS

Usually during Passion Week we give attention to the seven sayings from the cross. They are mighty utterances which we can never fully fathom. But it might be helpful to give some thought to seven sayings *around* the cross, which also are very suggestive.

What I have written I have written. So said Pilate when the Jews objected to the superscription placed at the head of the cross. In a defiant and haughty mood he refused to remove the placard. But how true were the words he wrote. He had written selfishness, cowardice, and weakness, and his words go down through the centuries to condemn him. We, too, write for or against Christ on the cross by the kind of life we live.

Let us not rend it but cast lots. So said the hardened soldiers as they gambled for His garments. With minds only on what they might get for themselves, they were wholly insensible to what was happening above them. But even we may gamble away the time and talents and opportunities God gives us if we have eyes only for material things and fail to behold Him on the cross.

If Thou be the Son of God, come down from the cross, taunted those passing by. They refused to believe in Him and were completely out of touch with Him, with no sympathy or love. They had no great firsthand experiences with Him, and utterly misunderstood His spirit and life.

He saved others, Himself He cannot save, mocked the priests. It was spoken in derision, but yet they spoke truer than they knew. All His life He had been giving Himself to others. He would not seek to save Himself now, but gave Himself to save the whole world. He did not spare Himself because of His great love, a love that through sacrifice was "saving us at awful cost."

Lord, remember me when Thou comest into Thy kingdom. This word of the penitent thief shows that he was convinced that here was Divinity, and he requested to be remembered. How wonderfully Jesus responded. He did more than was requested; He told the thief he would be with Him in Paradise. There is always the quick response to the cry of the penitent. "Remember me, O Mighty One."

Let us see whether Elijah will come to save Him. The curious spectators completely misunderstood these words of agony from the Master's lips. They had no real faith, only a mild and curious interest. They were a wistful group hoping to see something spectacular. To be true followers of Him we must be far more than curious onlookers unconscious of His true purpose.

Truly this man was the Son of God. This noblest saying of all came from the Roman centurion in charge of the crucifixion, who voiced his convictions because of his firsthand contact with Christ. He observed with open mind His courage, His forgiveness, His concern for others, His love, and His complete confidence in God as He calmly faced death. As he observed and watched he became fully convinced that this was no mere man. As we behold Him on the cross with open hearts and minds we too will cry out, "Thou art the Christ, the Son of the Living God."

> "Behold the Lamb of God that taketh away the sin of the World."
> "God be merciful to me a sinner!"
> "Lord, I believe, help Thou mine unbelief."
> "Truly this Man is the Son of God."

HIS VICTORY — AND OURS

Surely one of the great central truths of the Easter message is Victory! The forces of evil had done their worst and apparently succeeded, while righteousness seemed defeated. Love and hate met head-on, and for a time it seemed that hate conquered. But no, the last word had not been spoken. On Easter morning Christ rose triumphant from the tomb and proclaimed victory; victory over death, yes, but also victory over sin and evil. Love had the final word and triumphed over all the arrayed forces of evil. "In Jesus Christ, who lived and died and rose from the dead, God has broken the power of evil once for all."

How great was that victory! All the scheming and devising of man could not triumph over the might of God. All the cruelty and hate put together could not be victorious over the Loving Lord. Even death itself was "swallowed up in victory."

And in Christ is our Victory. "Nothing can separate us from the love of God." If we can lay hold of that truth then we can be victorious in every circumstance. No matter what life may do to us, it cannot break our love to God and our fellowship with Him, if we place full faith in Him. The worst sins possible have been conquered through Christ's resurrection, and we are assured of victory over them also as we abide in Him.

"I can do all things through Christ who strengthens me," says Paul. With God we are on the winning side and are marching on to victory! So our sadness should be turned to joy, and our despair to calm faith. "We are more than conquerors through Him who loved us." We are victorious in all of life.

But we are also victorious over the greatest enemy of them all — death. How that dread enemy has haunted mankind from the beginning of time, until fully conquered by Christ on Easter morning. Now its gloom is shattered and the Light of Life shines through victoriously.

To be such victors over the worst that life can do to us, and over death itself, relieves us from fear and defeat. In His victory is also our victory both now and in the days to come. Our final victory over death but ushers us into His eternal presence. How can we be sad when such a Victorious Christ leads us on from victory to victory!

Our *Living* Redeemer

IT is small wonder that Easter is a day for anthems! It is a day for praises, rather than polemics. It is supremely a day of affirmation. The statement of Scripture is, "Ye seek Jesus of Nazareth, which was crucified: he is risen" (Mark 16:6).

THE resurrection glory is the open grave. It hallows a complete salvation. The open grave is the sign to us that the Saviour lives. The spirit of Jesus, from Bethlehem to the cross, proclaims Him Lord of Life. His voice is in tune with the highest harmonies. His words palpitate with divine love. His spirit is the Spirit of Truth. But heaven and love and truth are the eternal life forces, so Christ's master weapon is life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He encounters enemy after enemy and baffles and overcomes every one. He meets temptation with life and conquers. He meets persecution with life and conquers. He meets sorrow, malice, envy, misunderstanding, evil speaking with the dauntless vigor of a rich and quenchless life, and conquers. The life power which He wields is spontaneous, infinite, irrepressible.

It is this life, victorious over death, which we acclaim on Easter Sunday. We rejoice unspeakably because it is Christ's life-victory over death. He who had proved himself the fountain of life also conquered death. He who never shirked the burden, never compromised with error, never stooped to deeds of craftiness, met death in its own domain, overmastered all principalities and powers of the realm of awful night, and by rising from the dead brought to humanity the priceless gift of immortality. The resurrection is a message of a living gospel. This living gospel, brought to us in the Word itself, emphasizes the bestowal of new life, affirms the entire teaching of Jesus, receives its final seal and attestation in His perfect triumph over death and sin and hell.

The resurrection of our Lord has become a message of a living faith and of a loving Father. This is demanded by a living gospel. This living faith brought sight to the blind eyes of Bartimeus, gave vigor to the helpless limbs of the man by Bethesda's pool, restored health to the timid woman who touched the hem of the Saviour's garment in the thronging crowd, wrought startling victories of grace at Pentecost, and has been the inspiration of the church in all ages. Such faith is the true union of the natural and the supernatural. It is the union of the soul with God.

THE effects of faith in the resurrection of Christ in the first disciples, and in the hearts and lives of their converts, were of a nature to establish that they were the victims of no illusion; that they built on rock, not on sand. As Dr. James Orr says in his admirable book *The Resurrection of Jesus*: "The historical evidence for the resurrection of Jesus is not all the evidence. As the resurrection had its antecedents in the history and claims of Jesus, so it had its *results*. Pentecost is such a result. The Apostolic Church is such a result. The conversion of St. Paul, the Epistles of the New Testament, the Spirit-filled lives of a multitude of believers are such results. The Church founded on the Apostolic witness has endured for nineteen centuries. Christian experience through all these ages is a fact which only a Living Christ can explain or sustain. The Apostle speaks of the 'power' of Christ's resurrection. That which continuously exerts 'power' is a demonstrable reality."

The Early Church members went forth bearing the glorious news of the resurrection of Jesus Christ from the dead in dependence on the living God, with unquenchable zeal and undaunted courage. Their one aim was to bring men to a saving knowledge of the risen Christ. He was their one theme, and the Word of God, their efficient weapon. The resurrection of Christ was always and everywhere the center of their testimony, as the Holy Spirit also was the power for their service.

THE resurrection became also the message of an eternal life. Without Christ, life is a tragedy in a single act. Christ, by His resurrection, lifts the curtain and reveals another scene, a life unending, pure and perfect, full of glory. This revelation gives to the present life its real meaning and fills it with joy. The strong soul longs for life, delights in life, demands with passionate intensity an eternal life. The more vigorous the man, physically, intellectually, the greater is his desire for it and his delight in its joys and beauties. Christ replies perfectly to this demand. On the way to Emmaus He talked to two men and their hearts burned within them. He imparted to His disciples the inspiration of the risen life and they went forward, strong as lions, to carry everywhere the message of His gospel.

The resurrection of Christ is throughout and always the message which reveals a living Redeemer. The gospel is imperishable because it is the gospel of the living Redeemer. Faith is vital because it rests in a living Redeemer. Faith is eternal life because it is the gift of a living Redeemer.

Had we lived through the dark and dismal terrors of that awful day when Christ hung on Calvary; had we journeyed to the tomb in the garden with Joseph of Arimathea and Nicodemus with the body of Jesus, we would have eyes filled with tears and our hearts heavy. But Jesus does not bid us so to come. Even the awful miseries of Calvary are glorified by the resurrection.

"Bearing shame and scoffing rude,

WAIT on the Lord

Lowell Troyer*

HAVE YOU EVER longed to know the future and what it holds for you? Have you ever looked back and regretted some of your past decisions and actions? If each one of us were completely honest with ourselves just now, we would undoubtedly have to confess that at some time, somewhere along our life, we have voiced this cry:

"Well it would be if in the going
A man could have a way of knowing
Which path is meant for him to take,
When he alone must find the way
And walk against the wind all day."

How often we succumb to that human weakness and become troubled . . . worried . . . perplexed. Let's take Mr. A. as an example. He looks back on his life, ponders his past choices, and asks himself if they were right. He looks ahead and wonders what the future will bring. He looks about for a sign that all is well. He wants to be assured that his decisions were the right ones.

When all is pleasantness about him — when he has a good job, when his health is good, when he is getting along well with his neighbors, when his boss and wife praise him and his children respect him—he sighs comfortably and feels sure that he has God's leading.

But then something happens — storm clouds appear and pleasantness disappears, his crops fail or he loses his job, he becomes ill, his neighbors speak ill of him, his boss and wife nag and criticize him, his children don't believe he can do anything — when these things happen, he doubts that God cares for him. He questions God's ways and will. Why should this happen to him?

The light disappears, the path is gone, God has surely forgotten him. Or if God hasn't forgotten, He must not know what He is doing. Mr. A is sure that God just can't do this to him. Why has He closed the door? Why has He brought things to a standstill?

How many times would our names have fitted in the place of Mr. A? How many times have we wanted to rush in when God had closed a door? Have we learned to wait and to follow?

The Psalmist David wrote "Teach me thy way, O Lord, and lead me in a plain path." That is God's part: teaching and leading. Listen to His Word: "Teach me thy paths," the psalmist cried. "He will teach sinners in the way. . . ." "Teach me thy way, and lead me" . . . "God doth teach him discretion" . . . "I am thy God which teacheth thee" . . . "The Holy Ghost shall teach you" . . . "shall teach you all things."

Yes, God shall teach us to follow and to wait. "Thy word is a lamp unto my feet, and a light unto my path." "And I will bring the blind by a way that they knew not; I will lead them in paths that they had not known; I will make darkness light before them, and crooked places straight. These things will I do unto them, and forsake them not."

Jesus said, "I am the way, the truth, and the life." "I am the light of the world." Thus He is the path, the light to show the path, the truth by which we learn of the light that shows the path, and the life to which the path leads. He has become all things to all mankind, if they wait upon the Lord.

Are we as a church waiting upon the Lord? Am I as an individual Christian waiting upon the Lord? Are you?

Before answering that, perhaps we should understand just what is meant by waiting. Listen to some of the definitions which we would find in Webster's dictionary: "TO WAIT—to attend as a servant, to serve; to go and see, to visit on business or ceremony; to stay or remain in readiness for action; to look for with expectation; to await orders."

How that changes the sense of the words of the Psalmist when he wrote, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Our waiting is no idle sitting about. Our waiting is no period of time-wasting; our waiting must not be a pulling on the leash.

But rather we are busy: we are serving. We are seeking, going to God's Word for a visit. We are ready for orders, preparing for action, renewing our strength. When these things are true, then we are surely and truly waiting on the Lord. We would have on the "whole armour of God," our loins girt about with truth. We would wear the breastplate of righteousness, and our feet would be shod with the preparation of the gospel of peace. We would take the shield of faith, the helmet of salvation, and the sword of the Spirit which is the Word of God. We would be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." We would have no more doubts regarding the way. We would have victory as an individual and victory as a church. The Lord will bless and use us, *if we wait upon Him.*

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*Pastor, McKinley Mission Chapel, Mio, Michigan

In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! what a Saviour!"

No man would ever have sung such words had Jesus not risen from the dead. Therefore, Christ is not dead. The grave is not the goal of life. He is risen, as He said. He is more than the shadow of the Christ of legend. He is more than the eminent Christ of nature. He is more than the dream Christ of culture and romance. He is more than the ideal Christ of the painted canvas and the sculptured marble. He is more than the hero Christ of song and story. He is the King of kings, the Lord of lords; He is the Christ of God. We view the cross through the brilliant lights and colors of the resurrection morning. Death is swallowed up in victory. Life and immortality are brought to light.

—*The Watchman-Examiner*

Faith in Christ and the Christian College

D. C. Wedel*

ALL of America's first colleges had their origin in the church. During the first half century after the adoption of the Constitution of the United States, about forty permanent colleges were opened. Of these, three-fourths were established directly by ministers and people of the churches. As late as 1900 there were five times as many church-related colleges as tax-supported colleges, with twice as many students.

This picture has changed in the twentieth century. In our generation the number of tax-supported colleges and universities has increased. This is due partly to a steadily increasing sense of public responsibility for higher education but also to the fact that government assumes more and more the management of our affairs.

Some colleges have drifted away from the church. One reason for this is the fact that Protestant churches have not been taking seriously, as once they did, their stewardship of higher education. This has been a tragic mistake, and there are signs that church people are beginning to realize once more that higher education is a sacred responsibility.

A recent list gives us the names of 1,889 institutions in the United States, perhaps as many as in all the rest of the world together. In terms of control, 733 of these are church-related; 643 are tax-supported; and 513 are independent of church and state. Of the 733 church-related colleges, 482 are Protestant; 246, Roman Catholic; and five are Jewish.

Thoughtful Americans actually believe in all of these types of institutions, but there is danger they will forget that when the Declaration of Independence and the Constitution were formulated and throughout the next century when the nation was laying the foundation of its present greatness, most higher education was provided by colleges related in some way to the church. There is nothing in America today more typically American or more closely connected with our early history than the Christian college.

Christian colleges have always been different from other colleges. Perhaps we would be inclined to say that a college is Christian when it is church-related. But being church-related does not necessarily make a college Christian, and being state-controlled or being independent of church and state does not necessarily prevent it from being Christian. However, only a few colleges other than those related to the church consider religion or Christian character their direct business.

The Christian college exists to point to Christ as the truth which gives meaning to all other truth. In 1754 the president of King's College (later called Columbia University) placed the following advertisement in the New York *Gazette*: "The chief thing aimed at in this college (namely, King's College) is to teach and engage the children to know God in Jesus Christ and to love and serve Him in all sobriety, godliness, and righteousness of life with a perfect heart and a willing mind, and finally to lead them from the study of nature to the knowledge of themselves, of the God of nature and their duty to Him, themselves, and one another and everything that can contribute to their true happiness both here and hereafter."

Biology, mathematics, history, languages, sciences are isolated things. They exist in biologists, mathematicians, historians, scientists; and what these men and women are or become depends on what they believe. Ultimately, it is the faith of people which determines their character.

President Kenneth R. Brown of Dennison College once indicated what Christian education is not. He stated: "Christian education is not secular education with a fringe of pious words. Christian education is not religion with a politely frigid bow to modern scholarship. Christian education is not secular education with an occasional hypodermic of theology. Christian education is not so-called character-building activity with a diluted eyewash of history and English and mathematics."

The Christian college has as its charter to teach, a faith in Christ, who is an authority in all fields of human knowledge and whose kingdom reflects itself in all human activity.

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*President, Bethel College, North Newton, Kansas

The Day of Resurrection

The day of resurrection!
  Earth, tell it out abroad;
The Passover of gladness,
  The Passover of God.

From death to life eternal,
  From earth unto the sky,
Our Christ hath brought us over
  With hymns of victory.

Now let the heav'ns be joyful,
  Let earth her song begin;
Let all the world keep triumph,
  And they that dwell therein;

Invisible and visible,
  Their notes let all things blend,
For Christ the Lord hath risen,
  Our joy that hath no end.

—John of Damascus, 8th century

The best way to get on your feet is to get on your knees.

An Easter Message From the Birds

H. H. Smith, Sr.

WE GET our most important Easter message from the Bible, of course. Job's question, "If a man die, shall he live again?" is answered by Jesus Christ: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26, RSV).

Nature brings us an Easter message in a thousand ways — trees, bulbs, and flowers that showed no sign of life during the winter now come forth, outshining Solomon in all his glory. The migratory habits of birds, with their marvelous instinct that guides them in their long flights, bring us an Easter message.

A devout Christian, in his old age, found his faith strengthened as he thought of the long, confident flight of the seagull, and expressed his sentiments in these words: "My gray gull lifts wings against the nightfall, and takes the dim leagues with a fearless eye."

The poet Browning had in mind the migratory habits of birds when he wrote:

"I go to prove my soul;
I set my ways as birds their trackless way . . .
In some time, His good time, I shall arrive;
He guides me and the birds. In His good time."

William Cullen Bryant, in his poem "To a Water Fowl," says:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Bookmarks

GOOD NEWS

The Good News—The New Testament with Over 500 *Illustrations and Maps,* 228 *pages, American Bible Society.*

For your next trip to Palestine you will probably want to take a Bible along. The edition which will be most useful for study while pitching around on the steamer voyage is the Illustrated New Testament published by the American Bible Society under the code 253 IL.

In fact, after looking through the 228 largesized pages of this new kind of book with its 500 illustrations I feel that I have been there already. In any event, if I never get to walk where Jesus walked, I won't feel too cheated because in these roto-green photos I have seen the pavement on which Jesus stood before Pilate, realistic vistas of the Sea of Galilee, the twisting, turning Jordan River, and even such fascinating vignettes as a cactus-lined path in Nazareth.

But you don't see just places, things, archeological excavations, and scenery, but there are the warm smiles of children as Jesus saw and loved them, and people engaged in the daily activities that were the grist of Jesus' parable-mill. Not without its touch of humor this gallery of Biblical sights shows the muzzled ox trudging around the threshing floor carrying the caption, "Thou shalt not muzzle the ox" and the horse and donkey teamed together to convey, "Be not mismated with unbelievers."

New Testament Christianity comes alive in this kind of treatment, and we exclaim, "Why this world Jesus lived in is our world too!"

Along with the pictures there is also the full text of the New Testament printed in columns not too wide for easy reading, and taken for the most part from the Authorized Version, though some of the short Epistles as well as some of the longer books are in the Revised Standard Version.

This is just the thing for all the picture-lookers (and who isn't?) at your house.

—Maynard Shelly

Flashes of Thought

PERCHED ON THE SNOW

Walter Gering

It must have been that friendly robin perched on top of a snow drift that started the thought. He had come too soon and he had found himself caught in a snow storm. He looked at me—I looked at him.

I do not know what thoughts passed through his mind but I found myself stirred to thought. It was the colors that attracted my attention. To be sure, it looked like a feathery ball of drab, uninspiring grey feathers. But underneath was the beautiful vest of orange, a striking contrast to the dull grey.

Somehow that thought captured my imagination: beauty in the midst of shadows. Glancing at the keyboard of the piano, I saw there the same thought. You see, the keyboard of the piano is composed of a two color pattern: white and black. As the pianist sounds forth the beautiful strains of the great hymns of faith, a combination of the two is used. Only five hymns out of over six hundred in the entire hymn book use only the white keys. It takes a combination of white and black to produce the great music of the church.

Maybe that is what the little robin was thinking as he stood quietly upon the snow bank in front of the church. Stormy weather had struck; he had been caught in its fury. But that is life; just as it takes the orange and the grey to make up the robin so it takes the grey clouds of the storm together with the beauty of God's sunshine to make up life. Maybe that is what Jesus meant when He said: "In the world you have tribulation; but be of good cheer, I have overcome the world."

Teach us, oh Lord, the meaning of the colors.

NEW HOPE

The tornado passed—great trees broken,
Homes leveled—lives lost.
As we cleared away the debris
Beneath it all we found
Crocuses and daffodils
Pushing their way to the sun;
A sign of continuing life—
New hope to everyone.

N. M. P.

(*Written after the Summerfield tornado of Feb.* 26, 1956)

"But What Do You Do When...?"

Marie J. Regier*

THE CHRISTIAN'S LIFE is a struggle in which he takes his cross upon himself daily. Sometimes the young Christian has the idea that the glorious feelings associated with the forgiveness of sin will continue, and because he is now trusting Jesus, overcoming of temptation will be comparatively easy. But for most people it is not that way. One supposes that he has finished the wanderings in the desert and then to his dismay finds that he is still there. This is the time when one must not lose heart. Trust in Jesus completely, yes, but at the same time make use of all the strength which one already has and be willing to hear Jesus' words even through the words of other people. That we sometimes find very difficult, especially when that person is someone whom we do not like. My young students are discovering this too.

There are seven who have been regular in their attendance of Sunday school. Five of them made a new beginning, three for the first time, during the time that Miss Landahl was here, and the other two I was privileged to help later. At present they are all in the catechism class, but they feel right at home with us here and come often. I had intimated to one of the boys that I thought it would be nice if they as a class would do something in the way of evangelism, that is, to give also, not only receive. He agreed immediately and a few days later they decided to form an evangelistic band. Since that time we have had an outdoor Sunday school each Sunday afternoon after the church service. One of them leads the singing, another reviews the story of the Sunday before, another tells the new Bible story, a fourth one tells some other story, and the fifth leads in a short prayer. They change off from Sunday to Sunday so that each one gets a chance to practice the different things. Mr. Lin, the choir director, is very helpful in that he gives the young people a chance to practice directing singing before the church service.

Not very long ago one of the girls suggested that they have a period of prayer just before choir practice on Saturday night. The others agreed, and so for the last three Saturdays we have come together to pray. In both of the above named activities some of the other young people join off and on.

While we had daily vacation Bible school we were short of teachers because the regular Sunday school teachers are engaged in different professions and so cannot teach during the week. So we roped in five of these young people. They are normal young people who are not perfect, and at first they resented the attitude of some of the older young people, but eventually got over that and did really well, considering that all but one had had no experience in teaching.

As I said, they are normal young people, full of fun. One of the girls works for us here in the house, and the boys all like her and have sort of adopted her as their older sister. Thus they like to come over and chat, so that I sometimes have to say, "Now that is long enough" or "Try not to come quite so often." They are very obedient, at least for a while!

During Daily Vacation Bible School two of the boys mimeographed some pictures for the children to use later. When I looked at the pictures, it seemed to me there was some writing hidden in the grass of the picture that I had not remembered from the original picture. When I looked closely I saw that it said, "Scrooge and Marley Company." These two had played these characters in Christmas Carol last Christmas! In my room I frequently find minor changes too. It may be a stack of snapshots lying on top of the lamp, or perhaps there is a little note with some cookies on top; "Miss Regier, do help yourself," it says.

They can be quite serious, too. One of the boys, whose parents have both died, comes now and then to pour out his heart. His moods vary like the notes of a musical scale and it isn't easy to understand and to know how to respond. But since he appreciates what help he does get, he seems to be eager for others to get it too. One time he told me that our girl wanted to talk to me, too, but did not quite have the nerve; wouldn't I speak to her first? I did, and the next time she came of her own accord when she had some questions. Another time he told me that one of the boys had something on his mind and had not been at all happy of late. He wondered whether he had talked to me. So I gave him opportunity also.

Out of these conversations one becomes aware of how much concerned they are about really being Christians. In three cases there was the same problem, a problem which experienced Christians still have to battle with.

The boy who had been unhappy for a day or so said, "What do you do in a case where a person scorns you again and again?" I told him that I could tell him what Jesus had done. Jesus too was angry at times, but never about anything that concerned himself, rather it was where others were mistreated or where there was such hardness of heart that the Holy Spirit had no chance. Moreover Jesus said, "Not seven times but seventy times seven should I forgive my brother." That is the way Jesus spoke and the way He acted, but to transfer that action into our own lives is not so easy.

"I have had patience with him for a long time," the boy said, "but now we have had a real quarrel." "But would you like to be able to forgive him?" I asked. He nodded. "Might it be that there was some fault on your side too?" I asked further. "How else could it be?" he said. "When you are angry you are bound to say things which are wrong. But

(*Continued on page* 255)

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*Missionary to Formosa

Counting the Cost

Arthur Keiser*

As I STOOD in the aisle of the coach of the train and looked through the open window, I found myself face to face with one of the angriest men I have ever seen. In his hand he held a huge rock cocked ready to throw at me. He was backed up by an angry mob shouting insults, but as the man was about to hurl the stone, he was forcibly restrained by his companions. Thus frustrated, he started to board the train, but again was restrained.

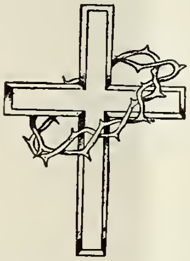
As I was wondering what would happen next, the conductor of the train came and said that we would not be permitted to ride. At the same time he ordered a traveling policeman to throw us off.

In order for you to appreciate what was happening, we will have to take you back and give you the setting. Several months ago, Luis, one of our young evangelists, began to visit the small town of San Joaquin, where several evangelical families are living. In the beginning his visits were informal ones in their homes, but after a time they expressed the desire to have regular church services.

It was as a result of this interest that a group of about fifteen walked to San Joaquin from La Mesa — a three hour hike over rugged country. We had no sooner arrived in town than the police came and asked for our identification papers. They took us to police headquarters where the mayor asked for an explanation. We told him that we desired to hold meetings in town for the Christian families that lived there. He immediately said that under no circumstances would he permit it. He also accused us of handing out Christian literature, which is prohibited by law, and sent the police to bring in a girl who had received some to accuse us. However, after waiting some time, the police failed to return with the girl, and so he let us go. Although we were not able to have a meeting, we spent the rest of the day visiting in the Christian homes before hiking back to La Mesa.

A few weeks later this mayor was changed to another town. In the meantime, one of the Christians offered to rent us a room in his house where we could hold meetings. We presented our plans to the new mayor, and he placed his official stamp on them.

So it was that on this particular day another group of fifteen returned to San Joaquin to hold the first meeting. After a two hour train ride, we arrived just a few minutes before 12:00 noon, the time set for the service. First we visited one of the homes close to the station and heard that many threats were traveling about, and that some had threatened to kill us; therefore we decided to begin the meeting immediately before things became too upset.



We had no sooner begun than two armed policemen appeared in the doorway. It was not apparent at first whether this was good or bad, but shortly we noticed that they were controlling the mob that had gathered outside the room; so we knew that God had provided.

One had to be present to appreciate that first meeting. A few sat on borrowed chairs, for as yet there were no benches. The rest stood toward the back of the room. Close by a blacksmith began to pound on some iron to try to drown out the meeting. One could feel the hate he was expressing with each swing he took, but eventually he tired and stopped. Outside the mob was held in order by the two policemen. To say the least, it was not a setting conducive to a worshipful attitude. I did my best to keep the hymnbook from shaking as we sang, and wondered if I would be able to speak when my time came to preach. Somehow the Lord gave calmness as we considered the story of the prodigal son.

After the service we thanked the policemen for their protection. They asked for a hymnbook and a New Testament, which we were more than happy to give them. With that, they left, and we were on our own.

There was about an hour before the train would come; so we visited in one of the homes. Later, we heard the vilest insults as we went to the station to buy our tickets. As we were anxiously awaiting the arrival of the train, the local priest appeared and began to talk with some of the men that were gathering. We could not hear what he said, but we are often accused of being communists and devils, and people are told that it is a service to mankind to rid the country of protestants. In any case, the mob was very excited by the time the train arrived.

I later learned that the same man who threatened me with the stone had a short time before struck one of the men in our group, and had drawn a knife on him as he boarded the train. It seemed that the train stopped a long time at this station, and it was a relief when we began to move. The policeman refused to obey the conductor when he ordered us off.

One might think that it is a high cost to pay to have meetings in a small village like San Joaquin, for someone might be injured or killed. It made me think of the many people in the United States who are never contacted for the gospel. There, where there is so little opposition, perhaps the cost is not great enough to be a challenge. Possibly that is why our churches have not grown as they should. But part of the cost of giving one's self to Christ is to obey His command: "Go ye into all the world and preach the gospel to every creature." Are you willing to go if the Lord calls you? Or is the cost too great, or too little, to challenge you?

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*Missionary to Colombia, South America

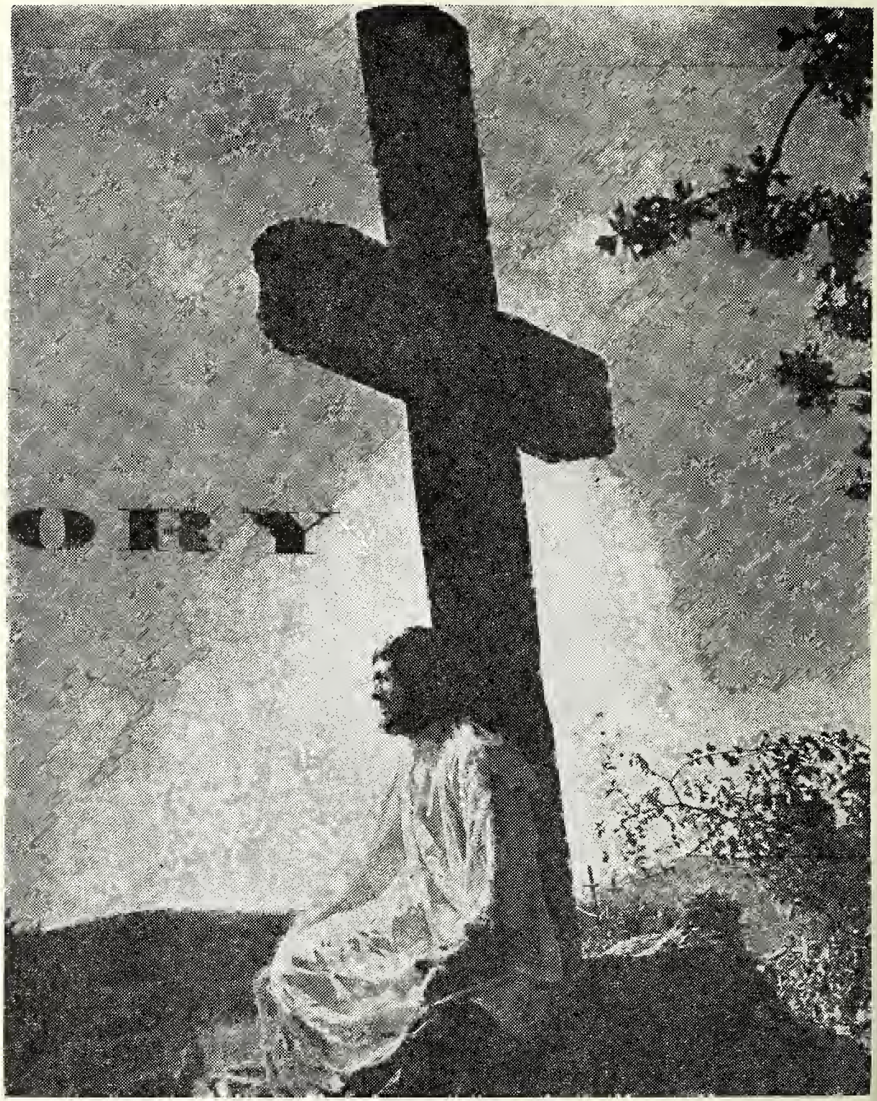
Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

An Easter Message

By Verney Unruh

VICTORY



Religious News Service Photo

VICTORY! What a thrilling word! Whether we are playing or watching, victory always stirs our emotions. This is especially true if the game has been close and the outcome uncertain until the final whistle or the last out.

We all like to be on the winning side. Sometimes defeat is good for us, for there are lessons we can learn when we lose. But victory gives us a sense of progress, a sense of achievement. We all want to win.

Have you ever stopped to think that each one of us is engaged in a contest every day? It is a contest that we cannot watch like a baseball game or a hockey match. The playing field is not a huge sports arena or a ball diamond. The game of life is a spiritual contest and the struggle takes place in the human soul.

Sometimes we think it does not make any difference how we play. No one is watching us; no one cares what we say or do — we think. But at the end of each day our conscience tells us whether we won or lost.

Some days we play a losing game. At evening we feel small inside. Perhaps we said something that hurt someone. We did something of which we are ashamed. We made a choice that we know was not right. We feel defeated.

Other days we are on top. We have said or done nothing that makes us feel ashamed. As we lie down to sleep we feel good inside because it has been a victorious day.

Can we always be consistent winners in this game of life? Or is it only natural that we should sometimes be victorious and sometimes defeated? What is the secret to victory in the game of life?

NEARLY 2,000 years ago the greatest contest the world has ever witnessed took place. It was a close struggle all the way. For a time Christ had a big following. Many were cheering for Him. He had ability. He had courage. He had some unusual source of strength that was sure to bring victory. Many people followed Him for they were sure He would win and they wanted to be on the winning side.

Then something happened. The opponents became stronger. Not only did they become stronger, but when they saw that they could not

Victor in the Strife

Welcome, Thou Victor in the strife,
Welcome from out the cave!
Today we triumph in Thy life
Around Thine empty grave.

Our enemy is put to shame,
His short-lived triumph o'er;
Our God is with us, we exclaim:
We fear our foe no more.

The dwellings of the just resound
With songs of victory;
For in their midst, Thou, Lord, art found,
And bringest peace with Thee.

O let Thy conquering banner wave
O'er hearts Thou makest free;
And point the path that from the grave
Leads heaven-ward up to Thee.

—The Mennonite Hymnary

win by playing honestly, they started playing "dirty!" Jesus never stooped to their level. He played it "clean" even though it looked like a losing cause.

The end of the game drew near. Still Jesus refused to change strategy. The crowd started to boo and before long they turned against Him. They didn't want to be on the losing side. Even His twelve most faithful players were disappointed. One of them turned against Him and helped the opposition. Most of the others deserted Him. One stayed with Him half-heartedly for a time, but in the end denied that he ever knew Him.

In the final, championship game He was all alone. The opponents moved in for the final play. Soon they had the upper hand and a short time later Jesus was hanging on a Cross. Everyone thought the game was over. The powers of evil had done their worst. The opponents realized it had been a close contest and felt lucky they had won.

The followers of Christ were deeply disappointed. They had pinned their hopes of victory on Him. Now He had let them down. There was nothing to do but go back to their homes and forget about Him.

But the game was not finished. No one knew that it was going into overtime. Not until the third day did the final whistle blow. When it blew there was a big earthquake and Jesus rose out of the tomb. The contest was finally over. Satan had done his best to defeat Christ but his power was broken. In the end Christ stood Victor.

EASTER! Victory! The two words belong together and each year Christians around the world sing songs of the mighty triumph. Yet the message of Easter should never be limited to one day of the year. As a Living Saviour, Jesus is with us 365 days a year, 24 hours a day. That is the secret of victorious living.

Easter is not only a message of immortality. For there are other religions that believe in the immortality of the soul. Easter means, first of all, that Christ has broken the power of Satan. Through Him we can conquer sin. In Him we can live victoriously every day. When we try to play the game in our own strength, defeat is certain. But when we allow Jesus to play the game for us, victory is just as certain.

How to Enter

STEWARDSHIP
SLOGAN
CONTEST

On Next Page

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

Second, Easter means that we are not only saved from the power of sin, but we shall be saved from the presence of sin. Though the championship game was played at Calvary, we must still play our own games and struggle with evil. And in the future there is to be one final, grand championship game when Satan and his hosts will be destroyed. On that day we shall gain the final victory and Jesus will be crowned King of Kings and Lord of Lords. Hallelujah! What a Saviour!

Two Holidays at Easter?

By Mrs. Ernie Voth

Whether we know it or not we keep two holidays, the sum of which we call Easter. The name itself, the new clothes, and fashion parades belong to the feast in honor of Easter, the Teutonic goddess of spring. And then Christ rose from the grave, triumphant over death, living evermore to intercede for His own before the Father. Somehow this got confused with the celebration of the goddess.

We often begin the day with a sunrise service. Whether or not this is a spiritual inspiration depends upon our attitude. Do we glory in the risen Christ or do we glory in the beauty of spring? The beauty of nature can bring about a worshipful attitude toward God. It can also accomplish a worship of nature, which brings us back to the goddess.

When we go to the worship service our mind can dwell either on the empty tomb or the predominant hat styles. To many, new clothing means the newness and joy the living Christ has brought them. To others it may be a fashion show.

In our services we sing "Christ Arose." How many go home singing "Here Comes Peter Cottontail"? Children run about looking for eggs that this amazing rabbit has laid. The secular Easter may be fun, but does it produce a glow that reaches into the tomorrows as the Christ-centered Easter does?

Let's plan this great Day, discarding everything that detracts from the importance of the resurrection. Can't we give our attention at least one day to this awesome, glorious miracle that took place early one morning on the first day of the week? The amazing, wonderful truth is that this resurrection affects personally all of us who are Christians. It is the promise of our own eternal life because Jesus has conquered death.

GOING WITH GERING

Service and Geography

Spent the first two weeks of March in Ontario where we had a workshop on the theme of "Christian Service" at Vineland, after which I visited the churches on the local level. I also visited two Mennonite schools, namely the Eden Christian College at Virgil and the United Mennonite Educational Institute at Leamington.

The trip was very enlightening to me. Learned a few new things about Christian service. Several carloads of young people from the Niagara and Vineland churches helped give a program at Port Rowan; this involved a hundred mile drive in heavy snow and on icy roads. Our car had the unexpected adventure of "icing" right into the ditch; in fact, it was so unexpected that none of the girls took time to scream. It was one of the smoothest "ditching" episodes I have encountered but nobody was even shaken up.

Also learned something new about geography. My last meeting in Ontario was at Harrow (about 20 miles from Detroit), where I had to take a late evening train to get to Comins, Michigan, for a youth banquet and meeting the next evening. We people in the United States ordinarily think of Canada being way up north. It so happened that as I left Harrow I had to go north and northwest for about 200 miles in order to reach my destination. Some of the Canadian brethren teased me about our misconception of geography.

When I returned to the office I checked my National Geographic map and must confess they were right. The southern tip of Ontario is 42 degrees latitude, which runs through the heart of Iowa, on through Nebraska and the southern part of Wyoming and finds itself on the California-Oregon border. Thus, as I left Ontario for Comins I should have said, "I'm going north to the States."

At Comins they came forty miles two mornings in succession at 4:30 to meet me at the train, even though I arrived only once. Seems my last letter confused things rather than clarified my arrival time. Hope you read about our activities in last week's "Mennonite Youth." Even saw some deer along the roadside and that area is supposed to be great fishing country. The Kliewer's and Troyers are giving much time to fishing, but they are "fishing for men."

On the way home I stopped in Chicago for our spring YPU Cabinet meeting. Then on to Newton where my wife lovingly welcomed me, and the work on the youth desk beckoned after an 18-day wait.

—William Gering

BEGINNING NOW

Stewardship Slogan Contest

Sponsored by the General Conference Young People's Union

PURPOSE

The Stewardship Slogan Contest is to encourage the youth of our church to give to the Lord a tithe of their earnings or allowance.

CONTEST RULES

1. **WHO MAY ENTER:** Contest is open to all General Conference young people from ages 13 to 30 inclusive. **Five prizes will be given in Group A — ages 13 to 18 — and five in Group B — ages 19 to 30.**
2. **LENGTH OF SLOGANS:** Ten (10) words or less.
3. **HOW TO ENTER:**
   - Write your slogan on one side of a card or sheet of paper.
   - On opposite side write your full name, address, and name of home church.
   - **Indicate whether you are in Group A (ages 13 to 18) or in Group B (ages 19 to 30).**
   - Place entry in envelope and mail to:

     Slogan Contest
     722 Main Street
     Newton, Kansas
4. **HOW MANY ENTRIES:** You may submit as many entries as you please, provided that each appears on a separate sheet of paper, with name, address, and home church on the reverse side.
5. **DEADLINE: Contest closes May 31, 1957.** All entries must be post-marked not later than this date.

BASIS OF JUDGMENT

Slogans will be judged on the basis of originality, clarity, and appeal to youth. **Slogans should be about the financial aspect of Christian stewardship — the giving of money in tithes and offerings.** Examples: "The first tenth for the Lord" or "YPU needs your dollar too."

★ **10 Cash Prizes of $2.00 Each**

★ **Winning Slogans Will Be Published in "Mennonite Youth"**

★ **Names of Congregations Whose Young People Submit the Most Entries Will Be Published**

Community Witness

Thirty-two of the Seminary family gathered on Sunday afternoon to hear Chalmer E. Faw, New Testament instructor at Bethany Biblical Seminary, present the challenge of evangelism. City people are desperately lonely, Faw said, and need the arms of Christian love thrown around them. After a time of prayer the group divided into teams of two, and went out to share their experience with Christ and invite people to His Church. This was the first of a series of Sunday afternoons of special, united effort in community witness.

"ANNUAL" STAFF APPOINTED

Omer Galle has been appointed editor of the 1957-58 Graymaroon, Bethel College annual. Appointed to handle the business details of this student publication is Stanley Pankratz. Other staff members announced by the editor are Marilyn Hiebert, assistant editor; Bob Ediger, organization editor; Vinette Graber, fine arts editor; Clyde Goering, sports editor; and Robert Peters, photographer. Barbara Funk and Elaine Teichroew have been named staff assistants.

Publication of the Graymaroon is a project of the student council with most of the staff members chosen from the current sophomore class.

SEMINARY SPRING RETREAT

"The Nature and Authority of Our Message" was the theme of the Seminary spring retreat held in Palos Park. J. Herbert Fretz, Freeman, S. D., spoke on "With Amos of Tekoa," "With John the Baptist," and "With Jesus of Nazareth." Discussions followed these messages. Some thirty retreaters stayed overnight.

Five Seminary students participated in a Foreign Aid study conference in Washington, D. C., sponsored by the Peace Clubs of the various Mennonite colleges. Ray Reimer, Bob Coon, Don Kaufman, Max Miller, and Myron Krehbiel reported a very informative and enjoyable trip.

The Spring Conference of the Chicago Area Interseminary Movement was held on the Bethany Campus. One hundred fifty-one students from participating seminaries were registered. The theme for the conference was "The Authority of the Ministry"; speakers included Pres. Robinson of Bethany Seminary.

A Seminary Men's Octet, under the direction of Marvin Dirks, instructor in music, toured Indiana and Ohio churches over the Palm Sunday weekend.

SPEAKS AT ILLINOIS U.

Don. E. Smucker recently traveled to Champaign, Ill., to address the Faculty Forum of the University of Illinois on the subject of "Religious Cults and Fringe Groups," and the Church of the Brethren there on "Does the Concern of Christian Housewives Really Matter in World Affairs?"

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PROFESSIONAL OPPORTUNITIES

Doctor and Dentist needed in Butterfield, Minnesota. Predominantly Mennonite community centered near city of over five hundred. Prosperous agricultural area. Contact: Mutual Aid (No. P 160).

HELP WANTED

Young man or 1-W couple needed in Home for the Aged in Pennsylvania. Duties involve farm work, maintenance, and general work in the Home. Prefer married couple. Work available for the wife, especially if trained in nursing. Living quarters, salary, and maintenance furnished. Contact: Wilmer S. Shelly, Mennonite Home for the Aged, Frederick, Pa. (No. P 158).

Mennonite ladies needed for openings in the Bethesda Home for the Aged, Goessel, Kansas. Mature, responsible persons desired. Duties include both patient care and general household work. Contact: Orville Stutzman, Goessel, Kansas (No. P 159).

Secretarial Position—There is an opening for a woman to do secretarial work for the Board of Missions. This is a full time position requiring typing and general secretarial skills. Knowledge of German would be helpful. Shorthand also helpful, but not required. Contact: Mutual Aid (No. P 161).

FREEMAN HONOR ROLL

Academy students on the "A or A minus" Honor Roll for the second quarter were Kenneth Graber, Lola Eisenbeis, DeLayne Graber, Florence Deckert, Della Kehn, Carol Preheim, Doyle Preheim, Loren Preheim, Mavis Preheim, Carol Miller, Dorothy Miller, Coral Senner, Kenneth Tschetter, Dianne Waltner, and Lonnie Waltner.

College students making 3.80 to 4.00 honor points were: Anette Eisenbeis, Larry Eisenbeis, Donald Langrock, Helen Ratzlaff, and John Unruh, Jr. Those making 3.50 to 3.79 included LouEtta Bender, Henry Buller, Rita Fliginger, Betty Graber, LaVonne Graber, Marjorie Harder, Joann Kleinsasser, Mineko Kubota, Birdie Preheim, Juanita Preheim, Arlyn Thomas, and Robert Tieszen.

FELLOWSHIP AWARD

Maynard Kaufman, Bethel College senior has been granted a National Woodrow Wilson Fellowship award which will enable him to do graduate study at the University of Chicago. While at Bethel Maynard participated in dramatics and wrote a weekly column for the *Collegian.* He is majoring in English and philosophy.

Into the Beyond

Jacob F. Toews of Newton, Kansas, and member of the First Church of Newton, was born in Heubuden, Germany, February 18, 1869, and passed away at the Bethel Hospital March 26, 1957. Three daughters and four sons remain.

Mrs. Henry M. Reusser (nee Elizabeth Lugibil), member of the First Church of Berne, Indiana, passed away on February 14, 1957, at the age of 79 years.

Edmund P. Zehr was born near Gridley, Illinois, March 30, 1922, and died of a heart attack at the Mennonite Hospital in Beatrice, Nebraska, March 2, 1957. For the past seven years he was administrator at the Mennonite Hospital in Beatrice. He is survived by his wife and three small children. Funeral services were held in the First Church, Beatrice, and in the Meadows Mennonite Church, Meadows, Illinois.

Leon Everett Keener, Jr., member of the First Mennonite Church, Wadsworth, Ohio, was born January 27, 1924, and died March 25, 1957. He leaves a wife and two sons.

MCC news & notes

NEED FOR CHRISTIAN SOCIAL WORKERS

Orval Shoemaker of Sterling, Ill., has entered the Mennonite Mental Health Services program as a social worker, becoming the third Mennonite professional worker to enter MMHS. He is to serve in the social service department of Kings View Homes, Reedley, Calif. Shoemaker was graduated from the University of Chicago school of social work in 1950, following undergraduate studies at Goshen College.

MMHS says there is a growing need and growing opportunity for professional workers to serve within the framework of the Mennonite Church and in non-Mennonite related institutions. The two other members of the Mennonite Church with MMHS as professional social workers are: Luella Regier of Whitewater, Kan., member of Bethel College Mennonite Church, serving at Prairie View Hospital in Newton, Kan., and Walter Drudge of Markham, Ont., member of Freeport (Ill.) Mennonite Church, serving at Kings View Homes. Professional social workers of other denominations also serve with MMHS.

PROBLEMS IN INDONESIA

Critical economic problems face the island of Timor of Indonesia where MCC-CWS operates an agricultural rehabilitation project in charge of Leonard Kingsley (Berne, Ind.)

There are no homeless refugees to care for as in some areas of the world, but the Timorese problems are equally as great. Timor — easternmost Indonesian island — is struggling to keep afloat economically since cut off from Dutch subsidy when Indonesia became an independent republic 11 years ago. The island's extremely low economy also stymies the growth of the large Christian Church of Timor (300,000 members).

Kingsley reports this situation was even more emphasized during February when the principal shipping firm failed to send a ship to Timor. It had operated on a twice-monthly schedule to Timor for many years and was one of Timor's major export outlets. This breakdown of the schedule greatly impairs cattle marketing.

JORDAN MOTHERS SEW

"Political unrest ending in three weeks absence from our work caused considerable delay in our women's projects," reports Leona Yoder (West Liberty, Ohio) who has women's projects in Jericho. In spite of interruptions, about 550 mothers have sewed their layettes since last June, she writes. Refugee and non-refugee poor women sew seven pieces, and four additional ready-made pieces are given from relief bales.

A Tuesday Christian women's sewing circle makes items for hospitals, orphanages, schools for the blind, sick, and the aged. They have devotions and Bible lessons as well. Thirty-six refugee girls now work on the needlework project, marketing their crafts in the United States wherever possible during the time tourist travel was halted in Jordan. Miss Yoder gives a Bible lesson each Thursday afternoon to a class of 21 girls ages 12-16. She says interest and attendance at Thursday evening adult worship services continues to be good. In addition to these projects Miss Yoder distributes powdered milk to undernourished babies, gives out school supplies, and supervises refugee women who make shirts from material in relief bales.

CAN YOU SPONSOR TRAINEES?

Applications to sponsor the next group of international vocational trainees are being received.

A group of young people from Germany, the Netherlands, Switzerland, France, Jordan, and Paraguay who have varied occupational skills are scheduled to arrive in the United States in July. They will live six months each in two American homes.

The coming group needs sponsors who will help them observe American life and promote good understanding between Mennonites of America and another nation.

Occupationally the coming group is experienced in farming, housekeeping, nursing, working with children, construction work, and secretarial science (German).

Of the 26 trainees now in the United States who will return to their homelands in August, sponsors make such comments as: "just one of the family," "thorough worker," "we have such interesting visits," and other comments. The trainee program provides mutual satisfactions.

Sponsorship inquiries may be sent to MCC, Akron, Pa., before May 30.

VOLUNTARY SERVICE

Lawrence Trautman, son of Mr. and Mrs. William G. Trautman of Sutton, Neb., has begun activity in the MCC Voluntary Service in Denver. He is a member of Bethesda Mennonite Church at Henderson. As an orderly in Colorado Medical Center he will have opportunity to aid hospital chaplain Glenn Martin. In addition he will participate in unit-sponsored community projects.

Two new MCC Voluntary Service workers have gone to Wiltwyck School for Boys at Esopus, N. Y., where they will have farming, mechanical, and driving responsibilities. They are Daniel C. Voth, son of Mr. and Mrs. Edward D. Voth of Newton, Kan., member of First Mennonite Church in Newton; and Richard Yoder, son of Mr. and Mrs. Caleb Yoder of Columbiana, Ohio, member of Midway Mennonite Church.

Linda Rogalsky, daughter of Mr. and Mrs. Jake Rogalsky of Coaldale, Alberta, is a new cook at Kings View Homes as a member of the Voluntary Service unit. She is a member of Coaldale Mennonite Brethren Church.

"BUT WHAT DO YOU DO WHEN?"

(*Continued from page* 248)

I don't remember any more what I did say." I suggested that he might go to this person and tell him frankly that he did not believe that his treatment of him had been right, but that, nevertheless, he should not have been angry with him.

He sat quietly; only his hands seemed tense. Finally he said, "Go on with your work (I was typing when he came); I have to think a while." So I did. After a while he seemed more relaxed.

"Have you thought it through? And what are your conclusions?" I asked. He nodded, "In short it is that I will still have patience with him." That evening the young people came in to visit for a little while. When they left, he stayed behind and it seemed to me that there was a light in his eyes as he said, "I told him that I should not have gotten angry and he said 'Oh, that is all right.' " With that he was gone.

A second boy asked practically the same question, "If someone makes fun of you, then what are you to do?" I was impressed by the fact that they have come to the realization that to give way to your anger is not the right thing to do, but believing that they are Christians, they are puzzled by these negative feelings.

The girl came with a similar question. "I hate Mrs. X," she came out frankly. "It always seems to me, she can talk very well, but her actions do not fit her words." I asked her whether she had prayed for this person. No, she hadn't. Then we looked at the whole question. She agreed she probably wasn't being fair, that she saw more than what was there. She was eager to get rid of this hate, too. Sometimes we ask

God to rid us of some sin, but in reality we really cling to it and get a certain satisfaction out of our hate, and then, of course, He cannot take it away. But she was in earnest about the matter, otherwise she certainly would not have come to me with this problem. She also asked the group when we had our period of prayer to intercede for her. And really, after a week she said that the hate was all gone. How grateful we were, but, of course, not always is it as easy as that, or does it happen as quickly.

However, that it is Jesus' will that we shall forgive and love our enemies, there is no doubt about that. And when He says that we are to be perfect as our Father in heaven is perfect, He certainly meant that it must be possible for us to become that eventually. If we therefore are really willing to be freed of our hates and to trust in God, and have patience to wait for the answer and are willing to pray for the other, then there certainly must come a change in our feelings, even though it may not always be as quickly as in the case of the young girl. The struggle with the "I" has to be taken up day after day. May we go at it with a confidence and victorious trust in God rather than with a sense of frustration and defeat. The experience with this group of young people has been very satisfying and therefore I wanted to share it with you and request your prayers for them that they may continue to grow as they have thus far.

Jottings

INCREASE IN ATTENDANCE

—Summerfield Church, Summerfield, Ill.: Missionary Verney Unruh from Japan was with us on Sunday, Feb. 3. He gave the message in the morning service and in the evening showed interesting slide pictures of the work in Japan. Three of our members attended the Illinois District Disaster Unit meeting held in the Carlock, Ill., Church on Sunday afternoon, Feb. 10. Our choir is practicing weekly in preparing a service of Easter music for Easter Sunday evening. We shall observe holy communion on Easter Sunday morning. Our Men's Brotherhood arranged for a special service on Sunday evening, March 10, in which a report was given of the Carlock meeting and an outline of the Conference Brotherhood projects for the year. The film, "Daybreak," the story of an Austrian refugee boy, was shown. We have been having a special service one Sunday evening each month for some time past. Our pastor is having a class meet for catechism instruction each Saturday morning. The baptism service is planned for Pentecost Sunday. We are noticing an increase in attendance and interest for which we are indeed thankful. We are feeling the need for more and larger rooms for the lower grades in our Sunday school. We joined with the Evangelical and Reformed Church in observing the World Day of Prayer in an evening service. Our Women's Mission Society has taken in several new members recently; so also has our Men's Brotherhood. Plans are being made for a vacation Bible school.—Corr.

MEN WORK AT ORAIBI

—First Church, Beatrice, Neb.: After having been without a permanent pastor for four months, we were very happy to welcome Brother and Mrs. Harold Buller and family into our midst. A reception was held for them at the church on Wednesday evening, Jan. 9. The annual church business meeting was held Jan. 16. During the week of Jan. 20, five men from the Men's Brotherhood did carpentry work at the Oraibi Mission station. On the afternoon of Feb. 17 we were privileged to have the Samuel Stephens from India with us. Their testimony of their faith in the Lord Jesus, and the report on the work and the need of the field of India were a real blessing and also a challenge to greater faithfulness in prayer and support on our part as a church and as individuals. John Jantzen, who served with Pax in Europe for two and a half years, showed pictures of the work in Greece on Feb. 3. The Bethel College Chorale presented a program in the evening of Feb. 24, and on March 1 David B. Wiens told of his travels and experiences in Russia.—Martha Jantzen, Corr.

PLAN EASTER SUNRISE SERVICES

—First Church, Lima, Ohio: This first quarter passed with an average Sunday school attendance of 100. Our midweek services have been well attended. Progress is also being made in the work for the young people. Marshall Parker, a charter member of our church, passed away March 30. He had been a guest of the Mennonite Memorial Home at Bluffton, Ohio, for the past year and a half. Used grease and used clothing drives are still being promoted for relief. Plans are made for two pre-Easter services and a full day of services on Easter Sunday, including a sunrise service.—Mrs. Paul Augsburger, Corr.

DECISIONS FOR CHRIST

—Faith Church, Greensburg, Kan.: "The Lord hath done great things for us, whereof we are glad."' J. J. Esau of Omaha, Neb., conducted a series of evangelistic services at our church Feb. 17-27. He presented some very inspiring and challenging messages, and several young people made their decision for Christ. A catechism class was begun with pastor Lohrentz teaching. March 10 the Samuel Stephens of India spoke in our church. In recent weeks we have received beneficial amounts of much needed moisture in this area, in the form of both rain and snow, and we are thankful for it.—Corr.

FRIESENS ELECTED TO MINISTRY

—Tiefengrund Church, Laird, Sask.: Four new members have been accepted into our congregation in January: Mrs. Paul Bergen, Mrs. Benno Klassen, Mrs. Alvin Friesen, and Mrs. Arthur Friesen. Jan. 24 J. W. Fretz of Newton, Kan., spoke in our church on the topic, "Nonresistance—the Fruit of the Gospel." Missionaries Mr. and Mrs. Arthur Janz of Steinbach, Man., spoke of their work in the Belgian Congo on Feb. 13 and also showed slides. On the following day Mrs. Janz entertained at a Ladies' Aid in the home of Mrs. Eric Funk. Another visitor, M. Fransen, presented to us the financial needs of Canadian Mennonite Bible College Sunday, Feb. 17. Arthur Wiens of Rosthern gave us an inspiring message on Rom. 8:31: "If God be for us . . ." On March 17-19 J. J. Nickel of Langham rendered the Sunday morning sermon and five subsequent messages based on the topics: God's Greatness in Nature, Man, Sin, Grace, and the Second Coming of Christ. In the reorganization of the Youth Fellowship, Waldemer Regier has been elected as leader and Walter Funk as advisor. On Sunday, March 24, Werber Friesen and Robert Friesen have been elected as candidates to the ministry.—Corr.

HEGE BRINGS PRE-EASTER MESSAGES

—Buhler Church, Buhler, Kan.: The first Sunday in March the youth choir introduced the hymn of the month, "Throned upon the Awful Tree," from the Mennonite Hymnary. March 17 Erwin Goering brought us the message. From time to time members of our college and seminary are invited to preach the Word of God that we may hear them and give ear to the special concern which they voice. Henry Hege of Geary, Okla., was with us a week and brought us our pre-Easter services. This year our church was host to the Bethel College Booster Banquet on April 3.—Corr.

"SEVEN LAST WORDS" PRESENTED

—Lorraine Ave. Church, Wichita, Kan.: Our pastor, George Stoneback, recently held a week of meetings at Freeman, South Dakota. John Thiessen brought us the sermon in his absence. The Women's Missionary organization met in our church, and addresses were by Miss Irene Liechty, missionary on furlough from the Belgian Congo; Mrs. D. P. Ewert, past president of the WMA; and Mrs. Bartel, home missions worker in Topeka. The ladies of our church are sponsoring a two day rummage sale. Quite a number of our people attended the Bethel College banquet. The rose buds March 17 were in honor of Barry Allen, son of Mr. and Mrs. Gerald Schmidt, and a son of Mr. and Mrs. Maurice James. There will be reception of new members on Palm Sunday, and in the evening the adult and youth choirs will present the "Seven Last Words."—Corr.

ANNUAL SMYO MEETING

—Saskatoon, Sask.: The Saskatchewan Mennonite Youth Organization held their annual workshop and business meeting in the Mayfair church, March 22-24. The theme for the workshop was "Christian Stewardship," with Henry Poettcker of Canadian Mennonite Bible College as main speaker. In all, about 180 young people registered and at least 30 churches were represented, with a good representation from the three Mennonite schools in Saskatchewan. The business meeting was held Saturday. Elmer Richert, principal of Rosthern Junior College, was elected president, and Verner Friesen as secretary. Corny Martins continues as vice-president. The Spiritual Emphasis committee consists of Arthur Wiens, Johnny Sawatzky, and Waldimar Regier. There was no change in the Holdings Appointments. Henry Friesen remains the manager of the Youth Farm at

Rosthern, Peter Doerksen at Elim Gospel Beach, and Dick Friesen at the Invalid Home at Herbert. The SMYO intends to make a change in their policy in the near future. So far their work has been largely that of working with old people and looking after their needs. Now they are looking forward to more activity directly with the young people. The field of service of the SMYO is a large one, and after sixteen years of existence, the financial inventory stands at more than a quarter of a million dollars. This includes the Mennonite Youth Farm at Rosthern, The Invalid Home at Herbert, and the beautiful retreat grounds of Elim Gospel Beach on the shores of Lac Pelletier at Swift Current. A banquet was held in St. Paul's Auditorium Saturday night, when the Junior Ladies' Aid of the Mayfair church served a very delicious turkey supper. This was followed by a social. At the closing rally held Sunday in the First Mennonite Church, P. G. Sawatzky, retiring president, spoke on the topic "My Vision of the Future of the Young People's Organization." Brother Poettcker completed his series of messages on stewardship. The sixty-voice choir was conducted by Henry Wiens of Langham. Approximately 400 people attended the rally.

YOST PRE-EASTER SPEAKER

—**Deep Run, Bedminster, Pa.:** The marriage of Richard Moyer and Norma Jean Clark took place at the Lutheran Church, Doylestown, Pa., March 9. The Youth Fellowship Service Project recently was rolling bandages and making bed pads, followed by a carry-in supper. Dr. Earl Stover showed pictures and told of his mission work in Puerto Rico before the C. E. groups at the last meeting. A daughter, Cynthia Joy, was born March 9 to Mr. and Mrs. William Hall (Mrs. Hall is a daughter of Clarence Hunsbergers). The funeral of Mrs. Elizabeth Stocklin took place March 26. March 17 our pastor, Claude Boyer, began a series of sermons entitled "Looking Unto Jesus": "Behold His Feet," "Behold His Hands," "Behold His Mouth," and "Behold His Face." The final class meeting on Church History was held last week. The Excelsior Bible Class sponsored a Pennsylvania Dutch service with Wilbur Trexler as speaker. Vesper service was held at the Home for the Aged March 31, with the Junior Choir singing several numbers. The annual Church Fellowship Supper is being held April 6, and pre-Easter meetings will be held April 7-9 with Burton G. Yost as speaker. The new addition to our church building is progressing nicely and is now under roof.—Corr.

NOTE BURNING CEREMONY

—**Gospel Church, Mountain Lake, Minn.:** Our men's chorus gave a program at the Free Lutheran Church at Madelia Sunday evening, Dec. 2. The annual church meeting was held Dec. 6, at which time officers and committee members were elected. The Sunday school Christmas program, "The Three Gifts of Christmas," was held Christmas Day, in the evening. Dec. 26 the young people home for the holidays gave an interesting program. Watch night services were held in our church. Our pastor brought a message on New Year's Day. A week of prayer was held Jan. 6-13. Gordon Diehl, missionary in Africa, was the guest speaker Sunday morning, Jan. 13, while the pastor was in Whitewater, Kan., for a week of evangelistic meetings. Irving Malm of the local Missionary Alliance Church brought the message Sunday morning, Jan. 20, in co-operation with the Mountain Lake Ministerial Association pulpit exchange. The Spiritual Jubilee Singers, a Negro group, presented a program Wednesday evening, Jan. 23. A special praise service was held Thursday evening, Jan. 31, at which time a note burning ceremony was held, wiping out the debt on our church building. Miss Martha Nickel of our church and Donald Fisher of St. Paul were married Feb. 8. Sunday evening, Feb. 17, the King's Co-Workers Mission Society gave a missionary program with Mrs. Arnold Ratzaff of Africa and Mrs. Orlando Walter of India as guest speakers.—Corr.

FAREWELL FOR HOSTETLERS

—**Bethany Church, Freeman, S. D.:** We closed the old year with a "New Year's Watch Night Service" for young and old. Ray Kaufman spoke to us about the work of the MCC on the morning of Jan. 27. A film on Formosa was shown by Harold Becker at our last session of "School of Missions" on Mar. 3. World Day of Prayer was observed March 8 with the women from surrounding churches participating. Married: Robert Juhnke and Jane Wollmann, Jan. 11; Paul Mendel and Angeline Wollman, Feb. 22; and Joseph E. Brittain and Mrs. Emma Arman, in February. Born: a daughter to the Glendon Dubs, Jan. 17; a daughter to the Raymond Rieses, Jan. 31; a son to the Roy Mendels, Feb. 2; a daughter to the Harvy Schmidts, Mar. 14; a son to the Samuel J. Stahls, Mar. 24; and a son to the Richard Waltners, Mar. 26. Consecrated: Raymond Rieses' daughter, Mar. 10. Received into the church: Mr. and Mrs. Dan Merk, Jan. 13; and Mrs. Paul Mendel, Feb. 24. Funeral service was held for Katie Fliginger Graber, age 89, Jan. 23. The farewell sermon by pastor Hostetler on Mar. 17, was on "Jesus Christ, the Same, Yesterday, Today, and Forever." A farewell dinner and program followed the morning services. The Hostetlers will long be remembered. Arnold Nickel is our supply pastor until a regular pastor is secured.—Ben J. Waltner, Corr.

1-W MAN TELLS OF MEXICO WORK

—**First Church, Geary, Okla.:** March 23 one of our charter members, Miss Emma Ringelman, passed away at the age of 84 years. Our pastor, Henry Hege, who was holding meetings in Buhler, Kan., church was called home to conduct the funeral service. At our annual church meeting W. H. Coil, our senior deacon, was reelected and also all other officers. Norman Dalke filled our pulpit on two Sundays when our pastor was away. Norman was recently married and is living in Yukon, Okla. He is employed by our State Rehabilitation Department. Clifton, oldest son of Mr. and Mrs. E. O. Zweiacher, was home for a few days from his work under the MCC in the hospital in Cuahutemoc, Mexico. One evening he showed slides and told us of his work and the conditions in that field. He has been there a year and returned again to complete his 1-W service. March 20 the ladies of the Missionary Aid Society had a mother-daughter banquet. Dec. 17, 1956, Mr. and Mrs. A. E. Loganbill quietly celebrated their 65th wedding anniversary in the home of their oldest daughter, Mrs. Edgar Lehman, with whom they have been making their home for several years. Our church took part in the World Day of Prayer in the Methodist church.—E. J. Lehman, Corr.

VORANS PRESENT JAPAN MISSIONS

—**Grace Church, Pandora, Ohio:** The Bluffton a cappella choir sang Jan. 20. The choir is directed by Earl Lehman. Our church joined in a union meeting to hear Harold Bender speak on his trip to Russia. 105 pairs of mittens and 144 pairs of socks were hung on the two Christmas mitten trees for relief. Feb. 3 we observed Youth Sunday. Our young people had a part in the Sunday school and church services. Peter Vorans spoke in our morning and evening services on Feb. 24. Mrs. Voran also spoke to the children, and in the evening interesting pictures of their work in Japan were shown. We attended the annual union Church Council meeting held at St. John Church Feb. 26. At our all day sewing Mar. 7 Nancy Hostetler and Marian Keeney of Bluffton College gave interesting talks on their work in Voluntary Service the past summer. A Union World Day of Prayer service was held with all the town churches taking part. Brother Voran gave a helpful talk on prayer. On Sunday evening, March 10, our entire congregation was divided into nine groups which met in homes for worship, panel discussions, and a period of fellowship. Prof. Luther Shetler gave an illustrated talk to the men and boys at their Spring Fellowship Meeting. Arnold Nickel was the speaker at our pre-Easter Meetings held March 17-22. His helpful sermons on "Disciples of Jesus" were much appreciated. J. E. Hartzler spoke on March 26 on "Religions Around the World." His many years of teaching and travel, which enrich his life were shared with us in his helpful sermon.—Corr.

PRAYERS FOR MISSIONARY CONFERENCE

—**Immanuel Church, Downey, Calif.:** Our Youth Recreation group is coming along fine; there is much interest and a fine time is had by all attending. Recently, the group went on a hike which gave the youth (and parents) quite a work-out! A night was set aside this month for visitation in our community. We have had a few fruits of blessing from this means of contact. Let us continue to pray for this project. A baby shower was held for Mrs. Joan Epp, our pastor's wife. The four C. E. groups are meeting regularly and enjoying fine programs. Also, we had Brother and Sister G. B. Neufeld with us. They are missionaries from the Congo Inland Mission. We are all looking forward with much anticipation to our Missionary Conference. This is definitely something that is in our prayers daily. We now have a fine nursery care program which helps the parents to join in the service a little more. Let us not forget to thank God for the many riches He has in store for us; you know, "Many have life insurance, but no life assurance. Man furnishes the former, God's Word insures the latter."—Elsie Heer, Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

H. Armstrong Roberts

HAVE CHARITY
Victor Sawatzky

MINDS THAT MATTER
Lloyd L. Ramseyer

MARKS FOR MENNONITE COLLEGES
D. C. Wedel

Volume 72 Number 17 April 23, 1957

In This Issue

ARTICLES:

Minds That Matter
By Lloyd L. Ramseyer 260
Marks for Mennonite Colleges
By D. C. Wedel 261
Have Charity
By Victor Sawatzky 262
New Home for Mennonite Bible School
By Cornelius Wall 263
Confessions of a Child Militarist (Part I)
By William Robert Miller 264
The Diary of a Premature
By Janet Soldner 265

DEPARTMENTS:

Editorials 259
Book Marks 263
Mennonite Youth
Give Your Summer to God 266
Summer Service in Canada 267
What About Lipstick? 268
Our Schools 269
MCC News Notes 270
Jottings 271

Of Things To Come

April 25-28—Central-Middle District Conference, Normal, Ill.

April 26, 27—Okla. Church Workers' Conf. Herold Church, Bessie, Okla.

April 27, 28—Men's Retreat, Camp Mennoscah

April 29—Council of Committees, WDC.

May 2-5—East. Dist. Conf., Lansdale, Pa.

May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.

May 5-12—National Family Week

May 12—Festival of the Christian Home (Mother's Day)

May 19—Dedication of new Conference offices and Open House

May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement

May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.

May 31-June 3—Commencement activities, Bluffton College

June 20-23—Northern Dist. Conf., Mountain Lake, Minn.

June 28-July 4—Canadian Conference, Winkler, Man.

Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany

Oct. 19-22—Western District Conference Clinton, Oklahoma.

ANNOUNCEMENT

All members of Western District Conference committees, and officers of the auxiliary organizations are expected to attend the Western District Council of Committees on Monday, April 29, 9:00 a.m., at the Walton Mennonite Church.

Students Decide

It has been my privilege since the beginning of the school year to teach 1 John to approximately 80 high school students in five weekly one-hour classes. After completing the book I asked the students to check one of the following: (1) I know that I have eternal life. (2) I know that I do not have eternal life. (3) I do not know whether I have eternal life. Three-fifths of the students completing the paper checked number 3. They gave as their reason that they still committed sin. One-fourth checked number 1 and the balance number 2.

The following week I explained to them that not to sin is the mark of a mature Christian. In order for them to become a Christian, they need to acknowledge their sin, ask for forgiveness, and ask God to help them live a Christian life.

Since so many did not know whether they were Christians, I gave them decision cards, suggesting that they sign them if they wished to become Christians, or if they had become Christians and wished to reaffirm their decisions. I did not urge them but cautioned them not to sign unless they really meant to do the thing the decision card stated. The card read as follows: "All that I am, all that I have, and all that I hope to be, I yield to God; they are His and shall be His forever. Come what may, temptations, trials, oppositions, or persecutions from friend or foe, by the grace of God, I shall keep myself in His love, and He shall keep me from falling. I yield myself to the Holy Spirit and shall endeavor to obey His every prompting as He guides me. I yield myself to Jesus Christ as the Lord of my life, that the life which I now live shall be Christ living in me."

I went over the card with them, explaining it to them. To my great joy over 50 high school students signed the statement. Some, perhaps, signed it lightly. Many, perhaps none, fully understood what is implied in these statements. Yet I sincerely believe the great majority who signed it meant it as they understood it. Pray that these young people may grow in their understanding, and that as new light comes to them, they may remain true to their commitment.

—Orlo Kaufman

Mrs. Alfred Habegger

MISSIONARIES EN ROUTE

Mrs. Alfred Habegger, missionary to the Northern Cheyenne Indians in Montana, will sail April 24 on the "SS Liberia" from New York en route to the sixth Mennonite World Conference at Karlsruhe, Germany. Mrs. Habegger has served in the mission field for 39 years and will retire following a vacation in Berne, Indiana; Allentown, Pennsylvania; and a visit in Switzerland prior to the World Conference.

Miss Helen Willms, R.N., of Coaldale, Alberta, Canada, will be sailing to Formosa on April 29 to serve in the hospital at Hwalien, after a period of language study. Steamer letters may be addressed:

Helen Willms, R.N.
M/V Island Mail, Pier 88
Seattle, Washington

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

A HISTORIC CONFERENCE

The date of April 26, 1957, will be of special significance to many of our readers and churches of the Central area of the United States. On that date at Normal, Illinois, the Central Conference of Mennonites and the Middle District of the General Conference will merge into the new "Central District Conference," thus forming but one district conference instead of the two existing side by side up to now. It has been a six-year process to attain this goal of uniting into one body. The program is given in more detail elsewhere in this issue.

Just preceding the merger, each conference will meet separately to close up its business and make the necessary provisions for a new united organization. Few people are aware of the tremendous amount of work and planning that was entailed in making all the necessary arrangements and adjustments on both sides to make such a merger possible. The committees at work through these years deserve our sincere gratitude for having crossed various hurdles, drawn up a constitution, and set the stage for the new united group.

There will be many advantages as well as increased responsibilities and opportunities in this union. There will be less duplication of similar work, enlarged fields of service, greater fellowship and unity among already very similar groups, and a new challenge to move forward together in the Lord's work. There will be one less district in the General Conference, (the Central Conference of Mennonites had joined the General Conference as a separate District in 1946), and there will no longer be a "Middle District Conference." But the new "Central District Conference" will be stronger, now having forty churches, twenty from each group.

May the blessings of God rest upon this new venture, and may the churches jointly and separately feel their new responsibility in the work of God's kingdom, supporting and sustaining one another in this great work.

NATIONAL CHRISTIAN COLLEGE DAY

To focus attention on the importance of the Christian college, April 28 has been designated as "National Christian College Day." We trust the stimulating articles on the Christian college appearing in *The Mennonite* may be read with thoughtful interest.

With an ever increasing percentage of our young people attending college, the need of having them take their training in Christian schools within a strong Christian atmosphere is of increasing importance. Youth of college age are laying the mental framework for their spiritual convictions. If the training they receive is devoid of Christian groundwork, they are likely to emerge as materialistic pagans, with little respect for God and a distorted idea of the value of the material and coldly mental. But if their training is built on the solid foundation of God's love and concern for all individuals, then in whatever field they may specialize, they will have an outlook and approach which is more than the material or temporal. They can take up each task from the angle of God's will in that particular field. They undertake their chosen field with a point of view altogether different from the purely secular approach. They become aware of the spiritual needs of men and of the spiritual forces available to help meet those needs. Men and their right relations to God are seen to be far more important than selfish ambitions or materialistic gains.

But if the Christian colleges are to continue to maintain their high standard of work and influence, they need the united support of friends and churches who have a definite interest in supplying this "plus" to the life of the student. Investments in our youth for righteousness are far more profitable and rewarding then investments in stocks and bonds and houses and lands. Yet without such genuine support our Christian colleges can not continue. If we wish Christian trained men and women for our leadership tomorrow we need to support the church colleges of today. This support must be financial and moral and spiritual; money and influence and prayers are needed to continue Christian colleges.

PATHS TO PACIFISM

Men reach the convictions of pacifism by different roads. Many of our readers have traveled that road because of the influence of home and church. From earliest teachings they have been willing to renounce war as a means to peace. Their parents and their pastors have presented the belief that war cannot fit into the spirit and will of God. They have accepted this theory without much question.

Others have come to this conviction by individual study and thought. They have come to the conclusion that Christ and war do not fit, and by careful study have become convinced that war is wrong. To have worked through this question personally and reached this conclusion as an outgrowth of much study and thought often brings deeper convictions on this subject than merely to accept what others have said.

Still others come to this conclusion by the hard way of rugged experience. They start out with the belief that war is sometimes necessary and has a rightful place, and go into it with that purpose. But gradually they become thoroughly convinced that war is not the way to peace, and they react against the whole war system. They see that all men are the creation of God and are basically similar in their longings and desires and needs, and that to kill is not the way to lasting peace. In this latter group we find the author of a two part article, beginning in this issue, who was a "child militarist" but later became a convinced pacifist. May our own peace convictions become strengthened by his related experience.

Minds That Matter

Lloyd L. Ramseyer*

IT is an old saying, with much truth in it, that "the hand that rocks the cradle rules the world." With so many of one's formative years spent in the schoolroom, perhaps it could be said with just as much truth that "the mind that controls the classroom rules the world."

While such things as buildings, laboratory equipment, playgrounds, and the like are important in education, they are of minor importance as compared with the teacher. The saying that an ideal education can be secured by Mark Hopkins on one end of a log and the student at the other illustrates the idea I would like to convey. Even with the best of equipment and buildings, education will fail of its purposes if teachers are not of the right sort.

It is especially important in the college years that the young person be in the hands of a Christian teacher. This is the age at which young people are questioning many of the traditional things which they have learned in the home. At this age they are learning much about science and philosophy, subjects which if properly taught should strengthen their Christian faith, but which if taught from a purely materialistic standpoint can undermine it.

Because college young people will be the leaders of tomorrow, what they believe and do is of more than average importance. A large proportion of college graduates go into teaching in the public schools, at least for a few years. The concept which Americans have of the separation of church and state means that our public schools will be completely secular unless they are saved from being such by Christian teachers.

The Christian college not only helps to keep the faith of its students alive and active, but it also teaches subject matter from a Christian standpoint. Suppose, for example, that a young person goes out to teach biology in a public high school. If he has taken his biology in a Christian college from a Christian teacher, he will see the creation of all living things, and especially of man, as the work of the hand of God. Very likely the graduate of a secular school, unless fortunate enough to have had a Christian teacher, will have learned his biology from a purely secular and mechanistic standpoint, seemingly making God unnecessary. Teachers tend to teach as they were taught. The one taught from a Christian standpoint will likely transmit that viewpoint in his public school teaching.

The ideal Christian college teacher is an individual who is a natural leader of youth, has acquired the Ph.D. degree in his field, is a thoroughly committed Christian himself, and is able to counsel with students in such fields as Christian living and belief in addition to his own subject matter area.

It would be well if such a teacher could have specific training in the field of theology and Bible. However, it is difficult for most teachers not specifically in that field to take such additional training. Acquiring an advanced degree in one branch of knowledge is a costly and time consuming undertaking. Most prospective teachers do not feel that they can afford the time and the money to do seminary work in addition. Many of them therefore feel handicapped in providing the counseling in the religious field which they should do.

The Christian teacher is also often handicapped by having taken his graduate work in a secular school where no attempt was made to relate the facts in his field to the Christian viewpoint. He thus finds that he must make these applications himself if he is to give these interpretations to the students he teaches.

The teacher is further handicapped by the fact that most of the books from which he must select his texts and outside reading assignments are written from a purely secular viewpoint. He thus finds that any Christian interpretation which is to be given must be given in class discussions, supplementing the material which has been read by the student, and at times even contradicting what may be found in the textbooks. I have personally found that in the fields of mental health and social psychology some of the viewpoints given on religion and the church are not accurate in the texts, and the viewpoints must be presented in a different way in class discussion.

Added to these handicaps is a financial one which the teacher in a church college must often face. This is especially true in our Mennonite schools. It is true of our college and probably of the others in our Conference that the salaries of our professors are in the lowest ten per cent of those paid by colleges, even by colleges of other churches. These teachers often find it difficult to meet expenses, without being able to do such things as attending summer courses or traveling, things which help to make one a better teacher. These teachers often find that their graduates in the first year or two out of college get as much or more in financial rewards as they themselves receive after years of loyal service. This is not as it should be. If education is important, and if the teacher is the most important aspect of that education, then teachers should be paid a respectable wage, one which will make it possible for them to do their best.

---

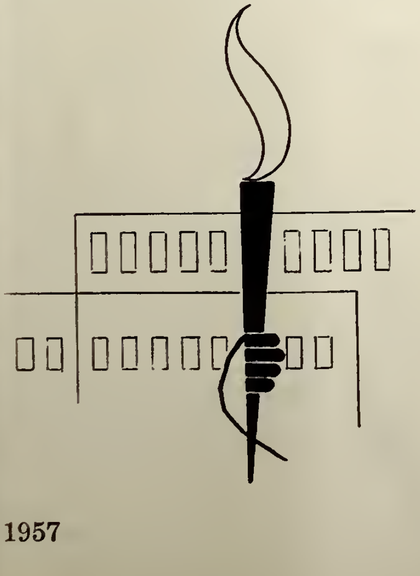
*President of Bluffton College

In spite of these handicaps, teachers in our colleges have stuck tenaciously to their task. In our own college we gave awards last spring to eleven faculty members who had served for twenty-five or more years. The years of service for this group totaled 376.

Especially in a small college, faculty members need the stimulus which contacts with other teachers in the same field will provide. Our Mennonite schools have tried to meet that need by occasional conferences between members of our teaching staffs. The Cultural Conference, which for a time met each summer but recently has been meeting biennially, provides such an opportunity for stimulation. We have been handicapped by distance and by shortage of available funds in providing as many of these as we should.

We need to do more to inspire the right kind of young people to prepare themselves for this important field of teaching in our church colleges. They should be told candidly that it will mean a life of sacrifice, but a life rewarding in spiritual returns.

We can expect our country to be Christian only to the extent that Christian beliefs and practices are taught to youth. In any system of education the most important factor is the teacher. Teachers of college young people not only teach their own students; in a way they also teach those pupils whom their students in turn teach after graduation. The influence is never ending.



Marks for Mennonite Colleges

D. C. Wedel*

PERHAPS I may be so bold as to define what I think the chief elements of a Mennonite Christian college ought to be:

- A faculty properly trained academically and properly minded spiritually.
- A worthy chapel as the center and controlling influence in all of college life whether spiritual, academic, or social.
- A library fully adequate for college purposes but marked distinctly by its emphasis on Christianity.
- Laboratories and other physical equipment amply sufficient to make a very necessary contribution to the intellectual and spiritual life of the institution.

The Christian college must, of course, have well-trained minds both in knowledge and in the manner of presenting this knowledge. I do not mean that a member of the faculty must be an open and avowed apologist for the Mennonite faith at every conceivable point in a course. But somehow this spirit of Christ has come to pervade his entire being in such a way that he becomes a most effective Christian teacher. He has reached a high point of attainment of knowledge in his field with perfect tranquility of mind and complete confidence in the fact that there can be no conflict between true science and true faith. Such a person will by his classroom presence and teaching radiate faith.

A worthy chapel should be the center of college life, whether spiritual, academic, or social. I mean simply that the Divine Presence should be integrated with every thought and action of the individual. It is so easy for young people, especially, to limit the effect of the chapel to certain parts of their lives only. The worship of God is at the very heart of Christian education.

Second only to the chapel and the religious worship of God, it seems to me, is the library and its facilities. The library is truly a natural manifestation of the spiritual as well as the intellectual growth of the college. An adequate library for the church college ought to provide ample opportunities for the Christian teacher and the student to grow not only in the knowledge of specific fields but also in the realm of the spirit.

The true Christian institution will provide ample opportunities and facilities for its teachers and students to pursue their studies scientifically. It will supply the best possible physical equipment in the way of laboratories and objects of study, that the students may pass over paths already marked by others and that the teachers may blaze new trails in uncharted regions of human knowledge, thereby giving students the striking example of their complete faith in the fact that true science and true religion cannot be contradictory.

The Christian college must have an adequate curriculum. There is no college or university which has not wrestled with this problem as to what to include in its curriculum. I suppose that in almost all institutions one would find a very adequate curriculum, covering such studies as natural sciences, humanities, social sciences, practical arts, teacher education, Bible and Christian education. But I fear that in some of our church-related colleges we have given too little thought to the matter of attaining the general objective of the entire curriculum. The tendency has been to teach each subject separately by itself, to consider the advisability of requiring a definite amount of training in it, to conclude with a curriculum very extensive and almost flexible, without any great regard for the combined effect of all these various courses of studies as a unifying force.

In my opinion the Christian college must find the unifying factor of all its knowledge to be nothing more and nothing less than Jesus Christ Himself.

---

*President, Bethel College

Only the mature Christian has discovered how to

Have Charity

Victor Sawatzky*

IN the Revised Standard Version of 1 Corinthians 13 the word love has taken the place of the word charity as in the King James Version. I prefer the use of the term "charity."

When we use the word love we usually think of an object that is lovely or lovable; but when we use the word charity we have in mind goodwill, lovingkindness, and favor toward one who is not lovely or lovable in himself. Love, as we commonly think of it, may have its place in marriage, and other congenial relationships, although even there charity is needed, for love is often selfish and based upon approval of the deeds and character of the one loved. Charity is absolutely essential in our relationships with our fellow human beings because many of them are not lovely or lovable.

Charity is the virtue of forbearing faults plainly visible in others; a capacity for putting the happiest construction upon acts which might, in another mood, be considered as evidence of outright wickedness; the attitude toward people which means that when they come to us, whether for help or in hatred, we can receive them without prejudice, fear, or illusion.

The practice of charity does not come naturally. It is a distinctly Christian virtue. Some who do not profess to be Christians appear to be more Christian in their behavior toward others than do those who call themselves followers of Christ. But appearances are often deceiving, and unless a person is dominated by the Spirit of Christ, he will not be led to practice genuine charity. The nonbeliever will love those that love him, and those from whom he derives some benefit. But if he no longer has use for a person, or that person has turned against him, he will withdraw his affection from that individual.

Even Christians, however, find it difficult to practice charity. It doesn't seem to come altogether naturally even to those who have experienced the new birth. The Christian must study and learn to practice charity.

A person who allows his own feelings to be hurt cannot practice charity. If we are proud and selfish, our feelings will be hurt when we are opposed or prevented from doing as we please. But if we are humble, mindful of our own shortcomings and failures, and realize that it is only by the grace of God that we are what we are, our feelings will not be hurt when we are belittled or even falsely accused.

We will be helped to be charitable toward one who mistreats us if we will believe that the resentment which our enemy shows toward us is the result of a conflict within his own soul. He may want to do good but finds his soul in conflict, and instead of doing the good he would, he does the evil he would not. It may also be that the sudden enmity displayed by one whom you thought of as your friend may be only a temporary state. His unfriendly act may not have sprung from his true personal character, and may not be typical of him. If we give the person who sins against us the benefit of the doubt that he did not mean what he said or did, we will find it easier to be charitable toward such a person.

When we become personally involved in a quarrel and our feelings are hurt, we cannot practice charity toward our enemy. We must first change our attitude regarding ourselves.

The whole matter of having charity seems to revolve around the difference between acceptance and approval. An understanding of this difference should lead to a more widespread practice of charity.

What we expect of others is far beyond what we expect of ourselves. We require that others be sincere, hard-working, well-mannered, neatly-dressed, gramatically correct, etc. Our list of demands on others is inexhaustible; and when all is said and done, we may still dislike them for something we cannot name.

If we are to practice charity toward people, we must accept them as they are. To accept a person is not automatically to approve all he does or is. But such acceptance must come first. This is precisely what God has done with regard to sinful mankind. God was willing to accept man even though He could not approve of all that man did or was. In a certain sense God has accepted all men: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Christians have been received by God in a special sense through faith, and not because God approves of all that they do or are.

Every person craves to be accepted. We also want to be approved. But it is impossible for others to approve of all we do and are. Disapproval must be expressed upon occasion. Such disapproval will tend to convert the erring one if he has the assurance that he is still accepted.

If we are in a position to measure others, we should ask ourselves: Have we so profoundly and inwardly accepted each neighbor, colleague, or employee that when we speak, approvingly or otherwise, we neither attack his ego or defend ours, but simply demonstrate the depth of our care for him?

If we are subject to measurement by others, let us ask ourselves: Do we so profoundly accept our employer, teacher, or superior officer that no disapprobation, however deeply it may probe our sensitivities, can possibly cause a breach of charity between us?

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

---

*Pastor, Bergtal Church, Pawnee Rock, Kansas

A New Home for European Mennonite Bible School

Cornelius Wall*

"Bienenberg" occupies the thinking of every friend of the European Mennonite Bible School. Hotel Bienenberg was recently purchased by the committee of the EMBS to serve in the future as its permanent home.

We look upon this development as an answer to our prayers. The now well-known Starenstrasse location in Basel, where the school started in 1951, did not offer sufficient room for the future. Arisdorf, where classes were conducted the past year, was only a temporary solution.

No one would have believed that by the end of our present school term we would have a new home. But God directs in a wonderful way. Even though our efforts to find a suitable place always went awry, we did not stop trusting God. He knew He had something better for us and that He would provide it in His time.

Committee Decides

Since Christmas, Hotel Bienenberg, in the vicinity of Liestal/Baselland, suffered setbacks and went bankrupt. This was called to the attention of the Swiss brethren. They inquired and learned the hotel was to be sold at a favorable price.

The transaction had to be made rapidly to avoid competition. The committee was quickly called together and the purchase was made on the last day of school.

The contract was signed February 15 in the presence of several competitors who had the cash in their hands but came only a few minutes late. Pupils and workers of the school prayed while the committee met, and during the period of anxiety about its purchase.

Financial Needs

On February 26 the creditors conclusively granted Bienenberg to the Bible school at a price of 415,000 Swiss Francs ($96,652). The greatest part of the purchase price is covered through mortgage. The transfer of title is set for April 15.

All who are connected with the school are thankful to God for His wonderful gift. The financial obligations naturally cause anxiety, but the school cannot hope to find anything more favorable in price, in this size and situation. So we want to continue to trust God who hitherto has so wonderfully directed our steps.

During our short visit in Canada and the United States in 1955 we mentioned a building fund which should be raised for the Bible school and prepared you for future requests. We told you about the possibility of one day having to ask for financial help in order to purchase or build a new home for the school. The time for such a call has come.

'57 Term Closes

Please help us place our Bible school upon its own feet. We know that you are interested in this branch of work in God's vineyard. Contributions may be sent to your Conference headquarters (Board of Christian Service, 722 Main, Newton, Kan.) or MCC in Akron, Pa., or Waterloo, Ont., designated EMBS.

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*MCC, Switzerland

Bookmarks

SERVICE MUSIC

SERVICE MUSIC (for the adult choir) by W. Lawrence Curry; Westminster Press; 64 *pp.*

Service Music is a small volume of 64 pages of choral introits, prayer responses, benedictions, amens, etc.. edited by W. Lawrence Curry, but actually published through the combined efforts of a committee of church musicians and ministers of the Presbyterian Church and the Westminster Press. The material is conceived by the publishers as a valuable supplement to the same type of material already in the Presbyterian Hymnal and to a Westminster publication called "Anthems for the Mixed Choir."

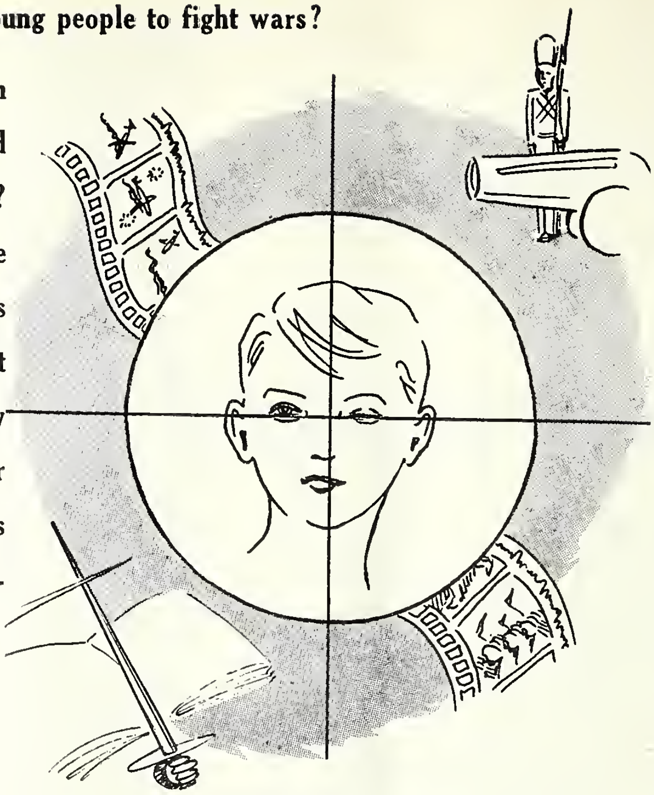
I am aware of the fact that many of our churches make no use whatever of even the small collection of responses found in *The Mennonite Hymnary.* In the average "simple" service of many of our churches, especially of those churches which do not have regular choirs participating in the Sunday morning service, little thought has been given to the enrichment of the worship experience through the use of "service music." Choir directors and pastors who feel the need for added resources of this kind might well examine this volume with the view to purchasing copies for their choirs.

Most of the more recently published hymnals have in them more extensive collections of "service music" than did the hymnals put out by the same publishers a generation ago. The case for the use of the choral call to worship and other service music can be demonstrated much more effectively than it can be effectively argued. In conclusion, I might add that service music can either be rendered in a dull, uninteresting, routine way or in such a way that it serves as an unusually stimulating and inspirational part of the worship experience.

—Marvin J. Dirks

What prepares young people to fight wars?

What makes them ready to hate and willing to kill? Here are one man's recollections of things that shaped his early feelings about war and his attitudes toward other peoples.



Part I

Confessions of a Child Militarist

William Robert Miller*

It all began too long ago to remember. Was it my first movie, *The Lost Patrol,* seen when I was five years old, that set me on the path? Or was it an American Legion parade, or my first set of toy soldiers?

It is hard to place the first: there were so many war movies, so many parades. My parents were not prosperous enough to furnish me with many toy soldiers. But where there is a will, there is a way. One of my playmates was the son of a thriving chocolate manufacturer, and he had toy soldiers by the regiment and on an international scale — doughboys, tommies, grenadiers, sepoys, gurkhas, lancers, highlanders, marines — in combat uniform and in full dress, with shouldered rifles and with brandished sabers, with hand grenades and with bayonets, with scimitars or krises or lances, mounted and dismounted.

I still have a photograph dating from that illustrious time showing me wearing my Sons of the American Legion cap and pointing a cap pistol at the camera. Those were the days before Pearl Harbor and before fireworks were banned in New York state. The Fourth of July was a grand occasion for firecrackers. There were strings of small ones that went off like a machine gun or a gatling gun in a World War movie or in one of these movies about the noble Britishers and the heathens in India or somewhere. And there were big ones that cost more and went off like a hand grenade or a bomb or a cannon, depending on what we were pretending. In school I knew a boy who blew his hand off with one of the biggest firecrackers, but I concluded that it could never happen to me: I was too smart for that. And luckily it never did.

The World War was still very much with us. I played the cymbals in the Sons of the American Legion drum and bugle corps and at Legion meetings I sometimes overheard the small talk of the men who had been boys in khaki. Going to war was rough work, but the work of a real man — you had to have guts — and when it was all over, how proud you could be, and how proud of you everybody was!

These desultory impressions, however, were only part of a larger pattern. Although most of my reading consisted of books like *Robinson Crusoe, A Tale of Two Cities,* and *Smoky,* my first magazine was *Flying Aces,* which featured stories about how the clean-living pilots of the Allies vanquished the diabolical Huns time and again. Each issue brought a new and ever more heinous atrocity by the latter. The Germans, I gathered, were a pretty sinister people and I preferred not to think too much about my part German ancestry unless I could persuade myself that the Germans were quite different back in the days when those ancestors of mine came to America, long before the World War.

I never had occasion to discuss my views of the Germans with my parents. I assumed that they, like me or any right-thinking American, knew all about their invariable fiendishness. I was really astonished, therefore, when I struck up a conversation with a man who came to our house to install a new railing for the stairway and who openly admitted that he had served in the Kaiser's army and had won the Iron Cross. I was even more puzzled when my father assured me that the man was not a fiend but was just like us: he just happened to have been on the other side.

This discovery altered my whole conception of the Great War. Now, instead of a wonderful crusade against an unspeakable foe, it became a kind of noble joust on a grand scale between honorable rivals. In *Flying Aces,* besides adventure stories, there was a model airplane section. My first hobby was building scale models of fighter planes — Spads, Sopwiths, SE-5s. My hero was Eddie Rickenbacker, the American ace. But now I began to broaden out, and Baron von Richtofen and Hermann Goering joined Rickenbacher in my pantheon, and I built Fokkers and Messerschmitts and Heinkels.

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*Assistant editor of FELLOWSHIP; contributor to LIBERATION.

By the time I was twelve, the stage was set for me to become a Nazi. At about that time, we moved to a new neighborhood and I exchanged my friend, the candymaker's son, for a new pal who had a slightly smaller but impressive array of toy soldiers. This boy came from a British family of the Empire type. He had an uncle who died in the Indian Service. His two adult brothers had served in, respectively, the Coldstream Guards and the Black Watch of Montreal. Accordingly my friend had many British Empire soldiers, but he also had an assortment of Uhlans and other colorful representatives of the German *Kaisertum.* This was in Cortland, New York, where I had moved from Buffalo, and my friend shortly before from New York City.

In New York my friend had chummed with members and hangers-on of the German-American Bund who were a couple of years older than he, who was fourteen when I knew him. We battened on the movies that were being shown then, featuring handsome and cruel Brownshirts and SS officers, and discounted the anti-Nazi outcome of the films as being equivalent to the distorted picture of the World War Germans in *Flying Aces.*

This glorification of Nazi pomp had in our minds no more of a political overtone than it probably had for the *Hitler Jugend* we saw in the newsreels. The two of us, with another boy, formed a three-man storm troop in which we learned the manual of arms and did close-order drill in the British manner, which was the only way my friend knew, pretending that our BB guns were German Mausers or that our cap pistols were Luegers. In fact it became possible to buy cap pistols that looked like Army .45's or Luegers and these were greatly coveted as against revolvers, which for us became passé.

None of us knew any German except a few barked words of command that we got from the movies. My friend, however, had often heard songs at Bund meetings and had brought with him the melodies intact plus a slightly garbled version of the words. So we marched and sang "Wiss Zee Yenow, Dee Yooden Ister Banda," which I was able to decipher many years later as: "Wissen Sie genau, die Juden ist der Bandit," and to translate as: "You know right enough, the bandit is the Jews."

I had no more against Jews than I had against Apaches. I had never met any of either, but if killing them made good sport on the silver screen, who was I to demur?

After 1939, our little storm troop disbanded — not for patriotic reasons on my part, but on the insistence of my uncle, who denounced my friend in the roundest terms commensurate with his political sophistication. "That kid is a radical —a red!" my uncle told me. My uncle was perhaps a more-than-typical American. An ardent baseball and football fan, he had been an Eagle Scout and a scoutmaster and volunteered for the Infantry the day after Pearl Harbor. If the newspaper said that anything was Un-American, then the reverse was also true. A couple of years later he would have insisted, I am sure, that Hirohito was part of the Red Menace as well as of the Yellow Peril.

(To be concluded next week)

Diary of a Premature

Janet Soldner*

SINCE I couldn't wait any longer to see what this world was like, I made my debut on the 25th of February. What a surprise! I landed in one of the darkest rooms you ever saw. The four walls surrounding me were of bamboo, covered in some places with mud or paper to keep the rain from coming in through the cracks. My great-grandmother was the one to bless my first breath. I was expecting to see a nurse there to receive me, but she didn't make it in time; guess I was in too big a hurry. It's too bad that I was in such a hurry as I now realize that I am too tiny to be in this world; after all, I weigh just a little less than four pounds. Was I ever delighted when finally the nurse came to my rescue! I was a bit chilly lying there on the hard boards which were covered only with a straw mat. The nurse said that they would have to wrap me up better and put cotton next to my body. But it isn't imported any more and this country hasn't started making enough for medical use. Grandmother found a few more pieces of material; so, little by little they wrapped me up in swaddling clothes. My mommy, who is twenty years old, had whooping cough not so long ago, she says. I hope she doesn't cough any more; that would be fatal for me.

I will not be able to see my daddy for a long time. He is far away from here working in an office in the city of Cali. Two months ago mamacita came here to this coffee farm where my great-grandparents are, and later grandma came for refuge. Mamacita came because they had notified her that great-grandpa was at the point of death. Grandma scolded her for making such a long trip. It will be a long time before she can take me to see my papacito.

Great-grandfather is now better again, and he is even out working in the coffee fields. My great-grandparents and other relatives came to this area for refuge, as the bandits made them leave their farms. They cannot go back because they might lose their lives. Once they were landowners; now they have to work as peons.

Grandma had to go to town and buy powdered milk for me. She thought it was very expensive. The nurse explained to her how essential it was that my bottles be boiled long enough. I do indeed hope that

(Continued on page 270)

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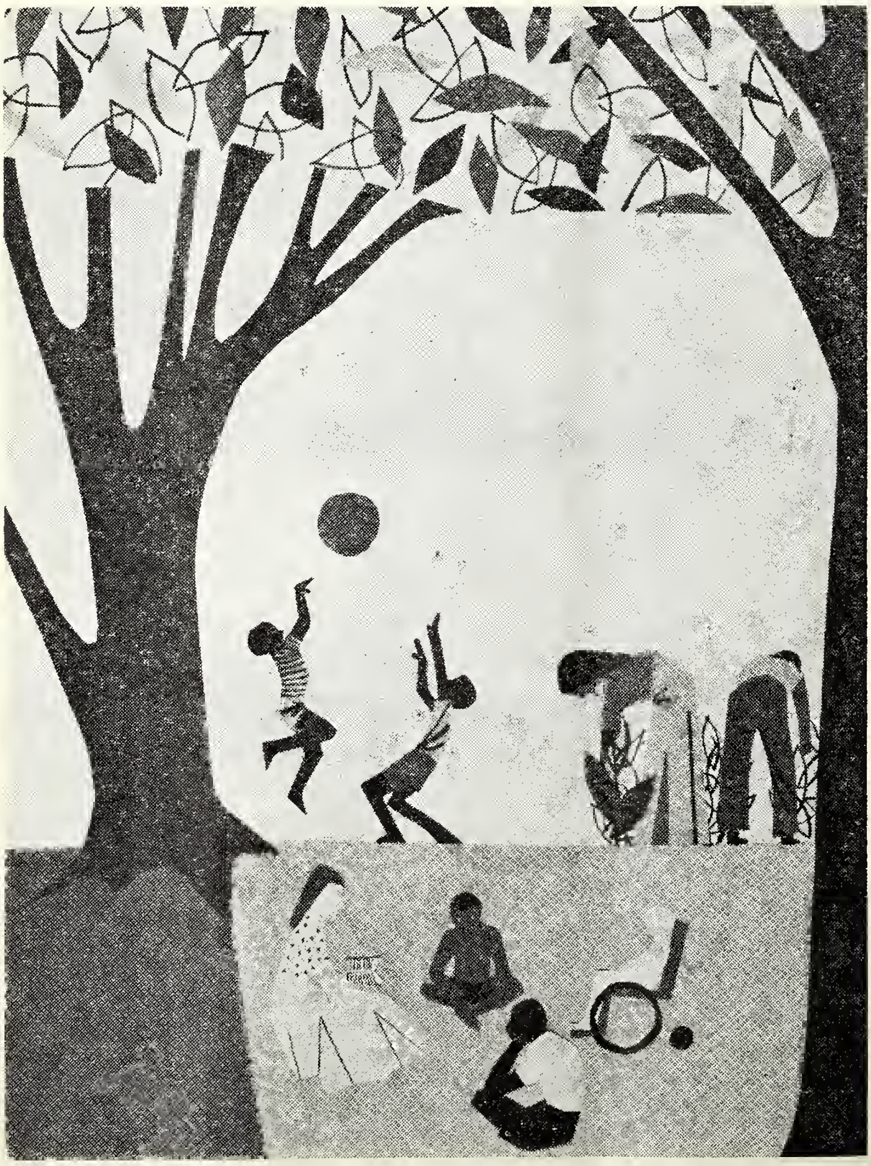
*Missionary to Colombia, South America

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

SUMMER SERVICE . . . An array of Christian service opportunities are open to young people who wish to serve crippled children, migrant laborers, the mentally-ill and victims of other diseases. Write to Summer Service, Mennonite Central Committee, Akron, Pennsylvania. Only the mature Christian has discovered how to

Give Your Summer to God



ARE you searching for a good way to spend the coming summer? You would like to spend it in Christian service, but bills must be paid too. Then perhaps the Summer Service program of Mennonite Central Committee has a good suggestion for you in both voluntary and paying positions. Take a look at the opportunities:

Fergus Falls, Minnesota — Ten psychiatric aides may serve in this 1,900-patient State Hospital in 1,100 acres of northwest Minnesota lake country from July 1 to August 31 at $100 a month.

Institute of Logopedics, Wichita, Kansas — Eight persons are needed in recreational, classroom and relief duty to serve children with speech and hearing defects at this nationally-known institution. Dates are June 10 to August 24 at $15 a month.

National Institutes of Health, Bethesda, Maryland — Twenty healthy men and women as normal controls may join this unit for research studies in cancer, cardiac diseases, arthritis, and mental health. Studies are not hazardous and go from June 13 to September 1 at $100 a month.

Santa Clara Valley, California — Three mature men and women may join ecumenical units in ministering to migrant workers. Dates are June 24 to August 19 at $15 a month.

Hastings, Minnesota — Ten persons as psychiatric aides may join the unit to serve mentally ill patients in the State Hospital located about 20 miles south of Minneapolis and St. Paul. Dates are July 1 through August 31 at $100 a month.

New York State — Sixteen men and women are needed to teach crafts and lead recreation and Christian education in migrant labor camps in Hamilton and Waterville July 1 to August 24 at $15 a month.

Camp Paivika, Crestline, Calif.—A mountain camp providing recreational activities for 600 crippled children in five two-week sessions needs as counselors ten men and women with two years of college training. Camps go from June 21 to August 30 with wages totaling $160 for the summer.

Fairlee Manor, Chestertown, Md.—This rustic camp beside Chesapeake Bay offers camping experience for crippled children June 31 to August 31. Counselors with two years of college training receive $75 a month.

Mexico workcamp and tour — Valuable experience in service plus two hours of college credit may be earned by participating in the workcamp (July 4 to August 3 costing $50) and tour (August 4-21 costing $185) to Cuauhtemoc, Mexico, led by Dr. Willard Smith of Goshen College. Twelve persons may join the workcamp and seventeen additional persons may join the tour.

Canada — Workers are needed in mental hospitals, tuberculosis sanatoria, and a farm for underprivileged boys. Wages range from $15 to $145 a month (write to MCC, 10 Union Street E., Waterloo. Ont.)

Room and board is provided at all projects. **Your inquiries will be welcomed by MCC Summer Service, Akron, Pa.**

ENTER NOW!

YPU Stewardship Slogan Contest

- **10 Cash Prizes of $2.00 Each**
- **Winning Slogans Will Be Published in "Mennonite Youth"**
- **Names of Congregations whose Young People Submit the Most Entries Will Be Published**

Full Details in

"Mennonite Youth" — April 16

Summer Service in Canada

North Battleford Mental Hospital

The objective of the VS unit at the mental hospital in North Battleford, Saskatchewan, was twofold. First, we were working as attendants in the hospital and, secondly, we helped serve with the gospel program within the church.

Christians have a very vital role in mental hospitals. Most mental illnesses are caused by lack of love and understanding, resulting in a feeling of insecurity. Many patients lack the knowledge of the love and power of God. How different their lives could be if they would cast all their burdens upon Christ who cares so much for them. It was therefore our responsibility to make the love of God known to these people.

There were many opportunities for personal contacts with the patients. At times it meant only a friendly greeting or smile, but it still left an impression upon them. When weather permitted we took patients out for long walks and sometimes to ball games. This gave us a chance to talk personally with them and, we sincerely believe, minister to their specific needs.

Our work was mainly caring for the old and bed patients. Many have to be washed, dressed, and fed. Most of the patients I worked with loved to sing some of our well-known gospel hymns.

Our VS personnel sang at two hospitals weekly and also gave one program in the Saskatchewan hospital. The director of the institution was glad to have someone entertain the patients for an evening. The message was brought in story form, and the remainder was spent in singing. The patients talked about this event for weeks afterward.

In working with the patients and other staff members, we had a great opportunity to show forth the love which the Lord has bestowed upon us. God loved us first, and now desires us to reveal our love to Him in serving our fellow men.

—Carole Schmidt
Rosthern, Saskatchewan

Mennonite Youth Farm

We arrived at the Mennonite Youth Farm, Rosthern, Sask., just in time for the mosquitoes. They enjoyed our stay and did all they could to make us feel itchy. We were impressed when we saw the large farm. It was a wonderful place for the less fortunate — those in the Children's and Crippled Children's Homes as well as the patients in the Invalid and Mental Homes. Here they could get Christian love and care. I felt that this Farm was not made just by human efforts but was also blessed from above.

Every morning at 5:30 when I left the nurse's home and walked to the Invalid Home to work, I felt a peace and satisfaction that I had not experienced before. It was wonderful to know that Christ had risen and that I could now serve Him by helping brighten the lives of those in need.

I enjoyed my work in the Invalid Home kitchen. They did all the cooking and baking in a large, old-fashioned wood stove. Every day they baked bread. Since it took a lot to feed fifty patients and many workers, they mixed the dough in a big tub and used a recipe that included a bucket of water.

I also helped care for the women patients. They appreciated everything one did for them. Three times a week all the workers in the Home had private devotions with each patient. In this way I had the opportunity of helping them spiritually as well as physically.

Through my summer's experiences I realize more fully that in the love of Christ, man can do all things. Our unit chose as its motto, "By love serve one another."

—Martha Voth
Newton, Kansas

What About Lipstick?

"What's the matter, Sally? You look peeved."

"Matter? Mrs. ———, that missionary, makes me tired. She had the nerve to talk against lipstick."

"Really? I thought she was rather nice. I'm surprised to hear that she is so narrow. What did she say?"

"She said she had been very much disappointed to see that just about all the girls in a certain choir had been wearing 'fiery red' lipstick. She thought wearing such lipstick and singing the Lord's praises didn't really belong together."

"Did you ever hear the like! Why everyone — at least, almost everyone — uses lipstick. What's so bad about that? Did she say right out what she thought was wrong with lipstick?"

"She said she didn't think it added anything to a girl's beauty because the bright, gaudy colors used by many don't blend with their coloring. She said she could see how a light application of natural colored lipstick might do something for a girl. But she fairly shuddered when she spoke of the 'awful' shades used —said it wasn't even artistic, and so messy looking."

"Hmm! Some girls do lack taste, of course. But I still don't see why she should find fault with lipstick in general."

"She said often a girl puts the stuff on in such a way that she looks pouty or arrogant when she really isn't that way at all. She didn't think the use of lipstick really honored the Lord. What do you suppose she meant by that?"

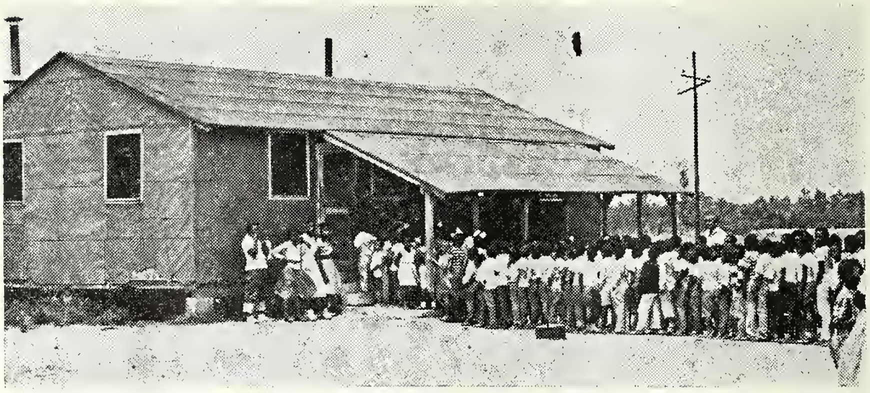
"I heard someone say that Christians shouldn't use lipstick because it made them look too much like folks who don't know Christ. Do you think she meant something like that?"

"Perhaps you have a point there. I know some girls who have given up using lipstick just for that reason. Say — who started the lipstick fashion anyway?"

"I'm sure I don't know. But I'm wondering, does the use of lipstick really hinder in our Christian testimony? Is it really as bad as some people try to make us think it is?"

Honestly now, have you ever asked the Lord about this? You might be surprised.—C. D.

Colored School at Gulfport, Miss.



Colored school children of North Gulfport, Mississippi, line up for cafeteria lunch at their inadequate five-room school that serves 380 pupils. Year-round workers at the Gulfport Voluntary Service unit reach about 800 children each week by teaching half hour Bible classes in several Negro public schools. Summer VS'ers teach Bible school and help supervise retreats.

The Living Word

By Luther A. Weigle

When 'Suffer' Means 'Let'

The word "suffer" is used by the King James Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like—there are 66 cases of its use in this, which is the primary sense of the word. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

In the year 1952 two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline "Suffer, little children."

In the order for the baptism of infants contained in the manual published in 1936 by one of our protestant denominations the text of Matthew 19:14 is printed as follows:

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the King James Version has after "forbid them not," the expression "Suffer little children" is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them."

It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of this verse even before the publication of the Revised Standard Version of the New Testament. The word "suffer" is rejected by all modern translations of this verse which I have consulted — Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuyl, Confraternity, Torrey, Phillips, Rieu.

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Students Discuss Church Vocations

Forty-six students from five colleges participated in the college student exploratory conference on church vocations held here at the Seminary. A panel of students from Bethel College led by Leonard Wiebe opened the conference with a discussion of "Finding God's Will While in College Preparation." Leland Harder in a following session reported how God led him, step by step, into his present calling as minister. In a Sunday morning worship service which closed the conference, Don. E. Smucker stressed the amazing adequacy of the gospel. Other features of the conference were an introduction to the Seminary program; a tour of the premises, Bethany Seminary, and various points of interest in the city; and dinner invitations to the student apartments.

NEW HALL BEGUN

Excavation work has begun on the site of the new women's residence hall at Bethel College.

At the ground breaking ceremonies April 2, Mrs. P. S. Goertz, representing the board of directors; Mrs. Menno Schrag, for the Women's Association; Barbara Funk for the women students; and Lorraine Galle, dean of women, all participated in breaking the soil to initiate this project.

The program in Memorial Hall featured two past presidents of the Women's Association: Mrs. R. S. Haury, the first president; and Mrs. J. E. Entz, president when the dormitory project was begun. Mrs. Menno Schrag, present president of the Association, and Miss Mildred Pike, treasurer, authorized the college to use the $50,000 earned by the Association for the new hall to house 100 women students. Under the direction of James Bixel the college women sang, "The Work Is Thine."

BUSY FACULTY

J. Winfield Fretz, head of the department of social sciences at Bethel College, will teach in the department of sociology and anthropology at Michigan State University, East Lansing, Michigan, this coming summer, according to an announcement from the office of President D. C. Wedel.

Dr. J. S. Schultz, professor of education at Bluffton College, was elected vice president of the Ohio Institutional Teacher Placement Association in Columbus, on Saturday, April 6.

S. F. Pannabecker went to Elkhart recently to participate in a land dedication service for the future seminary, and a building committee meeting.

FOREIGN STUDENT CONFERENCE

Seven foreign students at Bluffton College attended the Foreign Student Conference at Freeman, South Dakota, on April 12-14. Mary Lin, Formosa; Kan Yaw Lu, Formosa; Shaw Shang Lai, Formosa; Nai Shing Chang, Formosa; Kwang Woo Sim, Korea; Alfred Monarth, Austria; and Isaac Qutub, Jordan, drove to Goshen Wednesday evening where they joined other foreign students from EMC, Messiah College, and Goshen.

RETHINKING METHODS OF EVANGELISM

"We do not need a new Evangel, but we may have to rethink our method of evangelism," was the heart of a message presented recently by Leland Harder, pastor of the First Mennonite Church here in Chicago, to the student body at a Bethany Chapel service. He stressed the need for insisting that men who go into our pulpits have themselves already led people to Christ.

The visitation program, whereby members of the Woodlawn Church went out by two's into the surrounding community to witness and invite people into the fellowship of the church, reached its conclusion last Sunday. Don. E. Smucker presented the closing challenge.

The fourth and last of our Lenten Fellowship Meals was held last Wednesday, concluding with a meeting of all groups in the Board Room for a short consecration service and dedication of gifts, led by J. J. Enz. Thus far $215.20 has come in, the larger portions of which were earmarked for surplus food for MCC overseas relief, the YPU, and Woodlawn recreation. After the dedication service, Waldo Harder, missionary on furlough from the Belgian Congo, addressed the group.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PROFESSIONAL OPPORTUNITIES

Doctor and Dentist needed in Butterfield, Minnesota. Predominantly Mennonite community centered near city of over five hundred. Prosperous agricultural area. Contact: Mutual Aid (No. P 160).

Secretarial Position—There is an opening for a woman to do secretarial work for the Board of Missions. This is a full time position requiring typing and general secretarial skills. Knowledge of German would be helpful. Shorthand also helpful, but not required. Contact: Mutual Aid (No. P 161).

Into the Beyond

Andrew B. Bauer, of Sinking Springs, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born November 3, 1884, and died March 30, 1957.

PEACE CONFERENCE

Andrew Shelly was speaker at a joint peace conference held in the Mennonite Brethren and Canadian Mennonite Bible Colleges, March 25-29. Four lectures constituted the series: two based on biblical nonresistance and two on the answering of practical questions. The evenings were distributed among the Mennonite churches in the city. Brother Shelly's lectures were greatly appreciated.

OXFORD PROF SPEAKS

Dr. Alfred Ewert, teaching Romance languages at Oxford University, spent some time on the campus April 5. In speaking to the student body during the chapel period he told of the procedure of study at Oxford University and how it differs from American universities. Dr. Ewert is a son of the late H. H. Ewert of the Mennonite Collegiate Institute, Gretna, Manitoba, and principal of the Halstead Mennonite Seminary, forerunner of Bethel College. For the past 35 years Dr. Alfred Ewert has been at Oxford. He is at present lecturing in America and while in Kansas he and Mrs. Ewert visited with relatives.

MCC *news & notes*

GRABER RETURNS TO PARAGUAY

C. L. Graber (Goshen, Ind.) returned to Paraguay for several months where he will assist in the economic development phase of the long range planning of the Chaco colonies. His responsibilities will include liaisonship between colonies and the Paraguayan government in attempting to secure long-term credit for the colonies. In addition he will help with development of the trans-Chaco roadway which is beginning to span the 250 miles from Asuncion to Filadelfia in the Chaco.

The colonies of the Chaco are in a semi-isolated region of interior Paraguay and without adequate access to markets. It is hoped agriculture and small industry suited to the area will be developed and enlarged to raise the economy of the colonists. This also will strengthen the Church.

An MCC worker many years, Graber is beginning his second period of service in Paraguay. He was director of the MCC South American program from 1954-6. He spent the past several months in the United States in deputational work.

SHORTAGE OF RAIN IN JORDAN

"Impressive to me in Jordan was the dry and parched condition of the country," says MCC worker John Horst (Los Angeles). Horst completed a period of service in the office and storeroom of the International Christian Committee at Jerusalem, an agency through which MCC and other organizations co-ordinate relief work in the Mideast.

"Here and there are bright green spots but hills generally are a deep brown. The shortage of rain during the preceding winter months had hastened the arrival of the long annual dry period. In a country like Jordan whose chief sources of income are tourist trade and agriculture, a shortage of rain can be disastrous."

Horst said many villages depend entirely on cisterns for their domestic water supply, and now with empty cisterns villagers are forced to carry water for miles on foot or donkey. Many have reduced their flocks of sheep and goats because of the water and feed shortage, he said.

"All this serves to underline the importance of an adequate water supply in this land and explains the significance of repeated references in the Bible to Israel as a 'thirsty land.' It also reminds us of our dependence upon God for our physical needs and of the promise of God that He will supply our needs—not always in the super-abundant way that we desire but **in an adequate way.**"

FAMILIES WITHOUT FOOD

"We have requests for assistance from so many people that we cannot begin to fill these needs," reports Donald L. Klippenstein (Newton, Kan.), director of MCC relief operations in Korea. Korea is in a season of critical food shortage now just before the barley harvest, Klippenstein said. Farms in southern Korea had crop failure a year ago because of damage caused by floods and a typhoon. So now thousands of families are without an adequate food supply, he explained.

The Taegu relief unit is staffed with five workers. Eight more MCC workers serve in other parts of Korea in medical, educational, and relief work.

NURSE LEAVES FOR TAIWAN

Helen Willms, daughter of Mr. and Mrs. Abram J. Willms of Coaldale, Alberta, is scheduled to join the medical staff in Taiwan (Formosa), a project started by MCC and now administered by the General Conference Board of Missions. Miss Willms has been a missionary nurse among northern Manitoba Indians with the Mennonite Pioneer Mission. She received the R.N. degree at Galt School of Nursing at Lethbridge, Alta., and studied further at the University of Manitoba and Mennonite Educational Institute at Abbotsford, B. C.

KLASSENS SERVE AT JUNIOR VILLAGE

Mr. and Mrs. Dwane A. Klassen of Newton, Kan., are serving at Junior Village in Washington, D. C., as members of the MCC Voluntary Service unit.

Junior Village is a temporary home for more than 240 dependent and neglected children. The new location beside the Potomac River was first used last summer, and members of the MCC unit helped move and participated in the dedication ceremony. A unit of nine Mennonite young people now serve in the Village as counselors' assistants and in other capacities.

The Klassens are members of Alexanderwohl Mennonite Church near Newton. He is the son of Mr. and Mrs. Gus Klassen and she the daughter of Mr. and Mrs. Simon W. Schmidt, all of Newton.

ADDITIONS TO STAFF AT KINGS VIEW HOMES

Lena Doerksen, daughter of Mrs. Sarah Doerksen of Fowler, Kan., rejoined the kitchen staff of Kings View Homes, Reedley, Calif. She previously served from 1954-6. She is a member of Emmanuel Mennonite Church at Meade, Kan.

Nelson Pauls, son of Mr. and Mrs. P. B. Pauls of Dallas, Ore., is the new gardener at Kings View Homes. He is a member of the Dallas Mennonite Brethren Church.

DIARY OF A PREMATURE

(*Continued from page* 265)

they will not permit any of those terrible germs to get into my feedings. They had better not let any ashes fall into my milk. Here comes my first bottle. The nipple is so big, I'm afraid it is going to choke me. My, that was good! I think that I'll want to sleep most of the time because I want to grow, and besides, what is there to see in this unpleasant room?

I heard them talk about my little cousin who died of acidosis about a month ago. The parents asked the American missionary to take his picture before the burial. Lots of children here die of acidosis.

The nurse has visited me frequently, and one day she paid us an extra long visit because it started to rain, and so she had to stay a while longer. She again tried to impress upon mamacita the importance of giving me good care if I were to stay in this world. Sometimes I think that her instructions aren't always followed, as very often I find myself feeling chilly. Grandma went to the town where Grandpa is working to get money in order to buy more clothes for me. I trust that she will hurry back.

They are thinking about taking me to Cachipay (over half an hour's walk from here) to have me baptized. The nurse told them that it would be very dangerous for them to take me out. I do not know what they have decided about that. My mother said that since I was so little and my life was only hanging on a string as it were, that I might die, and therefore it would be well to have me baptized. The nurse told mommy that Jesus loves tiny babies and that little ones go to be with Him if they die. Mother rather seemed to agree that little ones are safe in the arms of Jesus. Why does my mother always wear that scapulary around her neck, and why does she call on the Virgin so often? Does she not trust Jesus? My mother is now reading some tracts that the nurse gave her. Please pray for her, and for the little ones in Colombia like myself who are born into homes where Christ is not known as the Saviour of mankind.

Some people not only want their religion free, but they want the preacher to deliver it.

Jottings

HELEN NICKEL SUFFERS HEART ATTACK

—**First Church, Berne, Ind.:** A School for Ushers was conducted here on the evenings of March 14-16 by Everett M. Hosman of Omaha, Neb. Word was received last week that Miss Helen Nickel, our missionary in India and member of this church, had suffered a heart attack. Much prayer has been offered for her recovery. Miss Vernelle Yoder, missionary teacher on furlough from our field in South America, has been in deputation work in Canada for several weeks, and Miss Irena Liechty, missionary to the Congo, is teaching French at the Mennonite Biblical Seminary in Chicago to outgoing missionaries to Africa. Brother and Sister S. T. Moyer have returned to Berne after about two months of deputation work, especially in the interest of the Yeotmal Seminary in India. Guest musicians here in recent weeks were the Bluffton College a cappella choir; John W. Boehr who gave his singing sermon, "The Story of Redemption," and the Grace Bible Institute Jubilaires. Quite a number of our members have been hospitalized during recent weeks. Miss Rose Sprunger, grade school teacher, who suffered a heart attack, and Mrs. R. von Gunten, who twice underwent surgery, continue to be patients at the hospital. A large number of delegates were chosen to attend the Middle-Central Conference which is to take place at Bloomington, Ill., April 25-28.—Corr.

JUNIOR CHOIR PROGRAM

—**Inman Church, Inman, Kan.:** The young people from the Halstead Mennonite Church presented the play "The Silver Trumpet" in our church on March 10. At an evening's service on March 3 we were happy to have a group with us from the Union Rescue Mission at Wichita. Special music and testimonies by some of the men who had found the Lord in that mission were an inspiration to us. B. F. Wohlgemuth brought us a message on "What Is in Thine Hand?" We rejoice for all that the Lord has wrought through the Mission and for the blessings we receive holding a monthly service there. The Junior Choir from the First Christian Church in Moundridge, under the direction of Mrs. Marlo Graber, rendered a choral program on March 17. Our local Junior Choir sponsored this service. The film "Martyred Men" was viewed March 23 by the combined youth fellowship of our church and Bethel Mennonite. D. C. Wedel filled the pulpit March 31 in the absence of our pastor, Ben Rahn, who was in the Pleasant View Mennonite Church at Aurora, Neb., for a series of meetings. Our congregation is anticipating great blessings during Passion Week services with Reuben Short of Archbold, Ohio. Mr. and Mrs. Melvin Martens are the happy parents of a baby boy.—Corr.

A NEW CONGREGATION

—**Bethel Community Church, Whittier, Cal.:** March 31, 1957, was a memorable event for the people at the Bethel Community Church. This was a day of dedication. Aaron J. Epp, pastor of the First Mennonite Church of Reedley, was the guest speaker of the day. The day started with the regular Sunday school hour with 87 present. In the few months of existence, enrollment in the S. S. has already doubled. Lyman Hofstetter is the pastor and Mrs. Ira J. Stevanus is the supt. One sensed immediately that here was both a community outreach and a community interest. Additional friends came for the worship and dedication services. During the morning service Rev. Epp conducted an installation service for the officers, brought the morning message, and administered the Lord's Supper. The dedication services were held at 2:30 p.m. Other ministers participating at this service were John B. Graber, who read the Scriptures, and missionary John Thiessen, who gave the prayer of dedication. Brother Epp brought the message of dedication, "The Church of Jesus Christ," using Acts 2:42 and Eph. 3:10. Music was furnished by their choir and by friends of the church. As a closing inspiration, the charter members came to the front to sign the scroll and receive the right hand of fellowship. There were 41 members and 3 associate members. The group has purchased a residence in a rather new residential area. The grounds comprise three city lots. There are several buildings on the grounds which have already been converted to S. S. rooms. More room will be needed soon. We pray that God may give His continued blessing to the work, that many may be won to Christ. —Mrs. John H. Ens, visitor from Reedley.

SUNDAY SCHOOL WORKSHOP

—**Bergthal Church, Corn, Okla.:** The Sunday school workshop was held in our church Jan. 27, with Willard Claassen as leader, and Maynard Shelly, Mrs. Miller, and Mrs. Graber. Other churches taking part were Herold, Clinton, and Hydro. Feb. 24 and March 3 the Sunday school and worship services were not held since the roads were impassable. The Mission Sewing Circle meets every other week on Thursday. A son, Noel Henry, was born to Mr. and Mrs. H. A. Hinz.—Corr.

NEW ROOMS DEDICATED

—**Bethel Lustre Church, Frazer, Mont.:** Sunday school rooms in the basement were started in Jan. Dedication services for these were held March 31. Erwin Schmitt is home from the army. Mr. and Mrs. Ruben Berg were elected sponsors for the Senior Youth Fellowship. Pastor and Mrs. F. W. Loewen are sponsors for the Junior group. Richard Olfert finished his course at Corvallis, Ore., and is now substitute teacher at Salem, Ore. Mr. and Mrs. Alvin Eitzen were called to Los Angeles because of the critical illness of his sister, Mrs. Eliz. Rempel. The Freeman Junior College quartet gave a program here on March 24. Millard Unruh accompanied them. Bible Emphasis Week was held March 10-14 with Gail Sinift of the Miles City Industrial School as speaker. Louise Loewen, sister of our pastor, a returned missionary from India, conducted services here March 17 and also spoke at the Glendive Church. Alan Kliewer, small son of Mr. and Mrs. Otto Kliewer, has been hospitalized twice with severe croup. A farewell for Mr. and Mrs. Peter Olfert, who pioneered in this country for thirty years, was held Sun. p.m., April 7, at the church. The Olferts plan to leave soon for Mountain Lake, Minn., where they will make their home. For the last twelve years they have lived in Glasglow, Mont. —Mrs. Otto G. Kliewer, Corr.

MEN'S CHORUS PROGRAM

—**Hebron Church, Buhler, Kan.:** The Salem-Zion Male Chorus from Freeman, S. D., gave a sacred program in our church March 31. After the program they were served with a noon meal. Dave Regiers have sold their farm. Their public sale was March 27, when the ladies of the church served the lunch. A daughter was born to Pastor and Mrs. O'Ray Graber Feb. 23; a son to Mr. and Mrs. Harold Dick, March 29; and a son to Mr. and Mrs. John R. Epp, March 26. John A. Balzer is ailing and was taken to the Grace Hospital, Hutchinson. Howard Lohrentz broke his leg and is recovering in the Colorado General Hospital.—Corr.

AREA HIT BY BLIZZARD

—**Friedensfeld Church, Turpin, Okla.:** Mar. 24 we had no church service on account of the bad snow blizzard, with a 70-mile-an-hour wind. Many people were stranded in trains, cars, and buses. Some lives were lost in this area and many farmers and ranchers lost a lot of cattle. There were snowdrifts 15 to 20 feet high. Mr. and Mrs. Arline Unruh are the happy parents of a daughter, Maryetta Gail, born March 25. March 31 Jerry Ray Becker played his accordion for the morning worship music. —Mrs. Chester Windsor, Corr.

"I WILL EXALT THEE"

—**Bethel Church, Inman, Kan.:** "I will exalt Thee, I will praise Thy name, for Thou hast done wonderful things" (Isa. 25:1). With this verse we might well reflect the feelings in the hearts of the members of our congregation, Sun., March 3. At a program that evening pictures were shown of the destruction by fire of our former church building and also of the construction of the present new sanctuary. An offering was taken and the result was beyond the debt that was left on the new building. Office furniture has recently been purchased for the pastor's study. The women of our church joined with women of the neighboring churches at services at World Day of Prayer, March 8. Missionary Peter Voran from Japan brought the message March 14. Arnold Epp, pastor of First Church, Newton, served us with a series of meetings March 24-29. He also conducted a Bible study each afternoon on the Book of Esther.—Corr

RELIEF ACTIVITIES

—**First Church, Halstead, Kan.:** Dr. Herbert Schmidt spoke to the Brotherhood on "The Possibilities of South American Colonies." The men processed 622 cans of meat with the portable canner for MCC relief at Hesston. The same day the women of the church were at the relief center in North Newton mending. In Jan. the Mennonite Singers from Bethel College gave a program of sacred music in our church. The Union Youth Organization of Burrton, Hutchinson, Wichita, Newton, and North Newton met in our church Jan. 20. A. R. Ebell of Tabor College was guest speaker. Feb. 6 Annabelle Dyck spoke of her mission work in Mexico to our Dorcas Society. We had a Sunday School Workshop Feb. 16-17. Willard Claassen brought the message Sun. morning. Sunday school workers from this area were in attendance. Feb. 24 foreign students from Bethel College were guests and spoke to us after supper. C. C. Friesen brought the message March 3. In the evening the Earnest Endeavors presented the play "The Silver Trumpet." March 6 the Dorcas Mission Society tied three comforters at an all-day meeting. World Day of Prayer services were held with the foreign students of Bethel College speaking in the p.m. The meeting closed with a communion service. J. W. Fretz brought the message March 10 and also presented some needs of Bethel College. March 11 Mrs. Waldo Harder told of her work and showed slides. Dr. John Schmidt showed slides and told of the leper work in South America March 17. Loris Habegger brought the message March 24, as the Habeggers were visiting relatives. We were glad to hear that our pastor, Roland Goering, had accepted the invitation to serve us another term. Holy Week evening services were held through Friday evening. Union Good Friday services were in the Methodist Church. The Earnest Endeavors presented "The Silver Trumpet" at Buhler on April 7.—Anna V. Lehmann, Corr.

GUEST SPEAKERS

—**First Church of Christian, Moundridge, Kan.:** Guest speakers in our Sunday morning worship services have been Orlando Waltner, missionary to India; Peter Dyck of the Eden Church; and Dr. John R. Schmidt, who has been working with the lepers of South America. The Samuel Stephens from India spent a day with us also, speaking to various groups as well as at the morning service. A group of our men assisted in a remodeling project at the Newton Central Office building. W. Arnold Lynch, organist of the Woodland Methodist Church in Wichita, presented an evening service of inspiring organ music. C. Mervin Russell, pastor of the Free Methodist Church in McPherson, showed pictures of Ecuador and Colombia in a challenging program sponsored by the Men's Fellowship. Our church processed 614 cans of beef at Hesston for relief purposes. The Hesston College Choir gave an inspiring program of sacred music. Wilhelmina Kuyf gave a very interesting talk to the various youth groups as well as adults on "Who's Who Among the Missionaries." Our pastor, Edmund Miller, has been preaching a challenging series of Lenten sermons on the theme, "Were You There?"—Mrs. Eli Stucky, Corr.

SUMMER MINISTERIAL ASSISTANT

—**West Zion Church, Moundridge, Kan.:** A fellowship dinner was enjoyed, followed by the annual business meeting, on Jan. 6. Lennis Krehbiel was elected trustee. It was decided to co-operate with the First Church in employing a ministerial assistant for the summer. Since then Robert Coon of the Seminary has accepted our invitation. It was also voted to send a cash contribution to MCC relief rather than can meat. Jan. 21 Dr. John R. Schmidt gave us an illustrated message on his work in Paraguay. Jan. 27 Leslie Dyck showed pictures to the Youth Fellowship of his experiences while in VS at Penn. and N. Y. Our pastor conducted services in the Hebron church near Buhler Jan. 21-March 1. He also spoke on "Faith and Life," KJRG, Newton, the week beginning Feb. 1. March 24-26 Erland Waltner of Bethel College conducted his annual Bible Studies. The Mission Workers were guests of the Hopefield Mission Society Feb. 7 and of the Ladies Friendship Circle of the McPherson Church on Feb. 19. March 17 they spent the day mending at the Clothing Center in Newton. We were favored with musical programs on Feb. 10 and March 3 respectively by the members of the Holsey Chapel (Negro Methodist), Newton, and by the mixed choir of the Goessel Church. Jane Lucille was born to the Robert Smiths on Jan. 16. Darlene Helms was married to Harold Powers Jan. 12. March 31 the church choirs gave a musical program in the Hoffnungsau Church near Inman. The same evening the marriage of Mary Ann Neufeld and Orville Waltner was solemnized in our church.—Corr.

CHURCH PARTNERSHIP PLAN ACCEPTED

—**Salem Church, Freeman, S. D.:** Mr. and Mrs. Emil J. Waltner celebrated their 50th wedding anniversary in the afternoon on New Year's Day. The congregation accepted the Church Partnership plan to help support Mennonite Biblical Seminary. Mr. and Mrs. Gordon L. Brockmueller left for two years of Alternate Service in agriculture in the Far East at Saigon, Vietnam. Mr. and Mrs. Carl Graber observed their 60th wedding anniversary, Jan. 27. The Christian Youth Volunteers from Freeman Junior College presented a program Sunday evening, Feb. 3. Reinhardt Preheim, chairman of the local Mennonite Disaster Services, showed slides on the topic, "Scenes of Disaster Service." Missionary Verney Unruh brought the morning message in the absence of our pastor, who was serving at the Mission Station at Lame Deer, Mont. The young people sponsored a German service for the old folks Sunday afternoon with Mrs. Alfred Habegger as the speaker. Mrs. Habegger, formerly of Lame Deer, Mont., who retired from the Indian Mission field after nearly 40 years of service, moved to Freeman with the aid of Rev. Fretz and Mr. and Mrs. Marion Miller. The Primary and Junior Sunday School Departments had a teacher's meeting at which filmstrips in teaching methods were presented and pertinent problems discussed. The Women's Mission Society sponsored a special mission program Sunday evening, March 31. The speakers were Mrs. Verney Unruh, missionary to Japan, and Mrs. Orlando Waltner, missionary to India.—Corr.

Program of the First Annual Session of the

(New) Central District Conference

Normal, Illinois **April 26-28, 1957**

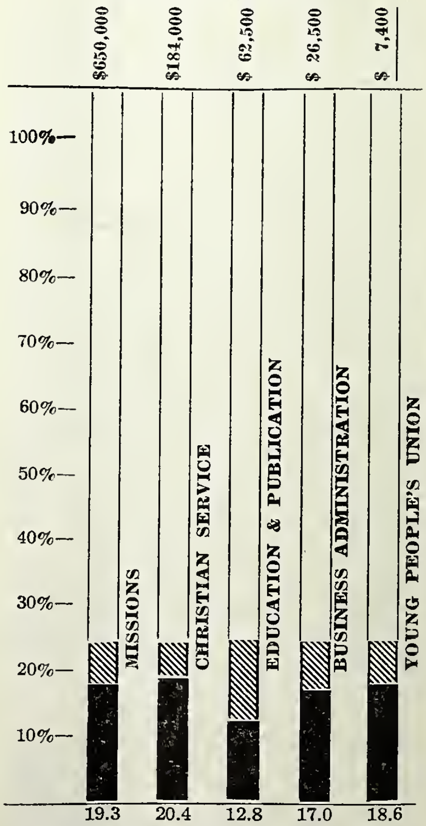
Friday, April 26. Friday afternoon: devotional period consummating the Conference merger; Erland Waltner, Lotus Troyer, and Earl Salzman participating. Business session: adopting of merger resolution, election of officers, ratification of constitution, reports of institutions. Friday evening: inspirational message, "Creative Togetherness," and installation of Conference officers by Erland Waltner, president of General Conference.

Saturday, April 27. Business sessions continue. Sectional meetings of various groups and organizations. Evening program in charge of Young People's Union.

Sunday, April 28. Bible study hour and morning worship. Sermon: "Embodying the Fullness of Christ," Erland Waltner. Sunday afternoon: "Our General Conference Program to Date" P. K. Regier; "Latest News From Our Field in Congo," H. A. Driver; "Christian Missions in a Turbulent World," John Thiessen. Sunday evening: closing address, "The Biblical Imperative for Discipleship," J. J. Enz.

Conference Stewardship

March 31, 1957



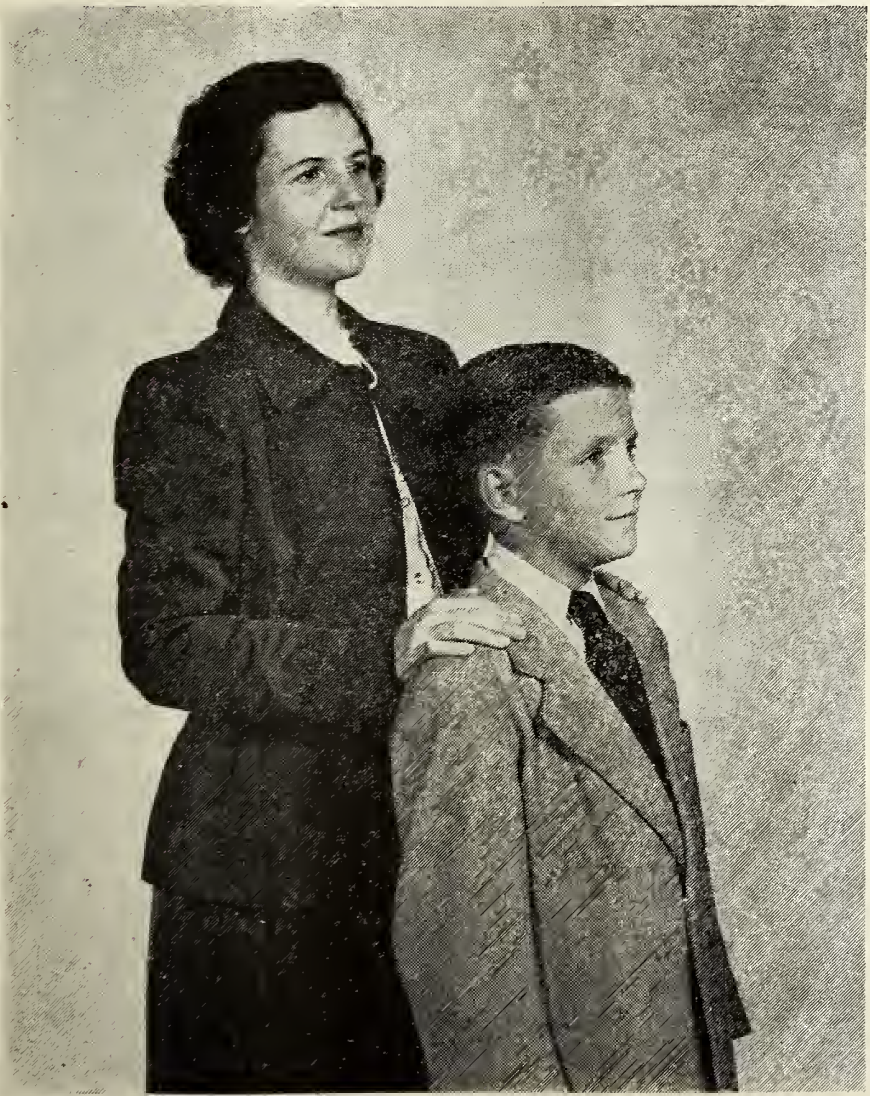
Percentages as of March 31, 1957
(3 months is 25 per cent of year)

▨ Receipts to Mar. 31;
■ Short of Budget
═ Remaining 9 Months of year
(fiscal year ends Dec. 31)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY



Harold M. Lambert

MISSIONARY OF THOUGHT AND DEED
D. C. Wedel

THE CHURCH NEEDS THE CHRISTIAN COLLEGE
I. I. Friesen

FAMILY FAITH

Volume 72 Number 18 April 30, 1957

In This Issue

ARTICLES:

Missionary of Thought and Deed
By D. C. Wedel....276
The Church Needs the Christian College
By I. I. Friesen....277
Confessions of a Child Militarist, Part II
By William Robert Miller....278
A Mother's Day Meditation....279
Family Faith....280
Home Sweet Home....281

DEPARTMENTS:

Editorials....275
Bookmarks....276
Flashes of Thought....279

MENNONITE YOUTH:

People Are Bridges
By Harleigh Rosenberger....282
Divided Berlin....283
Wanted: Men....284
High School Age Work Camp....284
Our Schools....285
MCC News Notes....286
Jottings....287

Of Things To Come

May 2-5—East. Dist. Conf., Lansdale, Pa.
May 5—Mennonite Song Festival, Mem. Hall, North Newton, Kan.
May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 19—Dedication of new Conference offices and Open House
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conference Clinton, Oklahoma.

Fulfilling a Christian Mission

We tend to take for granted the more than twenty-nine homes for aged, sixteen general hospitals, five mental hospitals, and six children's homes located in the communities of our various Mennonite groups. They serve people patiently and graciously day after day. Although not all of them are Mennonite church-related in an organizational sense, nevertheless they can represent the concerns and witness of our Christian people.

Until seven years ago each of these institutions was more or less shifting for itself, each in its own community. It was at an annual meeting of the American Protestant Hospital Association that a few leaders such as H. J. Andres, Noble Hoover, and P. F. Stoesz had the vision of combining all these Mennonite institutions to function as a unit in the larger Protestant association. Thus it was hoped more of our homes and hospital workers might help each other to fulfill their Christian mission.

The Mennonite Association of Hospitals and Homes has been meeting annually parallel to meetings of the Baptists, Methodists, Lutherans, and others. Usually this is in February and at Chicago. For a half day preceding the inter-Mennonite meeting this year, institutions from General Conference communities met to explore more definite ways of co-operating with the Board of Christian Service in recruiting personnel and in other areas of mutual need.

"What is the Christian Dimension of Church Institutional Service?" was a paper presented by Marvin Ewert this year. "What Can the Administration Do to Foster the Christian Service Approach?" by Samuel Janzen, "How Determine Remuneration in Church Institutional Service?" by Ernest Bennett, and "Human Relations in Nursing Education" by Gordon Sawatzky were other papers presented to this year's meeting.

Who attends? Administrators and superintendents, nurses and instructors, and frequently some hospital and conference board representatives.

Are our institutions well represented? This past year more than eighty individuals registered for the Mennonite meeting. Institutions from General Conference communities included: Mountain Lake, Minnesota; Beatrice, Nebraska; Marion, South Dakota; Bluffton, Ohio; Meadows and Bloomington, Illinois; Herbert and Rosthern, Saskatchewan; Frederick, Pennsylvania; Newton, Kansas.

As institutions grow larger and have a wider community representation on its boards, more and more are asking, generation after generation, what they must do to be Christ-related and church-related.

Increasingly, also, institutional leaders are realizing that to be church sponsored does not automatically guarantee the best service. Thus the fellowship of workers is endeavoring to stimulate each other to improve constantly their usefulness for Christ.

Then, too, there are so many ways of improving one's technical facilities and skills. This conference in co-operation with the larger Protestant meeting offers a good opportunity to learn of the latest approach and methods being developed.

As one attends this inter-Mennonite conference year after year, one sees standing out above all other values the growing sense of fellowship among the leaders and their growing sense of Christian mission for their institutions.

—Elmer Ediger

How Great Is the Need!

"We no sooner get one ward full of needy patients cured or helped and ready to go home, when it is filled with new patients again just as needy or more so than the previous ones." Missionary Anne Penner writes further from the Jagdeeshpur Station in India: "Now that the cool season is here we are very busy again at Sewa Bhawan (house of service). There are so many children with fevers and diarrheas and sore eyes, and adults too. Our new ward for tuberculous patients is almost filled to capacity,

(*Continued on page* 286)

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

"PRESENT CHRIST IN THE HOME"

Mother's Day has been expanded into National Family Week, celebrated this year during May 5-12. Mother's Day has its place but it is wise also to emphasize the entire family.

The theme chosen for this year is "Present Christ in the Home." There are various ways in which this may be done, and no doubt churches will emphasize ways in which Christ may be presented effectively.

Certainly one way is to read daily from God's Word, and encourage all members of the family to take a little time to fill their minds and souls with eternal truths and the many practical teachings of Christ. To properly introduce Him in the home we need to know as much about Him as possible and to hold dear His teachings.

Christ may also be presented by talking to Him on familiar terms through prayer. Where He is the divine companion of parents, who freely and habitually consult with Him in all matters arising in the day's events, children come to know and trust Him, too. Prayer should not be so formal or stilted that it loses its naturalness, but we should talk to God through Christ as friend to friend. Where Christ is really the abiding Guest in the home, all members of the family become increasingly aware of His presence and include Him in the family circle. How this awareness can mold and shape the inner life of each individual member of the family!

But Christ is presented best when again "made flesh" in the person of the parent. This may be the most difficult but by far the most effective way of presenting Him. When He so lives in the parents that the children see Him shining through them, then He becomes real and meaningful to them. To talk about Him to the children but so to live as to deny His spirit has little influence, but to have His Spirit dwelling in us and shining through us is the most effective way of "presenting Christ in the Home."

IN NEWNESS OF LIFE

The Easter celebration has again emphasized the glorious resurrection of our Lord. But there should be the continuation of the Easter truth, for as "Christ was raised up from the dead . . . even so we also should walk in newness of life." Easter should be more than the mere celebration of a great event — it should cause us to walk in a new life made possible through Christ's crucifixion and resurrection. For it was for us that these great events occurred, that we might have new life and new spiritual power to take up life and live it at its best.

There should be the new outlook on life which sees it, not as a short period of a few years' duration, but as of eternal significance, begun here in this world and extending without interruption into the world beyond time and space. We see life, not as enriched by the material things we may accumulate or possess, but as made beautiful by the abiding presence of the risen Lord. We seek to do His will and follow His plan for us, and only thus do we fully live and walk in newness of outlook.

There should be the new spirit and motive of living: to do the Father's will and to be His faithful witness in the little spot where He has placed us. We need not seek to do great things to be seen of men; we can be content to live deeply and simply and lovingly in our daily tasks, and thereby bring honor to Him. The things for which He lived and died we, too, wish to make the basis of our short life. This brings a newness that is refreshing.

We should walk in newness of affection and emotion. We love Him first that we may love others as we ought. We do not have feelings of envy or jealousy or hate, but of love and sympathy and understanding. This is the supreme new spirit within us that should follow our rising from our dead selves and being companion to the Risen Lord. The spirit of Easter should be continued as we walk in newness of life.

THE ART OF GRATITUDE

The Father's loving daily care is everywhere manifest. If He neglected us but for an hour we could not live. All we have and are we owe to Him. Why not thank Him with a warm expressive gratitude that wells up in our hearts for this constant goodness and loving care? To thank Him sincerely is to open the heart still wider for greater blessings.

But we should also be quick to appreciate others who, in one way or another, help us along life's uncertainties. We do not glow with genuine appreciation toward others as we should. The neighbor who made the burden lighter by his friendliness, the friend who shared our sorrow as well as our joy, the older people who shared with us some of their rich experiences, the youth who responded impulsively to goodness — have we thanked such and told them of our appreciation? The stranger may have been exceptionally friendly. The clerk, the mailman, the filling station attendant, the waiter who served us — have we shown appreciation for their services? Why not express gratitude and thereby brighten their day as well as ours?

Emerson once said, "Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself." Here is something all of us can give and which will be more appreciated than cold gifts. Try giving yourself away, and you will experience new joy. Let the redeemed of the Lord be schooled in the art of gratitude and appreciation.

The Christian college is the one institution which takes seriously: "The earth is the Lord's."

Missionary of Thought and Deed

D. C. Wedel*

THE CHURCH COLLEGE is a missionary of the church in the thinking and acting of mankind. Obviously the church cannot perform its mission unless it makes people understand that the gospel touches on *every* aspect of human life as well as on every point of the compass.

The church has accepted as its mission the care of the sick. Should we not be interested in all the advances of medicine by which sickness is prevented?

We count it the work of the church to help the poor. Is it less important to so order our economic life that poverty is diminished? The victims of broken homes, the death of a wife, the fear-filled children are special objects of a ministration of the church. Should we not be concerned as to how to preserve the home and the family life?

We pray for deliverance from the cares of war. Is it less Christian to study the relations between nations so as to find, if possible, peaceful solutions of international problems?

The church college is sometimes, it seems, the only part of the church which takes seriously the word of God that "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psalm 24:1). Too often we interpret redemption as getting away from the world and all that we owe, instead of the salvation of man in this world amid his troubles. We seem unwilling to take seriously the words of the New Testament that Christ bears and takes away the sins of the world.

The Christian college is in a very real sense a seedbed. Here experiments are carried on which can become influential, for here a type of Christian educated man or woman ought to be developed which combines the best of learning with the truth of Christ. It is from our colleges that our pastors, our missionaries, our writers and editors, our musicians, our teachers come. From our colleges should also come new types of Christian farmers, mechanics, bankers, lawyers, housewives, politicians, doctors, and nurses. In our Conference work the colleges furnish the basic training which makes it possible to carry on the work of the Conference on a high level.

Higher education does not develop apart from Christ. If it be Christian education, it develops or brings out all the talents of man and woman in the light of Christ. It is the function and business of the church college to give to the educational world a sample of Christian living. It can produce Christians who are educated not only in a few subjects but who penetrate every subject with a sense of responsibility to God. It exists to point to Christ as the truth which gives meaning to all other truth.

"Education upon a Christian basis is central, not peripheral, in the life of our nation and of the church," says John R. Cunningham, President of Davidson College. "True, evangelism is the first task of the church, but that task is not finished until those who acknowledge Christ as Saviour are taught and nurtured and matured in a meaning of Christian faith and character. Otherwise, the church is loaded with babes who are neither mature nor serviceable. There must be growth in Christian character, insight, purpose, power if there is to be an adequate intelligent leadership for the winning of the world to Christ. Likewise, every young person's knowledge of the material world around him enlarges through education. So, too, should his knowledge and understanding of spiritual values expand and deepen. These two functions merge in the total program of the church college."

The Christian college is in a unique position of being able to select. Unhampered by any demand of government or public pressure, it can select its distinctive aims and objectives, namely, to be Christ-centered. It can select for its leadership men and women who will carry out those distinctively Christian purposes. It can select a faculty whose educational philosophy is based on the Word of God. It can select a curriculum and an educational program which is distinctly Christian. It can emphasize its world mission in such a way that men and women who go out of its halls go forth to serve Christ and His Kingdom.

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*President of Bethel College

Bookmarks

Short Skits and Games for Women's Groups by Carolyn Howard, 61 pp., Zondervan, $1.00.

This collection of skits and games provides a maximum of fun with a minimum of preparation. Well planned recreation is important in any social gathering of Sunday school classes, mission groups, etc. It creates a feeling of unity. A group which has learned to laugh and play together usually works together with greater efficiency.

This book offers a fine selection of ideas for your women's gatherings. It is divided into three sections: "Baby shower skits and games," "Bridal shower skits and games," and "General skits and games." However, all the material can be adapted to various kinds of women's meetings.

Because the emphasis throughout the book is on children and home life, it creates a fine background for wholesome fun.

—Mrs. LeRoy Weidner

The Church Needs the Christian College

Can the church obey Christ's commission: "Go ye therefore and teach all nations . . ." without the aid of the Christian college?

Isaac I. Friesen*

THE CHRISTIAN COLLEGE is aiming at the same thing that the church is aiming at: to win men and women to Jesus Christ and to promote their continuous growth in Christian understanding, character, and service.

A college that is either neutral or negative in pursuing such an aim has little direct claim on the church. This does not mean that serious study and academic excellence are to be minimized or neglected in our colleges, but good scholarship is no excuse for impiety. Academic attainment apart from the Christian faith is secular, and not in the main stream of the church's business.

The promotion of Christian higher education is of the utmost importance to the church. When Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," He was giving an educational as well as a missionary assignment to the church. This assignment applies to the teaching of our own people as well as those of other nations. It includes young people in our colleges as well as in our Sunday schools. The church needs to strengthen the foundations of religious instruction given in the home and in the church.

Our colleges seek to carry out Christ's Great Commission by securing teachers who are not only good scholars but who have committed their lives to Christ and who are in sympathy with the church and its ongoing program. These teachers are frequently asked to make sacrifices which are not recognized, and which they would not have to make if they taught in other schools. The men and women who are carrying out their responsible task of teaching in our colleges need our prayerful support as much as do our missionaries on the foreign field.

In considering the work of our colleges one recognizes that the total spirit which permeates a school is of the first importance. To be truly effective the Christian spirit of a school must be felt in every phase of its operation, extending from classroom instruction to social organizations and extracurricular activities. To pursue such an ideal is not always easy, especially when students enter each year whose commitments to Christ have not yet been fully made. Nevertheless, by keeping this aim constantly in mind and by using every opportunity to promote it, much can be done which will help the college to fulfill its functions as a truly Christian college.

It is quite evident that secular colleges and institutions of learning cannot aim at these ideals for the following reasons: First, the character of the student body and faculty of the secular school is cosmopolitan, representing many shades of belief and unbelief. It is, therefore, not possible to lay stress on the creation of a specifically Christian environment in a secular institution. Secondly, the education offered by these institutions necessarily emphasizes the secular rather than the religious aspect of life. The ideals of worldly success and welfare are held before the students rather than those of Christian faith and service. Thirdly, the great emphasis on knowledge obtainable through the senses blinds students to the fact that truth can come to us also by revelation through Jesus Christ, and that scientific truth can be rightly understood only when we see it in relation to Jesus Christ, who himself is the truth which enlightens every man who comes into the world.

Let us, therefore, be thankful for our church colleges, where we can inculcate a spirit of respect for the church and for the great convictions for which it has stood in the past. The church needs educated laymen as well as ministers and missionaries to carry on its program. For many young people the road to the mission fields as well as to other fields of service at home lies across the campus of our Christian colleges.

We are told that future enrollment of our colleges is likely to be twice as great by the year 1970. This will give our colleges an even more important role. Let us as a church realize more fully the importance of the part played by our colleges in helping us to fulfill the great task that has been entrusted to us. Let us remember that by supporting our colleges we are investing in young lives, which investment may some day pay a great dividend in beneficial results both for ourselves and for others.

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*President, Canadian Menn. Bible College

GO VS

Elaine Sommers Rich

IT'S NOT TOO SOON to begin making Voluntary Service plans for the coming summer. Sunday night after we had heard three students report on work among migrants in three different VS units, Mrs. Goertz said to me, "How grateful the church can be for its young people! And how fortunate the young people are to have so many opportunities!" She is right. I have both heard and experienced statements like the following. "That summer in VS changed me." "I went into VS to help others, but I received much more than I gave."

Voluntary Service is our response to the love of Christ. It is our ministry in Christ's stead to those in need.

Now is a good time to choose a channel through which to serve, and to make VS plans for a really worthwhile summer.

Why not go VS?

—*Youth's Christian Companion*

Confessions of a Child Militarist

William Robert Miller*

Part II

WHEN World War II got under way, I was no longer a "Nazi." I was not much of an anti-Nazi either. All the remote pomp began to fade as the older boys I knew began to be drafted or to enlist, and the emphasis in the movies increasingly fell on the heroic exploits of the Americans and their allies. The civilian affairs of my own adolescence largely pre-empted the scene, and the call to the colors did not sound too loudly in my ear.

If the subject came up, of course, I detested the Japanese. They weren't even human: they were monkey-men and were shown on recruiting posters and in the war films as hairy, ape-like creatures with fangs for teeth. They were like the World War I Germans, only much worse, and there was nothing in my personal experience to contradict this impression.

Finally, my life as a child militarist came to bear fruit. When I reached the age of 16 and most of my schoolmates were in uniform, I could wait no longer. I obtained a falsified birth certificate which made me 17, and headed for Hamilton, Ontario, to join the Royal Canadian Air Force. Rejected because I was a U. S. citizen, I responded now to the Army Air Force recruiting poster: "Young men of 17, you too can wear a pair of silver wings!"

I had seen the movie version of *All Quiet on the Western Front* and had then read the book afterwards. It had made me a little squeamish about hand-to-hand combat. I couldn't see myself bayoneting a man or shooting him face-to-face and watching him die. So I saw myself as a fighter pilot, and the enemy was merely the fuselage of a Zero or a Messerschmidt; death was only a plume of black smoke and a tail-spin.

I did, however, want to kill. What was the point of enlisting if I couldn't kill? Killing was the substance of war; the aces were the men who shot down the largest number of enemy planes, and the men who won the Congressional Medal of Honor got it by killing dozens of enemy soldiers at great peril to themselves. To be a killer was to be a hero.

In the months between my enlistment and my call to active duty, I boned up on the Officer's Guide. By the time I was called up, I was a model soldier. I joined a Cadet unit of the Civil Air Patrol, where I excelled in close-order drill, American style.

When I reported for duty at Fort Dix on January 20, 1945, the war was all but over, although it was widely believed that it would go on for another two years in the Pacific at least. I was raring to go. I soon learned, however, that I was a model toy soldier or storybook soldier, not a real one. My disillusionment with the military began with my first real contact with it. The day after I arrived, I started three days of KP, at fourteen hours a day, before I was even issued a uniform, and the officers and noncoms I saw were a far cry from the high-minded, honorable specimens of Hollywood and the Officer's Guide.

The full chronicle of my disillusionment would be very long and hugely boring, since it was to a considerable extent a process of attrition compounded from thousands of small incidents reflecting the stupidity of the army's bureaucratic system and the brutishness of various fellow soldiers in our war for civilization and decency. One example of the latter was an instructor in Airplane and Engine Mechanics School, where I was sent when the Aviation Cadet training program was discontinued. The instructor had been a B-24 gunner in the North African campaign, and he loved to tell us how, on lonely patrol missions over the desert, his aircraft would fly low and strafe Arab caravans to relieve the monotony. This man, whatever his motives, was one of the first individuals to get me interested in pacifism.

I have mentioned above my loathing for the Japanese. When I embarked on a troopship from San Francisco it was keener than ever. Three weeks later, in the Philippines, I was firmly resolved that I would not hesitate to shoot a Japanese war prisoner if he so much as smirked at me. The war was over then by a few months, but not completely. There were still "mopping up" operations on Palawan and on Java, Borneo, and New Guinea. In Manila, where I was stationed, Japanese prisoners were a major source of labor. I was placed in charge of a group of fourteen of them, working in a warehouse at Nielson Field.

It took a few days for me to become fully convinced that my PWs were not a gang of inhuman fiends, but merely a group of men who, like American GIs, were the victims of circumstances. They had once been civilians and were later drafted. Presumably they did not approach me with perfect candor: that would be a rare thing for a prisoner to do, since I was in a position of being able to decide at any moment whether one should live or die. My prisoners all said they were rear-echelon troops and draftees. Probably at least some of them were combat soldiers and volunteers, and in view of the American GIs I had known it would not have astonished me if one or two had been guilty of

(*Continued on page* 281)

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*Assistant Editor, FELLOWSHIP.

A Mother's Day MEDITATION

H. H. Smith, Sr.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor. Who will question the fact that the incarnation has forever ennobled and sanctified motherhood? The Jewish mother of Bible times regarded herself as highly honored of God, and she was right, for every mother is indeed a co-worker with God. Would that every mother realized the full import of her sacred privilege and responsibility. Wherever mothers have responded to their high calling in a worthy manner, they have blessed the world. Lincoln said: "All that I am or hope to be I owe to my mother." Thomas A. Edison bore this testimony to the influence of his mother upon his life: "My mother was the making of me. She was so true, so sure of me, and I felt that I had someone to live for, someone I must not disappoint."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress, or pleasure, or society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible. A mother once invited some children to her home, that her children might have the right kind of associates, and they all played on her beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your beautiful grass. I could never allow that." The wise mother replied: "I'm raising children, not grass."

Mothers need recreation and diversion for their own welfare, as well as for that of their children, but some mothers become absorbed in these things to the neglect of their children. What can be more pathetic than the case of a young man who stood before a judge to be sentenced for some crime, and when asked if he had anything to say, replied, "Oh, judge, if I had only had a mother!" Some children who are not motherless are virtually orphans from neglect.

We should bear in mind that what counts most in the training of children is the atmosphere of the home. We may teach both by precept and example, but should remember that actions speak louder than words.

Sometimes it is said that a person is more sinned against than sinning. The case of that pitiable woman, Mrs. Hetty Green, the miser, who worshiped her hundred million dollars, comes to mind. Sometimes she would practice deceit to get free medical treatment, and when called on to help the needy would often say that she was unable to give anything. Hetty Green sinned, but as a child she was sinned against. She was brought up in a home where the chief emphasis was upon the acquisition of money. Her financial career began when, at eight years of age, she was encouraged to open a bank account. Daily surrounded by others who were devoted to the game of money making, she soon learned the meaning of stocks and bonds, bulls and bears. Late in life she said: "By the time I was fifteen, when I went to Boston to go to school, I knew more about these things (financial transactions) than many a man who makes a living out of them." As a child, she may have been told that religion is important and the habit of prayer and church-going should not be neglected, but six days of the week she was surrounded by those whose daily conversation and conduct emphasized one thing above everything else — the acquisition of wealth.

The tragedy of it is that there are so many homes today where the material things of life — pleasure, possessions, worldly successes — are emphasized above everything else.

Flashes of Thought

AS LITTLE CHILDREN

Walter Gering

Strange as it may seem, they never knew the difference. For miles and miles they had been traveling together on the same train, just across the aisle from each other. They played at the front of the car, sharing a toy car which belonged to the older of the two. The inspiration of their childlike simplicity touched many a traveler.

I thought of the words of Jesus at a moment when He was confronted by His disciples with the question of greatness. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The words of the familiar hymn are recalled: "In Christ there is no East or West, in Him no South or North, but one great fellowship of love throughout the whole wide earth. Join hands, then, brothers of the faith, whate'er your race my be."

So it was with these two little fellows romping up and down the aisles of a speeding train car. They were unconcerned; they never knew the difference. You see, the younger of them was of the Negro race, exceptionally dark in color. His little teeth glistened white against a dark background. The older was a blond, fair skinned, light haired boy. They had never seen each other before and probably will never cross paths again as they grow up into manhood. But for one brief moment in life they were joined in a common sharing experience.

Can there be anything more beautiful than the example of two such children? Does not such unreserved acceptance of each other put many of us to shame? The lesson demonstrated by these two ought to humble and challenge us to repent and "become as little children." What a world this might be could we but become as children in spirit toward each other and travel together in peace. Ought not we, who bear the Name of Christ, be the first to demonstrate such a spirit?

Lord, teach us to become as children.

Can faith be inherited?
There IS a way to bequeath

Family Faith

Bert Webb*

THE BIBLE does not teach that faith may be inherited, nevertheless the incalculable power of faith is evidenced by Paul's remark to Timothy, II Timothy 1:5. He declares, "I thank God . . . that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." There is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this "unfeigned faith" is further evidenced by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach still others also. And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and they in turn to others, are linked together five generations blessed of God, because in the lineage of this stalwart of the faith there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as "my dearly beloved son." Tradition would suggest that the close family ties and sweet relationships involved in family life, might have been almost completely lost to the great Apostle, and yet in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon the family and its relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully trained up in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result. To those who know Christ, the phrase "The family that prays together, stays together," needs no proving. It is most difficult for true Christians to harbor resentment and harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed that may seem cast in vain at the moment, but as sure as the harvest follows the planting, it must later produce eternal results.

Carelessness is possibly one of the greatest foes of family life in existence today. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about ever good and worthwhile things to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the second epistle to Timothy is devoted to responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the Apostle Paul. A sense of Christian fidelity is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me . . . ;" "Take Mark and bring him with thee;" and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books and the parchments and the coat that I left at Troas." "Do thy diligence to come before winter," seems to leave no doubt that this young man so nurtured in the "family of the faithful" will, out of the love of his heart, prompted by devotion not only to his beloved "father in the gospel" but out of the sense of family-inherited love as well, respond to the needs of this great man of God.

present
CHRIST
TO
THE
FAMILY
NATIONAL FAMILY WEEK
MAY 5 - 12 1957

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may certainly exist. There may be no want for the material things of life and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as heart of the household. A family where prayer is not heard is a family that is not properly fortified against the unpredictable vicissitudes of modern day living. True love must spring from a heart in touch with God. Clarence Edwin Flynn writes:

There will be beauty in the dullest day,
There will be sunshine rimming clouds above,
There will be flowers by the hardest way
As long as there is love.

There will be a song where only silence dwelt,
And gold threads in the drabbest fabric wove,
And glory leaving every care unfelt
As long as there is love.

—*National Sunday School Assoc.*

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*Vice President, National Sunday School Association, Chicago, Illinois

Home, Sweet Home

Kenneth C. Fraser*

The CHRISTIAN FAMILY is the simplest form of the Church on earth. Before the Lord established a church on this earth, He placed a family and a home on it. It is our Lord's intention that a father assume the role of pastor of the little congregation, more familiarly known as his family. Mother has a most important ministry too as the Sunday school superintendent and the young people's president. The children, of course, constitute the congregation. When the Word of God is read and taught in the home, hymns and gospel songs are sung, prayer is offered by each one in the family circle, testimonies for God's glory are given magnifying His goodness and faithfulness, and love for Christ and each other is demonstrated by each one in the family—there is then the vived fulfillment of the expression, "There is no place like home."

It has been aptly said, "Happy are the families where the government of parents is the reign of affection, and the obedience of the children, the submission of love."

The highest ambition of spiritual parents should be satisfied with a succession of holy and useful living on the part of the children. The noblest aspirations of the children should be to have their names written in the Book of Life, and their family history a continuous record of devotion to Christ. Abraham was especially honored by God. He gives the reason, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, for I know that he will command his children and his household after him, and they shall keep the way of the Lord" (Genesis 18:18).

Praying families all over the land may be traced back to pious homes. God honors family piety. A happy family is but an earlier heaven. Never allow the best part of your family tree to be underground. An attractive motto hangs in the reception hall of my home. Many visitors have commented about it. I have pointed it out on those occasions when marriages have been solemnized at the parsonage. This is what the motto says: "Home sweet home, when each lives for the other, and all live for Christ."

—*National Sunday School Assoc.*

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*Pastor, Christian Missionary Alliance, Pittsburgh, Pa.

CONFESSIONS OF A CHILD MILITARIST

(*Continued from page* 278)

an atrocity. The point is that as a group they differed only in language and looks from the people on *my* side. I just couldn't hate them any more, and the idea that I might have shot one of them became an appalling thought: it would have been murder.

Here, then, was the enemy; just an ordinary "Joe" from a different part of the world. Here was Manila, with its gutted municipal center, the product of U. S. Army Air Force bombing in behalf of General MacArthur's glorious "return." And I was part of that return. What had been the point of it all? What had been accomplished? Why had we been fighting?

In the summer of 1946, my Japanese prisoners and I became part of a sizable operation at Nichols Field, where hundreds of thousands of items of war materiel were being sorted out and most of it scrapped: radio and radar tubes, from one-half inch to three feet in diameter, were smashed against culverts, day in and day out for weeks. Millions of dollars' worth of equipment, stacked in a row half a mile long beside the airstrip, was being turned into junk. This, we were told, was the materiel that had been massed for the invasion of Japan. Now, since the A-bomb, it had become useless.

The course of disillusion for me was all but over. I had a picture of lying propaganda calculated to induce vicious hatred for ordinary people; of brutishness in our own midst; of bureaucratic bungling so widespread that it came to be accepted as routine; and of colossal waste.

The final element in the process came when I had my leg badly broken in a truck accident and spent over a year in U. S. Army hospitals both overseas and in the States. Although my injury came a year after VJ Day, probably half of my fellow patients were combat casualties. They were still being treated. Some of them still remained hospitalized after I was discharged. And those who went home before often took with them a lasting souvenir of the war. The man who drove me by car to New York had both legs in braces. When his splintered legs finally healed, he would be as good as new except that one ankle would be fused and he could never move his foot. This man had experienced the glory that I had only imagined: he was a gunner on a B-36 that was shot down by German antiaircraft fire over the Netherlands in 1944.

I had never heard of pacifism when I mustered out of the army. When, in my freshman year at college, I became friends with a classmate who was a pacifist, the question was never discussed. But in my own mind, reviewing nearly three years in uniform, I came to the conclusion that I had learned one big lesson: War is no good. I had not decided how I would respond to the possibility of another war except that I would not be in it, no matter what. The last step — the rejection of war as an institution and the embracing of a philosophy of nonviolence — did not come for another few years. But the twig was already bent up and needed only to grow straight. When the question of pacifism finally came up, I had to search my mind for the time when I had finally crossed over, and I couldn't quite place it.

I cannot say that I learned the hardest way possible. I knew many and heard of more who learned about war at far greater cost than I did. Even so, three years of a young man's life, together with the thousands of dollars of tax money that it cost to feed, equip, transport, and hospitalize me, is a pretty stiff price to put one person on the road to pacifism. But on the other hand, if my education had not been purchased at such an exorbitant cost, I might not value my pacifist convictions as highly as I do today.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference.
Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

People Are Bridges

Bridges between people are as necessary as structures of steel and cable

By Harleigh M. Rosenberger

IT WAS a warm spring day in San Francisco. The sun glistened on the rolling waves of the gentle Pacific as I sat on a bench high above the water's edge. Far out on the horizon I could see the trailing smoke of a steamer. I wondered, where could it be going? Japan, China? Perhaps India? Now it sailed in comparative peace — yet a scant decade ago, warships sailed from this harbor with weapons and men to destroy an enemy. At that time, a giant steel net was submerged in the harbor to prevent enemy submarines from entering.

I turned from the Pacific to look toward the bay. I could see the beautiful Golden Gate Bridge, etched in orange against the sky — the longest single-span suspension bridge in the world. The towers themselves lifted more than seven hundred feet toward the sky. Gracefully the bridge stretched across the waters of San Francisco — linking the city with the north. From where I sat, I could hear the hum of traffic carrying people and commerce across the bridge. It was indeed a mighty demonstration of man's skill in bridging the waters and the boundaries of land.

Later an elderly man came up and sat down beside me. He spoke with a heavy Swedish accent. "It's a beautiful bridge, isn't it?" he asked. I agreed heartily. Sensing another enthusiast about bridges, he went on, "I used to come and watch the men as they built that bridge. It was an awesome sight. Why, those two cables are each 36.5 inches in diameter." He paused to let the fact sink into my mind.

I asked, "How did they ever get those cables to the top of the towers?"

He replied, "Well, sir, they started with a single strand of steel cable. Took it across the bay in a ship. Then, carried the single strand up the tower by a hoist. When they got one strand across, they took another — and another, until a cable was formed, made of strands of steel wire — a cable that would hold the weight of the bridge and its traffic." With that, the old man got up and said, "Sorry, I've got to go now." And he left me sitting alone.

In my mind, I wondered whether bridges between peoples must not be constructed in the same manner. Treaties have been written in the past. And treaties are necessary. Yet, many of the most carefully written treaties were worth very little. Armies often have forced an armed peace upon peoples — yet peace under those circumstances is an uneasy peace. Perhaps the only real solution to the needs of the world lies in building bridges of peace, one strand at a time when one life touches another in love and friendship.

Last summer, I lived for several days with a family in Germany. Often we took long walks into the beautiful scenic country surrounding old Heidelberg. Then, when the children were in bed, we would sit around the table and share our deepest hopes and dreams together. As we went back over the long years of war, tears came to our eyes. Once we walked to the quiet cemetery high above Heidelberg where rested the German war dead.

I had to remind myself that only fifteen years previously America had been at war with Germany. Yet now, as we sat together, we were carrying a single thread across a channel of hatred — and it was a thread of love in Christ.

Bridges of human understanding are built with one strand at a time! Racial tensions are high within our United States. But a bridge can be built with one loving heart reaching out toward another. Decisions of the Supreme Court may be necessary, but racial segregation will never end by legal decree alone. Equality among God's children comes when one person learns to love another regardless of color or creed. As someone once said, "Peace begins on our street." It begins with you — and me!

As the strands are carried back and forth, the mighty cables of love are built. Upon these cables will hang the weight of the bridge between peoples. And across these bridges will pass the exchange of ideas and customs and commerce by which all will be enriched. Bridges are built with a single strand joined to another. So peace comes when one loving heart joins with another in reaching out toward those who are different from us.

—From *Young People*
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Divided Berlin

In this refugee-flooded political "island," MCC shows Christian love through social work

*By Herb Wiebe**

West Germany
Berlin
East Germany
Bonn
Frankfurt

BERLIN is one of the most interesting and unusual cities in the world. Reasons for this are summed up in Peter Orton's book *Outpost Berlin*:

"Imagine a city like London partitioned by the Thames, Paris halved along the Seine, or New York divided east and west of Broadway. Then fence one of the two sectors hermetically, not only from the other half, but also from all its surroundings on which its population depends for its supplies, and you begin to approach the problem that is West Berlin."

Continually, large transports and railway cars carry every drop of milk, every ton of coal, every pound of potatoes, and everything else required by the 2½ million inhabitants of the "island" of West Berlin, through the hostile and forbidden Soviet Zone of Germany.

"IT FITS PERFECTLY!" . . . MCC worker Herb Wiebe fits clothes from a North American Christmas bundle on an East German refugee boy.

The "iron curtain" separating East and West Berlin runs across the middle of the same streets dividing electrical and sewage systems, which were originally planned to operate for one unified community.

Unemployment

Berlin is interesting and unusual also because it must solve extraordinary problems in the field of social work. Of West Berlin's population, only 900,000 are employed while approximately 800,000 acquire income from social insurance, old age pensions, public welfare, youth aid, and restitution payments from the war aftermath's aid.

The unemployment figure in West Berlin is four and a half times as high as in the Federal Republic of West Germany. This is an improvement over 1945 when approximately every third Berliner capable of working was unemployed. American and West German grants have created 200,000 new jobs since 1950.

Refugee Problem

West Berlin's most pressing social problem today is the political refugee situation. Since the flood of refugees in 1953 (53,000 refugees arrived in March alone), an endless stream of refugees were recorded in numbers averaging 15,000 to 18,000 a month.

Of the 900,000 refugees who entered West Berlin, approximately 40,000 stayed in the city as nonrecognized refugees because they failed to meet requirements of the Emergency Reception Law.

These families are maintained through public welfare funds and some draw additional income from sources not under official control. In principle these nonrecognized refugees must not be flown out to West Germany.

Added to the unemployment and refugee situation, Berlin must cope with an unusually large old-age population, bad health conditions, and a juvenile delinquency problem stemming from long periods of malnutrition.

Wholesome Recreation

Needless to say the efforts of many West Berlin social workers are directed toward solving many of these problems. In my work I try to offer boys and girls sports and cultural activities to keep their minds occupied with something useful. I have a wonderful opportunity to show them Christian love.

A Berlin sports instructor and I organized a weekly swimming program. Transportation and entrance costs are paid by the city. I also take the group away from the refugee center to special events. The ping-pong table which I procured is a major interest of many boys and grownups. Some teenage boys show a lively interest in woodworking and many do good work.

I show religious films each week. Approximately 200-250 persons attend each time to see the film and listen to a short followup sermon.

The past three months in Berlin have brought new and exciting experiences to me. The future is challenging because of the possibility of leaving a witness of Christian love with people who have rarely or never experienced it.—MCC Release.

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* **A member of MCC Pax Service working with the German Red Cross.**

MCC Offers "Volunteer" Service

Wanted: Men

Christ chose 12 men to assist Him in His earthly ministry. They were commissioned to continue the important task which He began.

Today the Church needs men. Sometimes (fortunately for the Church) women have shouldered responsibilities which should have been carried by men.

The Voluntary Service program of Mennonite Central Committee challenges men to consider entering the "volunteer" type of service through the Church.

Selective Service — All MCC projects are approved by Selective Service System for 1-W service, so it is possible for you to do two things at once: fulfill your government obligation while spending a period of meaningful service for God and man through the Church.

Financial arrangements — The Voluntary Service financial arrangement challenges the best that is in you. It offers full maintenance, travel from your home to work and home again, plus $10 a month the first year and $20 the second. Accepting this type of financial arrangement in a materialistic society requires real dedication and represents a good Christian testimony. Hundreds of volunteers have found their lives, and the lives of persons they serve, enriched by putting financial considerations second and service to God and man first.

By the way, many volunteers discover this amount of money goes farther than they thought possible. In fact few volunteers consider this a sacrifice, because ordinarily they feel the benefits of experience and service far outweigh whatever may have been contributed by them.

So, men, you are in a position to give yourselves in service. Waiting for your assistance are underprivileged boys, dependent and unwanted children, frustrated sufferers of racial prejudice, weary migrants, the mentally ill, hospitalized persons, victims of natural disasters, unschooled youth, and many others.

Here are some projects needing men immediately: There are numerous opportunities in **farming, maintenance, transportation, recreational and club leadership** (or a combination) for men with some training or natural ability. Homes for youngsters where these qualifications are needed include: Ailsa Craig Boys Farm, Ont.; Wiltwyck School for Boys, Esopus, N. Y.; Boys Village, Smithville, Ohio; and Junior Village, Washington, D. C.

Openings for mature and stable men as **psychiatric aides** are offered in the three MCC-operated mental hospitals to help people regain their emotional fitness. If you are qualified as a **teacher,** you will be challenged with the opportunities for service and adventure in the fishing cove communities of Newfoundland, a Canadian island province in the Atlantic Ocean northeast of Maine.

At least 20 healthy men are needed as **normal control patients** in medical research at National Institutes of Health, Bethesda, Md. This multi-million dollar research center is operated by the United States Public Health Service and is making a noteworthy contribution to the prevention and cure of many prevalent dreaded diseases. Men are needed in California migrant camps who can supervise **recreation and crafts** and work with the general camp program. A well-qualified teacher also is needed.

Denver, Colorado, offers perpetual openings for men in **hospital work.** One man preferably trained in **animal husbandry** is needed to be in charge of an animal collection center for Heifer Project Inc., in California. He should also have ability in public relations.

The willingness to help others is a sign of strength and manhood. You have much to offer — do not sell yourself short. **Write for further information:** MCC Voluntary Service, Akron, Pa.

Now is the time to apply for

High School Age Work Camp

Where—Swan Lake, South Dak., 25 miles southeast of Freeman.

When—July 3 to 28, three and a half weeks.

The Work — Dismantling several tiny old retreat cabins and helping to build a larger one, helping install water system, some painting, kitchen improvements, and other repair work, depending on work progression.

General Schedule—Six hours work per day. Some rest and individual activity. Group activities: recreation, discussions, worship, Bible study.

Leadership — Camp director, matron, work foreman, and cook.

Workcampers — Age: Students 16 or older who have completed the sophomore year. Number: 14 to 16 campers needed. Cost: Your travel plus a dollar a day for meals.

This is not a retreat. This is Voluntary Service on the high school age level. We have only one camp this year but if this proves successful, we plan for more next year. Contact **Leola Schultz, Box 151, Freeman, South Dakota, or William Gering, 722 Main Street, Newton, Kansas,** if you would like to have this unique experience of serving in a situation where you will also have the great experiences in Christian community living.

Swan Lake Christian Camp is where the Northern District young people have their retreats. The camp itself is situated on the southern shore of the lake with the main part of the camp surrounded by water on three sides. Boats are available. Hiking is limited, but a combination of hiking and boating takes you to a good cook-out spot located on the other side of the lake.

Remember—this is a work camp and not a resort spot for vacationing, even though it is nicely landscaped. You are volunteering to give more than you expect to get. But the mystery of such a venture is that if you participate with the right attitude and spirit, many rich and positive Christian experiences will be yours.

Those attending the Church Vocations Conference at the Seminary in Chicago April 5-7. A total of 45 attended from 5 schools: Bethel, 13; Bluffton, 14; Canadian Mennonite Bible College, 6; Freeman Junior College, 6; Goshen College, 6.

EASTER PLAYS, CANTATA GIVEN

The students of Rosthern Junior College presented a special passion program on April 5 in Rosthern Town Hall. The first skit, "Too High a Price," was written and directed by Edgar Epp. It portrayed the price which Judas paid in betraying his master. The Mendelssohn Chorale sang two numbers: "Go to Dark Gethsemane" and "It Is Finished." The second play, "The Challenge of the Cross," was directed by A. J. Regier. This presented the challenge of true discipleship that comes to every follower of Christ.

The cantata, "Hail the Victor," was presented at the annual Easter program on April 7 to a large audience at United Mennonite Church. It portrayed the life, death, and triumphant resurrection of Christ. Other items were songs by the Mendelssohn Chorale and a poem by Irene Klaassen.

TALK ON HIGHER EDUCATION

C. J. Dyck from Chicago presented an inspiring message in our college chapel on April 8. Brother Dyck spoke on problems relating to students and higher education; the subject of his address was, "How can I know?"

The Canadian Mennonite Bible College octet, together with I. I. Friesen, president of the college, returned on April 4 from a two week tour of churches in British Columbia and Saskatchewan. The group served at 18 different places; members reported a good reception of their program and an increasing interest in our college in the churches visited.

FUNDS NEEDED FOR DORM

At a recent meeting the Bluffton College board of trustees decided to begin construction of the new dormitory addition in the fall of 1957 if at all possible. The architect will be asked to proceed with detailed plans and drawings immediately. It is hoped that funds will be contributed fast enough to make this plan feasible.

Officers elected include: chairman, E. W. Baumgartner; vice-chairman, W. A. Mohr; secretary, Jerry Sauder; and treasurer, Carl Lehman. Wilmer Shelly and Morris Musser, members at large, were re-elected to six-year terms.

"Plain and Fancy," a musical comedy, will be presented by the Bluffton College a cappella choir on May 31 and June 1 in Founders Hall. Earl Lehman and Dale Dickey, representing the music and speech departments, direct the production.

With a cast of thirty, the eight primary leads will be played by: Don Pannabecker, Peoria, Ill.; Pat Gross, Sugarcreek, Ohio; Martin Strayer, Spencerville, Ohio; Ann Stuckey, Deer Creek, Ill.; Lora Krehbiel, Reedley, Calif.; Tom Reichenbach, Pandora, Ohio; Romaine Clemens, Souderton, Pa.; and Bernard Windmiller, Gary, Ind.

Lancaster County, Pennsylvania, is the setting for this musical comedy which centers around a visit by a city couple to an Amish community.

Eloise Gerig, Smithville, Ohio, has been elected president of the recently combined Bluffton College men's

(*Continued on page* 287)

School Year Begins At South American Seminary

April 2 marked the beginning of the fall semester at Mennonite Biblical Seminary, Montevideo, Uruguay. In the evening a large group of colonists and other evangelical friends joined the faculty and students in a formal opening service for this second year.

A challenging message in Spanish based on Luke 9:13, "Give ye them to eat," was delivered by Guillermo Milovan, outstanding Baptist minister and interdenominational leader of the River Platte area. H. P. Epp of the Seminary faculty presented a German translation of the sermon for the benefit of the many German speaking friends present.

Following this, representatives of many of the churches and missions of the city brought words of greeting and encouragement. Special music was provided by the Seminary mixed quartet.

The meeting was in charge of Nelson Litwiller, Seminary president, who presented the special visitors, teachers, and students to the audience. Klaus Dueck, minister of the Montevideo Mennonite congregation, read the Scripture and led in prayer. At the close of the service the Seminary family and visitors enjoyed a fellowship tea with Mrs. Nelson Litwiller as hostess.

Seventeen students are enrolled in the regular day school this year, eight of whom are new. Six of the new students are from Paraguay and two from Uruguay. Since evening classes do not begin until later in the month, the enrollment for night school is not yet complete.

New faculty members for the 1957 term include Bro. and Sister H. P. Epp from Canada and Bro. and Sister Daniel Miller, missionaries from Argentina, who have just returned from a two year term of study in the University of Basel, Switzerland.

Students and teachers face the new year with confidence knowing that fellow Christians in many parts of the world are supporting this work with their intercessory prayer.

—LaVerne Rutschman

MCC news & notes

NEW ADMINISTRATIVE PATTERN FOR MENTAL HEALTH SERVICES

Dr. H. Clair Amstutz of Goshen, Ind., was elected chairman of the new Mennonite Mental Health Services Inc. in an organizational meeting in Chicago April 6.

This is the first step in the formation of a new administrative pattern for the three Mennonite mental hospitals established by MCC during the past ten years. Plans call for local boards to be responsible for actual operation, with co-ordination established by this new seven-member policy making group.

Additional officers chosen were H. S. Fast of Newton, Kan., vice-chairman; Robert Kreider of Bluffton, Ohio, secretary; and Orie O. Miller of Akron, Pa., treasurer. Frank Peters of Kitchener, Ont., Dr. Norman Loux of Souderton, Pa., and Dr. Otto Klassen of Topeka, Kan., complete the board responsible to Mennonite churches through appointment by MCC.

The organization is actively working through subcommittees on various aspects of church and professional concern to be taken into consideration in maintaining and developing the program of the three hospitals and in the formation of a fourth.

This approach toward decentralized administration of Mennonite mental hospitals has grown out of the recommendation of a specially selected committee after a year-long study of the three hospitals and their programs. The new plan is designed to tie the hospitals more closely to the needs and other medical services of the local community, with administration more directly linked to responsible church groups.

The next meeting of MMHS will be May 18 when medical directors and other staff members from all MCC mental hospitals will share and interpret the program at each hospital and explore goals for the co-ordination of all mental hospital programs.

REPORT ON REFUGEES

The need for offering temporary care to Hungarian refugees in Austria is tapering off, but thousands of refugees in Germany and the Arab states are still in great need.

This is the report of J. N. Byler, director of foreign relief and services for MCC, who just returned from an administrative mission in Europe and the Mideast. He spent three months in Austria working with the three small temporary homes for Hungarian refugees. There are still approximately 42,000 Hungarian refugees in Austria but they are being moved out of Austria rapidly and many private refugee homes are closing. He expects the MCC homes to be needed no longer than midsummer.

Many Hungarian refugees staying in the MCC homes appreciated the home, Byler said, and liked the home-like surroundings and the opportunity for religious expression.

While the needs of Hungarian refugees are being resolved, Byler pointed out that many people have almost forgotten the refugees moving from East Germany to West Germany at a rate of more than 500 persons a day. He noted there are also some 900,000 Arab refugees in Arab states whose situation has remained virtually unchanged the past nine years.

Byler and Ernest Lehman (Wakarusa, Ind.), MCC Mideast director, visited the Gaza strip where some 316,000 Arabs are crowded into that tiny tract. They report the United Nations is giving aid and that MCC probably would not attempt operations there.

All MCC projects in Jordan are in full operation, Byler said, even though the political situation continues to be shaky. He has no fear for the workers' safety.

HUNGARIAN FAMILY RESETTLED

Mr. and Mrs. Janos Pinter and daughter Eva, 3, of Hungary have moved to West Liberty, Ohio. They are the first Hungarian refugees to be resettled by Mennonites.

After fleeing from Hungary, the Pinter family found refuge at the Karlsschule in Vienna, Austria, where MCC and Church of the Brethren 1-Ws serve. Forrest King of West Liberty, who works on the Karlsschule project, helped arrange for their sponsorship by the West Liberty people.

The MCC Mennonite Aid section worked with Church World Service in processing their immigration. The United States is taking only a limited number of refugees now, primarily close relatives. So there is little opportunity for Mennonites to resettle Hungarian families.

NURSE GOES TO MEXICO

Olive Grace Yoder, daughter of Mr. and Mrs. Edwin J. Yoder of Topeka, Ind., has gone to Cuauhtemoc, Mexico, to serve as a nurse in the regional hospital. A member of Maple Grove Mennonite Church at Topeka, she received the RN degree from LaJunta, (Colo.) School of Nursing. She is also a graduate of Goshen College. Her nursing experience has been at Elkhart, Ind.

The MCC service unit at Cuauhtemoc is in the process of transition to the General Conference Board of Missions.

HOW GREAT IS THE NEED!

(*Continued from page* 274)

but how glad we are for it: for the extra space it gives us and for the better nursing facilities it offers. I have applied a few gifts from some of you for this project. I felt sure you would be happy to have a share in this. Then, too, we have so many patients who need surgery — cataracts, tumors, and cysts of all kinds — and some who need new skin grafting and some who need amputations, and thus one could go on and on. How glad we are for the privilege of alleviating a little bit of suffering in this part of India."

A letter from Dr. Harvey Bauman, Champa, India, reports that Miss Helen Nickel, who recently suffered a heart attack, had shown considerable improvement, was able to sleep without a sedative, and was more cheerful. Dr. Bauman further commented, "She will still need a lot of prayers, but God is able."

TRACTS AVAILABLE

The Board of Education and Publication announces that the tracts on the General Conference and the Believer's Church will be sold through the bookstores at the following prices:

1 tract	@	$ .03
12 tracts	@	$ .25
100 tracts	@	$1.80

During the past year these tracts have been distributed widely at no cost. Order your tracts from the Mennonite Publication Office and Bookstore, 720 Main, Newton, Kan.

Into the Beyond

Harvey E. Friedt, of Medina, Ohio, and member of the First Church, Wadsworth, Ohio, was born October 25, 1892, and died April 2, 1957.

Mrs. Frank Dyck, of Moundridge, Kansas, and member of the West Zion Church at Moundridge, was born in South Russia December 1, 1873, and died April 7, 1957.

Mrs. C. F. Classen, of Newton, Kansas, and member of the First Mennonite Church of Newton, was born in Germany, July 25, 1865, came to the United States in 1884, and died April 7, 1957.

Mrs. Henry Huebert, of Reedley, California, and member of the First Mennonite Church, Madrid, Nebraska, was born October 19, 1891, and died April 8, 1957.

SCHOOL NEWS

(*Continued from page* 285)

and women's gospel team for the next school year.

Gary Stenson, Carlock, Ill., was chosen vice-president. Rosella Walton, La Rue, Ohio, will serve as secretary and Martin Strayer, Spencerville, Ohio, as treasurer. Violet Keiser, Quakertown, Pa., is in charge of women's deputation and Robert Wood, Lima, of men's deputation.

Carl Lehman, business manager at Bluffton College, was elected secretary-treasurer of the Ohio Association of College and University Business Officers at the annual meeting at Oberlin, Ohio, on April 11-12. Mr. Lehman had previously served as a member of the executive committee.

ALL-SCHOOL PLAY

"Joan of Lorraine" by Maxwell Anderson, has been chosen as the spring all-school play to be presented by a Bethel College cast May 3 and 4 in Memorial Hall.

The familiar story of Joan of Lorraine who leaves the village of Damremy in response to "voices" she hears and becomes the heroine of France in rescuing it from the English and her subsequent trial as a heretic is dramatically presented. Anderson has used the technique of a play within a play with dual roles assumed by members of the cast. Director of the play is Marguerite Schriver of the department of speech and drama, assisted by Esther Schmidt.

"The Terrible Meek" by Charles Rann Kennedy, a one act drama dealing with the Crucifixion, has been presented several times in the Lenten season by members of the Peace and World Order Commission of the Student Christian Fellowship at Bethel College. Casting the play are John Janzen, Omer Galle, and Wanda Dyck. They are directed by Kenneth Kaufman.

The Bethel College orchestra under the direction of Miss Darlene Dugan, was featured in a spring concert April 28. Beethoven's "Seventh Symphony" and a movement from Schubert's "Fifth Symphony" were presented. Soloist James W. Bixel, of the college music faculty, played Mozart's "Concerto in A Major" for piano and orchestra.

Jottings

COLLEGE CHOIR SINGS AT EASTER DAWN SERVICES

—Hereford Church, Bally, Pa.: J. E. Hartzler, who has just returned from a trip around the world, held a series of Lenten Services at our church March 28-31. On Sunday noon we had our Fellowship Covered Dish Birthday Dinner after the morning worship services, and Dr. Hartzler spoke of his visit with Dr. Albert Schweitzer in Africa. Eight young people were baptized and received into the membership of our church Sunday morning, April 7, after a period of two years' instruction. Communion services were held April 14. The Bluffton College Vesper Choir was with us for Easter Dawn Services and sang at the morning worship services. The Easter Dawn Services were followed with the traditional Easter Breakfast in our church. Our pastor, Henry Grimm, and family recently spent a week with parents in Berne and Lima. Andrew B. Bauer, who died very suddenly, was buried on Wed., April 3.—Mae Latshaw, Corr.

SPECIAL PEACE CONFERENCE

—Bethel Church, Winnipeg, Man.: It is very much appreciated by the Bethel Church in Winnipeg to receive communications occasionally from David Schroeder (the former pastor of this church, now studying in Hamburg, Germany), and to read about his activities and studies. The church and the individual members remember him kindly and wish him and his family the Lord's blessing. As missions are a very vital part of the program of the church, it may be gladly stated that the same is also true of the Bethel Church in Winnipeg, in which the Young People's Fellowship organization is especially interested and active. A special Peace Conference was held in several of the Mennonite churches and the two Mennonite Bible colleges in Winnipeg, including our Bethel Church, during March 25-28. Andrew R. Shelly of the Mennonite Biblical Seminary, Chicago, was the main speaker. Subjects discussed were: Love's Power, Dynamic Teaching, Heritage and Frontiers, Triumphant Certainties. On the evening of Sat., March 30, a general church fellowship meeting, including a program and prepared supper, took place at the Bethel Church. It was well attended and much enjoyed.—Benj. Ewert, Corr.

UNION MISSIONARY MEETING

—First Church, Bluffton, Ohio: The Union Missionary Meeting of the six Mennonite churches in this area, held in Bluffton, March 28, was well attended. Speakers representing the foreign field were Miss Irene Leichty, Belgian Congo, and Mrs. Peter Voran, Japan. Ronald Krehbiel showed slides and told us of the work in Chicago and Markham. Mrs. Voran also used slides. A very effective play was given by members of several of the churches in this area under the direction of Mrs. Milford Haas of the St. John's Church near Pandora. Mrs. Gordon Bixel, president of the Missionary society of the hostess church, presided at the meeting. Pre-Easter services were held April 14-17 with Lotus Troyer, pastor of the Meadows Mennonite Church, Meadows, Ill., giving the messages. A pageant of the death, burial, and resurrection of Christ was presented in two parts by Bluffton churches co-operating in the Ministerial Association, Good Friday, 8 p.m., and Easter sunrise, 6:30 a.m., at Founders Hall. The "Seven Last Words" was presented by the A Cappella Choir under the direction of Earl Lehman, April 7, 5:30 p.m., at the First Mennonite Church. Ushers from our church attended a school for ushers planned by the Berne Indiana Community.

WEEK OF MEETINGS

—Gospel Church, Mountain Lake, Minn.: H. H. Dick brought the message, "Thy Word Is Truth," Sunday morning, March 3, while our minister was in Huron, S. D., for evangelistic meetings. A World Prayer Day service was held Friday evening, March 8. Miss Elizabeth Ann Quiring of our congregation and Walter H. Harder were married Sat., March 9. Arnold Nickel, member of Freeman Junior College faculty, was the guest speaker Sunday morning, March 10, on Conference Sunday. The John Teske family moved recently to Arena, N. D. Missionary Luella Loewen was the speaker at the King's Co-Workers Mission Society meeting, which was postponed to March 19 due to the snowstorm. Phyliss Ann Peters of our congregation and Delmar R. Linscheid of Butterfield were married Sunday evening, March 17, with all the church members invited. D. J. Unruh of Newton, Kan., was the evangelist for a week of meetings March 24-31. March 30 a special sacred concert was given in our church by a group of Grace Bible Institute students. March 31 being a fifth Sunday of the month, the Junior Choir of the Sunday school brought the special music in the morning. That evening was the final service of our week of meetings, with the men's chorus bringing special music.—Mrs. Waldo Stoesz, Corr.

JEWISH WORK PRESENTED

—Butterfield Church, Butterfield, Minn.: At the March 11 meeting of the Watonwan County Men's Fellowship, Leland Schultz of Sherburn, Minn., portrayed contrasts and parallels in the lives of the Pharisee and the publican. On the evening of March 19, Ontario Hebrew Mission representative Ross Goodall showed colored slides of Jewish work pertaining to visitation evangelism, tract ministry, summer camps, and public meetings in Toronto. The following Sun. evening Elsie Rupp and Helen Johnson, missionaries at the Standing Rock Indian Reservation in northern S. D., spoke in terms of death and life respectively. Holy communion was reverently observed Sunday morning, March 31. Speaking on the theme, "Sir, we would see Jesus," Arnie Marrs of Triumph, Minn., presented Christ as the crucified, conquering, and coming Saviour on Sun. evening, April 7.—Willis Linscheid, Corr.

COLLEGE QUARTET PROGRAM

—Swiss Church, Alsen, N. D.: Our Mission Society was held March 14 with Mrs. Melvin Klein as hostess. March 17 our C. E. was held. Miss Louise Loewen, missionary from Amalner, East Khandesh, India, gave an interesting talk about her work on March 22. March 31 a group attended the film "Seventeen" given at the Munich Salem Church. We received a blessing from the Freeman Jr. College Quartet and Willard Unruh on March 29, when they presented their program. April 4 Verney Unruh, missionary to Japan, gave an illustrated talk of his work. April 7 communion services were held. Youth fellowship was held in the basement of the church the evening of April 7. We have finished studying the epistles of Peter and are now starting the book of Hebrews for our Wed. evening Bible study. April 11 our Missionary Society met, with Mrs. Leonard Harder as hostess. We are happy to welcome Mrs. William Unruh as a member of our group. May the Lord bless her as she works.—Mrs. Fred Feil, Corr.

YOUTH RALLY

—Woodland Church, Warroad, Minn.: March 1 our Ladies Aid met; a quilt was made and bandages rolled. In the evening a film "Danger Trail" was shown in church. March 11 Mr. and Mrs. Jacob Goertzen celebrated their 53rd wedding anniversary; eleven families helped celebrate in their home. March 23 a Youth Rally was held in the Roseau Auditorium. Our young people with the Roseau and Wannaska group made up the program. Dr. Wagstrom was the speaker. March 28 the Freeman Jr. College quartet gave us a program. March 30 the film "Contrary Winds" was shown in the Roseau Auditorium. Special songs were sung by Evelyn, Caroline, and Dorothy Thiessen. March 31 was our C. E., which we always hold the last Sunday of the month. April 5 our Ladies' Aid met and cut quilt patches. In the evening missionary Verney Unruh of Japan showed slides and told of the work.—Corr.

WALTNER SUMMER PASTOR

—First Church, Reedley, Calif.: We have a wonderful Jr. Choir, led by Mrs. Aaron Epp, composed of about 25 boys and girls who sing at least once a month. The fifth annual young people's banquet was held in the basement of the church the evening of March 26. About 50 were present. Dr. John Hayward was speaker. About 20 young people and older ones attended the C. E. and S. S. Convention at Upland Church April 5-7. They report an interesting program. James Waltner, a student of the Seminary and a product of S. D., is to be minister of the church during the summer months beginning June 2. His wife is the former Lenore Pankratz of Mountain Lake. Baptism and reception of members is to take place on Pentecost, June 9. They have been instructed in the Bible by Pastor Epp for some time. Aaron Epp attended the dedication of the new Bethel Community Church at Whittier, bringing the message and also the dedication.—J. P. Glanzer, Corr.

ANNUAL PEACE INSTITUTE

—Eden Church, Moundridge, Kan.: For our annual peace institute Feb. 24, we had Willard Wiebe from Mountain Lake as guest speaker. For the afternoon meeting there was a panel discussion on the topic of Civil Defense, with Willard Wiebe as moderator, and Roland Goering, Harris Waltner, and Edmund Miller on the panel. For our midweek meetings our pastor, Peter J. Dyck, led us in a study of the book of Job. This winter we had a Sunday School Teachers' Training Course of six lessons for all Sunday school teachers, with Pastor Dyck as leader. The evening of April 3, Ross Goodall from Ontario Hebrew Mission gave a demonstration on the Passover Feast, and April 4 he gave an illustrated talk about their work among the Jews. Five young ladies joined our church April 7.—W. W. Albrecht, Corr.

YOUNG PEOPLE PLAN CORN PROJECT

—Bethel Church, Fortuna, Mo.: The young people planned a sunrise Easter service and also a pageant for Easter Sunday evening. Plans of a "corn project" to make use of the parsonage farm are also under way by the young people. A bookcase and desk have been made by the Brotherhood and YPU for the church library. All old and new books are being tabulated by a committee and will be placed in the library as soon as the bookcase is installed. A catechism class of seven girls and boys meets on Sunday evening; Paul Hilty is their instructor. Four delegates were elected to represent our church at the Central-Middle District Conference at Normal, Ill. The Women's Missionary Society is sponsoring a program for Family Night, to be held during Family Week in May. Daily Vacation Bible School will start soon after public schools close.—Mrs. Alvin Elliott, Corr.

ORATORIO CHOIR GIVES "HOLY CITY"

—Zoar Church, Waldheim, Sask.: The Oratorio Choir of the Bethany Bible Institute and community presented "The Holy City" by A. R. Gaul, Friday evening, April 5. Approximately 75 voices, under the direction of J. K. Schroeder, harmoniously united to bring forth powerful strains of sacred music. Upon the conclusion Jacob H. Epp, principal of the Institute, brought a short inspiring talk on "The Kingdom of God." Then the choir sang portions of "The Messiah" which were well chosen for a good closing. Sunday evening, April 7, the congregation was privileged to hear another program presented by a male quartet of the Canadian Bible Institute of Regina. The fine singing was enjoyed by all. One of the young men spoke on "When Christ Visits Our Hearts." We appreciate the efforts of these young people. —Reginald Friesen, Corr.

SPECIAL SPEAKERS

—First Church, Shafter, Calif.: Recent speakers in our church have been: Bro. and Sister George B. Neufeld, Africa; John Thiessen and D. C. Wedel, North Newton, Kan.; Miss Rosa Kim, MCC worker; and Miss Eva Doerksen, who told a story to the Sunday school children. Pastor and Mrs. Ramon Jantz and Mr. and Mrs. Don Knowles attended the California Sunday School and C. E. Convention in Upland, April 5-7. Darlene Schmidt and Douglas Mitchell were united in marriage the evening of March 16.—Mrs. Albert Froese.

FRETZ BRINGS PRE-EASTER MESSAGES

—First Church, Mountain Lake, Minn.: The Oakleaf Mission Society served supper to the pastors, S. S. workers, and superintendents from various communities and our own that attended the S. S. Convention Feb. 19. Verney Unruh, missionary to Japan, brought the morning message Feb. 24. In the evening he showed slides of his work in Japan. March 3 we were favored by fine sacred music by the Bethel College Chorale. "Using Your Talents" was the topic for the C. E. program that evening. The Oakleaf Mission Society had their Birthday Supper March 7 on Conference Sunday. Ronald von Riesen, pres. of Freeman Junior College, S. D., spoke to us. At Lenten season pastor Wiebe's messages were a challenge and heart searching for all. Sermons were: "What Is Sin?", "Can Sin be Forgiven?", and "The Greatest Sin." In March all men were asked to contribute to the offerings for the Men's Mission Farm Project. The Ladies' Sextet and the Young Men's Quartet gave a program at the Wilmar State Hospital on March 24. The Mountain Lake High School Choir gave a sacred concert in our church March 31. Committees have been appointed and preparations have been made for the Northern District Conference June 20-23. The First Mennonite Mission Society members worked on quilts at their last meeting. J. Herbert Fretz of Salem Mennonite Church, Freeman, S. D., brought us the pre-Easter messages. — Mrs. P. A. Teichroew, Corr.

JUNIOR S. S. SUPPORTS KOREAN

—Bethesda Church, Marion, S. D.: Recently Miss Mineko Kubato, an exchange student at Freeman Junior College, was the guest speaker for a Ladies' Mission Society program. Ronald von Riesen, H. P. Fast, and Henry Schoon were the speakers for special Passion Week services. Special programs were also presented by the various organizations of the church. Some foreign students who were attending the Foreign Student Conference at Freeman Jr. College were guests during a Sunday worship service. During the past several months the Bethel Church and our church have been participating in an exchange of library books. For their special project the Jr. Sunday School is supporting a Korean orphan. Our old church building has been sold to another local congregation. They plan to move it and use it for their house of worship.—Corr.

ANNUAL MISSIONARY DAY

—Bethel Church, Inman, Kan.: Our missionaries, Bro. and Sister George B. Neufeld and Loren Ray, home on furlough from the Congo, returned on March 28 from an extended trip through Canada and churches in Oregon and California, telling of the work in Africa. March 31 the Charity Society sponsored a program at which the men's chorus, under the direction of Bill Neufeld, gave a program of sacred songs, and Miss ValDoris Franz from the Inman Church played marimba music. Erwin Goering of Bethel College brought the message Sunday morning, April 7. The Charity Society had their annual Missionary Day April 12. Mrs. G. B. Neufeld from the Congo and Miss Marie Duerksen from India were our speakers. A son, Ivan Arnold, was born to Mr. and Mrs. Arnold Ratzlaff on April 9.—Mrs. A. F. Enns, Corr.

CHOIR PRESENTS EASTER MUSIC

—Woodlawn Church, Chicago, Ill.: On Palm Sunday afternoon the adult choir, composed of students and wives, together with the junior choir, composed mostly of nonwhite children from the surrounding community, under the direction of Margaret Salzman presented an inspiring program of Easter music. In the evening the play, "I Made Christ's Cross," was presented by the High School Youth Fellowship (also young people from the community).—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Religious News Service Photo

MUTUAL AID: SHARING IN LOVE
Wilfred Unruh

JESUS' PRAYER FOR GOD'S GLORY
Frank R. Mitchell

PEACE TEACHING IN THE LOCAL CHURCH
Ralph K. Weber

Volume 72 **Number 19** **May 7, 1957**

In This Issue

ARTICLES:

Jesus' Prayer for God's Glory
By Frank R. Mitchell 292
Mutual Aid: Sharing in Love
By Wilfred Unruh 293
Peace Teaching in the Local Church
By Ralph K. Weber 294
Does God Work Miracles in Our Day?
By Anne Penner 296
It Is Almost a Year
By Helen Stephen 297
Presenting Christ in the Home
By William J. Jones 297

DEPARTMENTS:

Editorials 291
Flashes of Thought 295
MENNONITE YOUTH:
Finding Yourself 298
A Parent Looks at VS 299
Cleaned Out 300
Our Schools 301
MCC News Notes 302
Jottings 303

Of Things To Come

May 5-12—National Family Week
May 12—Festival of the Christian Home (Mother's Day)
May 19—Dedication of new Conference offices and Open House
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct 19-22—Western District Conference Clinton, Oklahoma.

1-W LISTING AVAILABLE

An up-to-date listing of the General Conference 1-W men has been compiled for use of various conference institutions and offices. A limited number of copies of this listing are available for persons interested. The lists include addresses and beginning date of service. In the case of 1-W's and VS workers soon to terminate their services, this date is also given. Request your copy from Board of Christian Service, 722 Main St., Newton, Kansas.

Evangelism in Taiwan

Missionary W. C. Voth in Taiwan (Formosa) reports on some special services which were held at the station in Taichung. Miss Margaret Landahl of the World Evangelistic Crusade Mission came for a few days to help with the women's work. Mr. Voth says, "We had planned earlier to have also the Taiwanese evangelist Pastor Lu Ch'un Ch'ang to serve the Lord in leading our church group in special evangelistic services for the community. The Lord marvelously led so that Miss Landahl wrote she could come the last four days of September, just before the week when, as Pastor Lu wrote, he was available for the week of evangelistic meetings. Neither knew of the other's dates, but we all felt in this the Lord's clear leading.

"Before Miss Landahl's coming we started 6:00 o'clock a.m. prayers in our chapel. A good number of the Christians had a deepening spiritual experience. Confessions and restitutions were made. Many experienced a new joy in Christian living and witness. Others found the Lord as their Saviour for the first time. All this was good preparation for the week of evangelism. Pastor Lu brought good messages, on the level of the people's understanding. Church people praised the Lord as many of the neighborhood people came to listen to the gospel messages. The church young people and older ones did a fine task of inviting outsiders, going to their homes and escorting them to the services. The chapel was full. The last evening as many as 30 people were outside the doors and windows listening in. Attendance was 100 to 180. Some signed cards indicating they desired to learn more about the gospel."

Conference Youth Worker William Gering recently spoke to the fellowship of Mennonite students at Kansas State College in Manhattan.

Into the Beyond

Missionary Helen Nickel passed away April 30 at Coonoor, South India, where she had gone with fellow missionaries Eva Pauls and Anne Penner for a vacation from the heat, according to a telegram received from Dr. Dester, also at Coonoor. Miss Nickel suffered a heart attack not long ago. A teacher at the Funk Memorial Girls' School, she had been lettering graduation certificates for the girls during her convalescence. A later issue will give further information.

AGRICULTURAL EXPERIMENTS

A recent report from Mexico indicates that the past summer's agricultural experiments proved very meaningful to both missionary Harold Voth and the Rockefeller Foundation with whom he co-operates in some of the work.

Two representatives from the Foundation visited Brother Voth during the past year. They are quite confident of having a variety of wheat that can be grown successfully. This will be a real boon to the economy of the Mexican Mennonite community located between Cuauhtemoc and Santa Clara. Results from fertilizer are unrewarding so far.

This next season Brother Voth plans to expand the experimentation to include forages and legumes. He is again distributing his experimental plots from one end of the settlement to the other. All in all, the experiments as well as the contacts have proven very valuable.

It is hoped that a plot of ground can be purchased near Santa Clara to become the base of our experimental farm operation as well as the site for a church and school.

The work in Mexico will soon become the joint responsibility of the Board of Christian Service and the Board of Missions when MCC withdraws in August. Often we find our peace by seeking the welfare of others.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, **Maynard Shelly, Menno Schrag, Cornelius J. Dyck. Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

HOME HOPES

For more than a dozen years the churches have been sponsoring an annual Family Week in May. This week we are in the midst of such a special observance. For this week, one group of Christians has chosen the theme, "Present Christ in the Home." Another group has selected the theme, "God Is Our Hope."

Home and hope belong together, for the family that does not have high hopes may not do very deep living. For one thing a hopeful home has *loyalty.* The parents have pledged their loyalty to one another with the marriage vow, and such true loyalty is the hope of every home. There is a loyalty to the children with a desire to give them the best possible opportunity for healthy development of body, mind, and soul. Children have a loyalty to their parents and seek to uphold the high hopes that Christian parents entertain. Above all, there is a united loyalty to God and His kingdom. Where this hope of high loyalty is maintained unselfishly, a power is released in the home that will bind all together in God.

A good home stresses *obedience.* Many voices are heard from the outside, often conflicting with the voices within. To what shall obedience be given? Where the spirit of the home is on a Christian level, this obedience will be directed to God and His will as it is revealed to each member. This requires discipline as well: discipline to hear and obey the highest. To neglect to teach the value of discipline to children is to do them an unkindness. To teach obedience to God and His truths and spiritual laws is to give them a great heritage and a firm hope for life.

The hope of every true home is that there may be *virtue* in all of life and its relations. There needs to be a high moral tone to life, and clean moral living. With sin and immorality rife on every hand and the moral breadowns all around us, it is a high hope of the home that virtuous living may be maintained in all. Not only such basic virtues as honesty, kindness, tolerance, and goodness, but also pure thinking and clean living. Only as God is our hope can we attain a high standard here.

There is hope, too, of a strong spirit of *endurance* in the home. To teach children to endure hardship, difficulties, criticism, and hard work is to give them real power. It means emphasizing the things of enduring value above those of mere temporary existence. It means hoping for an insight into the life of eternal worth, not merely temporary popularity. Where God is our hope, strength is given to endure.

The Christian home hopes for *loyalty, obedience, virtue, endurance.* Taking the first letter of these words we have *LOVE,* which should always be the highest hope of every home: a love that binds all together and all to God, and a love which manifests itself in sacrifice, sympathetic understanding, and daily relationships. In fact, if there is "Love at home" the other named qualities will develop quite naturally.

But love is deeper than mere sentiment. God is love, and where He is worshiped and revered and followed, where "God is our Hope" and most longed-for desire—our constant Guest and Friend—there the high hopes of home may be realized.

THE ART OF SHARING

An increasing interest is manifest in the general field of Mutual Aid. We are realizing more and more that no one lives to himself, but that we are all tied up in the bundle of life. We are also becoming more aware of the possibilities of the various ways in which we may stand together and share together in times of need. This need may be in the form of disaster aid, financial assistance, helpful counseling, or inspiring the discouraged.

All of this is a good indication. We have lived too much to ourselves and concerned ourselves too little about the ways in which we may spend ourselves in helpfulness to the needy. If we can give our brother a lift by seriously needed financial aid, it should be counted a privilege to do so even if our rate of income will be somewhat lower. If we can give personal assistance in times of disaster or unfortunate circumstance, we should be quick to respond. Where we can bring comfort or encouragement in times of sorrow and trouble, this, too, is a worthy form of aid.

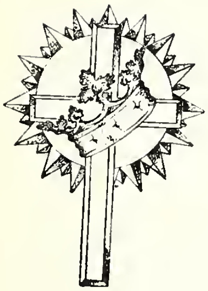
It resolves itself largely into the matter of developing the high art of sharing. Jesus spoke very pointedly on this matter. It is a matter in which all can have a part, for all have something they may well share with others at crucial periods of their lives. One of the most important ways of sharing is perhaps the least exercised: that is in the realm of spiritual experiences. Crises come to all at one time or another and in such times the most needed help is sharing the secret source of inner spiritual power which may be desperately needed just then. This form of sharing should not be left merely to the preacher; all should be willing to share humbly of the help God has given them.

There is one danger to be guarded against in this whole matter of Mutual Aid. It must not tend to make us more clannish and self-centered. We should be quick to give material and spiritual aid wherever needed and in whatever form we can. We are of course greatly interested in our own brotherhood, but not to the extent that we become narrow in our interests and concerns. We are expected to share among "the household of faith," but we should be alert, too, to opportunities to share what we have and are to any of God's needy ones at any time.

The basis of all our sharing needs to be the love of God shed abroad in our hearts. As we more fully appreciate His love, our love goes out in response, not only to Him, but also to all our fellow men.

Jesus' Prayer for God's Glory

Frank R. Mitchell*



THE prayer Jesus offered to His Father at the close of His last discourse is sublime. It is simple and crystal clear and yet how it taxes our spiritual capacity! The record of this prayer prayed in the presence of the disciples is precious. It is unique in the Gospels.

His word "Father" is the key that opens up all His fellowship with God. He begins His prayer with the significance of the hour. It is the hour for which He came into the world. He seems to begin where He left off with the burden of His secret communion with God. The "hour" is not explained because it apparently has been among the main subjects of His private prayers. He prays that His Father would honor Him in this great hour so that He might perfectly reveal and magnify His Father. His hour and His glory and the glory of His Father evidently have to do with His death and resurrection. He lives and He dies and He lives again for the glory of God.

Here communion with God, petition to God, and intercession for others are at their best. His petition begins with himself, lingers long with His beloved disciples and extends out to us and to the church universal to the end of the world.

The prayer warms our hearts as it begins and continues. Unconsciously we are drawn into its spirit. We taste the intimate relationship which we feel here between Father and Son. We observe how He feeds His fellowship with God. We witness that His love for His Father is expressed in His mission to do His Father's will and to bring glory to His Name. And at the same time we feel the warmth of His love for the men whom His Father has given Him. How He cherishes them! He understands the sorrow of their hearts. He sympathizes with their loneliness at this hour.

He dwells on their faithfulness and obedience. He prays that the deep abiding joy, the fruit of the fellowship between Him and His Father, may be fufilled in them. He knows the danger that lies ahead for them so He prays that they be kept from the evil one. He prays that they may be one, even as He and His Father are one.

Then for the moment He leaves this part of the prayer to stretch out His arms and draw to His bosom all those who are to believe in Him through the witness of "these men." His arms reach out even to us and beyond, to everyone who will look to Him for saving grace. And when He has drawn them all to himself, He goes back to where He left off: the prayer that they may be one.

There is something remarkable about the concentration and tenacity of the Lord in this matter which weighs so heavily upon His heart. The burden of His prayer is that they might be one. He enlarges on His petition by describing this union for which He prays as being of the same quality as the union between Him and His Father. "That they may be one, even as thou Father art in me, and I in thee, that they also may be one in us." This glory He speaks of as already given Him by His Father: "that they may be one, even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."

The world has not known His Father. So far, His love has failed in its errand. But His love has not given up. He has succeeded in that He has revealed the heart of His Father to these men. He has faith in them. He is praying that they may love each other and that their aim and spirit might be one. So shall they testify to the world of the love of God.

This prayer is the very spirit and heart of Jesus our Saviour. His passion moves us to consecrate our lives to the glory of God as He did His. How it strengthens us to know that He loves us and that He prays for us. He said to Peter, "But I have prayed for thee!" And now we know how He did it. It shows us how we may pray for one another. He said, "I am praying for them; I am not praying for the world but for those whom thou hast given me that they may become one as we are one."

Father,
Open our eyes to Thy love.

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*Supt., Home for the Aged, Meadows, Ill.

Cultural Conference

June 6-7, 1957 **Bethel College, North Newton, Kansas**

General Theme: "Cultural Change Among American Mennonites"

Thursday. Morning: "The Christian View of Man," Harold Gross. Afternoon: "The Christian View in the Fine Arts," Mary Oyer; "The Christian View in Political Science," Robert Kreider. Evening: Topic: *"Trends in Inter-Mennonite Co-operation."* "Cultural (i.e., nontheological) Factors in the Origin and Current Relationship of Mennonite Groups," E. G. Kaufman; "Cultural Factors as Determinants of Future Inter-Mennonite Co-operation," Wesley Prieb.

Friday. Morning Topic: *"Mennonites and the Fine Arts."* "The Music of 16th Century Anabaptists," Rosella Duerksen. "Developments and Contributions of Mennonites in Art," Cornelius Krahn. Afternoon: Topic: *"Cultural Change in Mennonite Community Life."* "Trends in the Economic Basis of Mennonite Community Life," Lloyd Spaulding; "Some Patterns of Cultural Assimilation Among Mennonites," Calvin Redekop. Evening: Topic: *"Trends in Mennonite Family Life."* "Tradition and Change in (Old) Mennonite Family Relationships," Howard Kauffman; "Tradition and Change in (G. C.) Mennonite Family Relationships," J. Winfield Fretz.

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Mutual Aid: Sharing In Love

Wilfred Unruh*

OUR faith as a Christ-centered brotherhood establishes definite responsibility of one member for the other, which, if it is to live and grow, must find its expression in our daily lives. Quite obviously the basis of this responsibility is not dictatorial law nor church regulations, but that faith-love relationship of a person to God as revealed in Christ.

In a society which is rapidly becoming absorbed by rampant materialism and selfish exploitation of persons and groups, the brotherhood concept of the Christian church based on a fellowship of sharing love has a unique witness to give. Assuming that we really have this inner, self-giving motivation of love, how can we express it fruitfully in our lives?

We as humans have no way of expressing love concretely to our great God who is infinite, holy, and spiritual. The result is that if we are to live our love, it must be done with and through our fellow men, beginning with those who are our brothers in Christ and branching out to all men. This true love is both an attitude and a way of life: a basic orientation to all of life around us.

Life today is increasingly complex and complicated, and often the direct, personal, brother to brother relationship becomes impossible as the impersonal nature of our society changes our patterns of living. Can we make Christian love in our day relevant in a way that will help a brother with his problems?

Christian mutual aid is an attempt to help each of us develop both a desire and a method of brotherhood sharing in our congregations. Mutual aid means sharing: sharing of time, resources, and talents in a way that makes possible a better life for all our brethren. II Corinthians 8:13, 14 spells out what we have been trying to say. "I do not mean to be easy upon others and hard upon you, but to equalize the burden and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need" (Goodspeed).

The daily concerns of our work and of our home and community, and the financial burdens we often have are important factors in the development of a vibrant Christian witness. It is important that people have satisfactory, happy lives so that their Christian witness shines forth in all its capacity and brilliance. Mutual sharing in the life of our early Mennonite church was a very vital concern. But our society has changed with the times and we need new patterns of sharing today, new avenues in which Christian concern and love become active in our daily lives.

Mennonites have not lost this vision of sharing. Today in our communities from East to West, are many well planned and effective mutual aid type organizations, often working in modest and inconspicuous ways to minister to the needs of the brethren. In some cases the seeds of these aid plans were planted by our forefathers, who brought the vision of sharing with them from the old country. An idea of the scope and service of these brotherhood groups can be realized by looking at the different types of aid groups which Mennonites have organized within the brotherhood.

There are numerous local sharing programs which often operate very simply and unofficially, meeting needs in love. There is also definite information of over sixty organized Mennonite mutual sharing plans within the USA and Canada. In general these plans offer aid through sharing in at least five major areas: property aid in case of loss due to fire or storm, etc.; automobile aid; medical, surgical, and hospital aid; burial aid; loan aid. These plans differ in their direct relation to the local congregation, some being contained within only the local church while others reach out to include the brethren of the whole community or state. The important thing is not their size but their desire to serve in love to meet local needs.

One of the more recent developments in the activities of our mutual aid groups has been an annual conference of Mutual Aid societies, where problems and blessings can be shared. As a result of the conferences, the Association of Mutual Aid Societies has been formed, with the objectives of inter-Mennonite fellowship, sharing of our common concerns, and advancement of our Mennonite ideals of Christian brotherhood.

The General Conference, too, is actively interested in building the spirit of sharing within our congregations. To this end one section of the Board of Christian Service is dedicated to the activities of mutual aid within the Conference, encouraging our congregations to develop areas of brotherhood services, both locally and in a Conference-wide program. We feel that genuine growth in these areas will come as we dedicate ourselves and our resources in the best way possible to the building of a Christ-centered fellowship among men. This fellowship will come if we share in love one with another.

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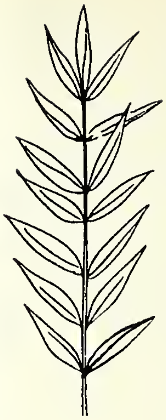
*Asst. to Ex. Sec. of Board of Christian Service

Peace Teaching in the Local Church



Ralph K. Weber*

EVERY pastor who has a concern for the peace witness of the Mennonite Church and young people in the Mennonite Church who face the draft is seeking ways to present more adequately the peace position to his own congregation. The various Mennonite Conferences are putting forth efforts on the Conference level to promote peace teaching, but the local ministry is still, to a large degree, the key to a successful program of peace education.

A strong, sustained, integrated program of teaching is needed among our Mennonite people if the peace position is to be restored to its rightful place. It is impossible to depend upon Mennonite tradition or incidental teaching to convince our constituency of the validity and importance of peace principles. There are, broadly speaking, three major challenges in the task at hand. First, we need to convince the leadership in our churches of the centrality of our peace position. Second, we need to influence more strongly our complete constituency, since it is important for *all* Christians to formulate convictions at this point. Third, it is essential that we make a strong appeal to our youth who face the draft today, and who will determine the thinking of the church tomorrow.

The suggestions which follow seek to outline a basic approach for a more aggressive presentation of our peace position in the local congregation. Our approach must be evangelical. Our peace position grows out of our basic beliefs regarding salvation and the new life in Jesus Christ. An effective program of peace teaching must relate the peace position to the basic doctrines of repentance, regeneration, and sanctification. There are various types of pacifism, based on political grounds or on other non-Christian, humanistic premises. While any type of pacifism may deserve commendation up to a point, there is no adequate basis for the peace position except the evangelical doctrines of our faith. Jesus said, "My kingdom is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world" (John 18:36, RSV). We are citizens of the kingdom of Jesus Christ through the redemption of the cross, and we are the sons of God through the supernatural change which we call the new birth.

Any teaching on peace which does not build on this foundation is inadequate for our churches. Through Jesus Christ we first experience the redemptive love of God, and then, because of His Spirit planted within us, we are enabled to live the life of redemptive love. St. Paul wrote, "For all who are led by the Spirit of God are sons of God" (Romans 8:14, RSV). This is basic to a sound presentation of the peace position.

While most Mennonite leaders assume this, all too frequently the foundation is not adequately set forth in vigorous preaching and teaching. We must avoid a presentation of our peace position which does not build an adequate foundation in the evangelical teaching of the Bible. Our Mennonite people are constantly being influenced by other movements and theological trends. Those who believe strongly in the peace position but lack keen spiritual discernment may find themselves strongly influenced by liberal theology and humanistic philosophy. This can be avoided by strongly emphasizing our evangelical doctrines, and then relating the peace position as a vital outgrowth of the gospel.

On the other hand, we must not fall into the pitfall of preaching an empty gospel of salvation, regeneration, and sanctifying grace which fails to demonstrate its power in redemptive love and a willingness to suffer. This is to deny the very power of the gospel and to yield to a false pietism which does not relate the experience of salvation to the problems of strife and war. Our peace position is based on a willingness to suffer for Christ and to give our lives in sacrificial love, even to our enemies. It was this which took our Saviour to Calvary, and we are untrue to Him if we do otherwise. Our constituency needs to be challenged anew with this concept of redemption and discipleship.

There are many members and pastors in Mennonite churches who see the peace position as a side issue to the gospel. Pacifism is viewed by some sincere but misguided people as the fruit of liberal theology. The challenge that is before us is that we dispel this perverted view and unwarranted fear, by convincing our people that our peace teaching grows out of the very heart of the gospel of Jesus Christ.

Second, our approach must be spiritual. There is an evident need of spiritual revival in the Protestant Church and the Mennonite Church. This can come only through the working of God's Spirit and the heartsearching prayers of God's people. There is a certain type of superficial revivalism which leaves no lasting results in Christian living, but this does not negate the need for a deep stirring of God's Spirit in our hearts. Too frequently some of us view a warm, pietistic experience and strong peace convictions as being antagonistic to one another. On the contrary, our peace position should come as a result of a deepening fellowship with Jesus Christ and an intensely warm and personal relationship to him.

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*Pastor, Beatrice Mennonite Church, Beatrice, Neb.

The spiritual warmth of our congregation is not unrelated to our peace position. An aggressive presentation of the peace position must find its power in an intense love for Jesus Christ and a consistent testimony in the daily walk of faith. The Biblical peace position is the direct result of God's Spirit working in the heart, and thus a strong peace witness can only be given to our constituency through a faithful ministry of prayer. While the peace position must be understood, the final decision is basically a spiritual one as we consecrate ourselves to the way of the cross and decide to identify ourselves in crucifixion with our Lord. It is, therefore, imperative that we lead our people into genuine repentance and complete consecration to our Lord and Saviour, so that we may be willing to yield ourselves humbly to God. Just as spiritual deepening comes through the power of God's Spirit, so deep peace convictions come as men and women experience the reality of God's redemption in Jesus Christ.

An effective presentation of the peace position must be motivated by zeal for Jesus Christ. A life of prayer and fellowship with our Lord is not pietistic diversion from practical questions but is the very power which brings others under conviction of sin and leads them into the life of cross-bearing and self-crucifixion. The spiritual approach is essential for an aggressive presentation of the peace position to our churches, for the Spirit of God must be the persuasive influence.

Briefly then, what are some ways in which this emphasis can be implemented? The preaching ministry is central. We need a revival of authoritative, warm, dynamic preaching which will move men's hearts into the center of God's will. Sermons on the peace position, in keeping with principles that have been laid down, should be preached from time to time with love and zeal. God still speaks through the preaching of His Word.

The Sunday school needs to be harnessed more fully for this task. Teachers with strong peace convictions and a warm evangelical faith should be used with teenagers who are forming their basic convictions in this regard. Special studies for young people should be followed with the high school group, using *Youth and Non-resistance* or *Youth and Christian Love,* along with other helpful materials. In some situations, if the pastor does not have other obligations during the Sunday school period, it may be well for him to assume the obligations of this special study.

Other classes may be arranged at various times, depending on the local situation. A class for the junior high group, for example, could be held during the Bible Study hour on Wednesday night. Books like *Coals of Fire* by Elizabeth Hershberger Bauman, *Ten of a Kind* by Edna Beiler, and *Wings of Decision* by Eunice Shellenberger, which are basically fictional in nature, plant the attitudes which later lead to full grown peace convictions.

Another avenue of emphasis might be a series of preaching or teaching services with a peace theme. Many congregations have evangelistic services, Christian life services, stewardship conferences, mission conventions, and so forth. There is no reason why the same method could not be used for a concentrated peace emphasis.

All these methods leave untouched the whole area of personal counseling with young people in helping them to face the draft and its concomitant problems. This is a more specialized ministry which does not receive treatment here.

These suggestions are given with the conviction that frequently peace principles have not been emphasized in many quarters because they have been viewed as a side issue. In some situations peace teaching has been somewhat isolated from, or at least unrelated to, the evangelical message, relying more on political and social issues. Peace education must be woven into the very fabric of the church's ministry. It should not, to be effective, displace the gospel, but it certainly should not become something optional, tacked on. It must be consistently upheld as a vital aspect of the Christian's faith and life. This type of program is not an emergency program for the crisis of war, but it is a long range emphasis that should result in more spiritual churches and stronger peace convictions.

Flashes of Thought

EXCESS BAGGAGE

Walter Gering

IT IS STRANGE what an ordinary suitcase will do for the value of an article. The 25th Annual State Pastors' Conference was about to convene. With anticipation we looked forward to a time of inspiration and fellowship.

But that empty suitcase was doing strange things to my sense of values. Books which I treasured and which had been beloved companions on other occasions were being laid aside. Comforts and conveniences enjoyed in the quietness of an evening hour at home were rejected. Only a few, select articles appropriate for the occasion were being chosen.

How well I remembered former occasions when the suitcase had been crowded with goods. There were memories of long walks through crowded depots and busy streets, shifting the bag from one arm to the other as its weight began to wear upon tired muscles. There was the return with the inevitable admission: too much baggage.

This time it was to be different; there was to be absolutely no extra baggage. Each article was to be selected strictly upon its merit of usefulness for the specific occasion.

How did it turn out? Well, to tell the truth, I do not know. In the midst of packing, circumstances arose which interrupted the trip. We never did get to go; one by one the articles were replaced into their normal setting and I never found out what would have been the result of my resolution.

Days later my thoughts were arrested by the words of Jesus: "For the kingdom of heaven is as a man traveling." Traveling — that is indeed the predominant characteristic of the Christian life. The writer of Hebrews calls men of God "pilgrims" — men who are making a journey. As such they are admonished to "lay aside every weight and the sin which doth so easily beset us."

When will we ever learn to travel light with only the bare essentials in hand?

Does God Work Miracles In Our Day?

Anne Penner*

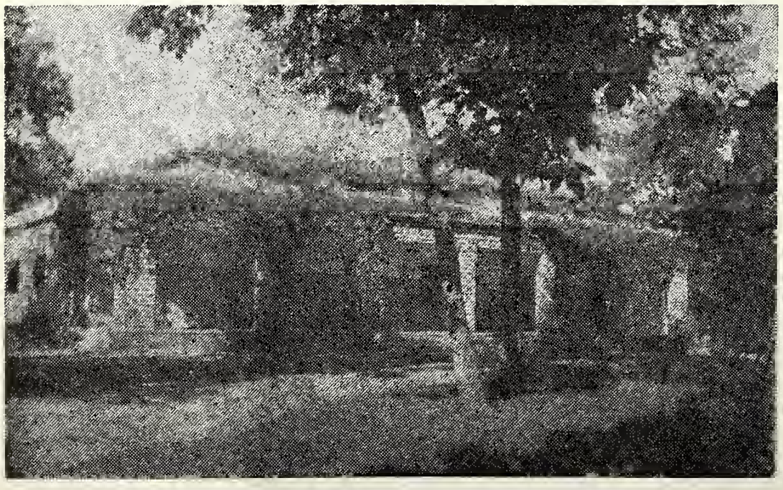
THE above question was asked recently during our Sunday evening prayer meeting. We were studying the Book of Acts and noted the many miracles performed by the Lord through His disciples in the early church.

While we were away at conference in Champa this year, a man of thirty years of age, from the nearby village of Rajpur, was admitted into our hospital. From all appearances he had an intestinal obstruction and he was a very sick man. Champatlal came from a well-to-do family and was related to the village owner.

Dr. Thomas, our young South Indian doctor, hesitated to operate, but he knew there was nothing else he could do to save the man's life and even that was a very slim chance. Under anesthesia the patient's condition became rapidly worse in spite of intravenous glucose-saline and resuscitating drugs. His pulse became very weak and rapid. The doctor felt there was no use going any further, and he sutured him up and sent him back to the ward to die.

As is the custom so often in this land, people prefer to have their relatives die at home rather than in the hospital, and a cart was called to take Champatlal away. At noon he suddenly rallied and when he discovered what was going on he refused to leave. Dr. Thomas came in the afternoon, expecting to hear that the patient had died. Instead Champatlal called him and begged him to operate again. "I feel much better now," he said, "and I am not going to die. I came because Jesus is here and I believe He will make me well."

So Dr. Thomas scheduled him for surgery. When he opened him up again he found about two feet of black, gangrenous, looped bowel which had ruptured in at least one place, and there was a large amount of bloody fluid in the abdominal cavity. The doctor removed the gangrenous bowel and cleaned out the fluid and then stitched him up again. The general condition of the patient was good throughout.


Sewa Bhawan Hospital, Jagdeeshpur, India.

The day after I got back home I went to see him. Some of the nurses had told me about him. He himself told me how he had come to our hospital. I asked him where he had heard about the Lord. "My father had a Bible in the house," he said, "and I can read both Hindi and Oriya." I got my Hindi Bible and read to him from the fourteenth chapter of John, "Let not your heart be troubled, ye believe in God, believe also in me. . . ." and prayed with him and talked to him about Jesus. His eagerness to hear and his response thrilled my heart.

One day when Mrs. Dester was in talking to him he said to her, "The blood of Jesus has cleansed me." For days I went out to his room every morning to have prayers with him, and when I missed one morning he was disappointed. I told him that I had been in another ward that morning, and he said to me, "Tomorrow I am going out there, too, and you must pray with me now" — and I did.

The doctors were rather careful about increasing his diet and one morning during rounds he told the doctor, "You have saved me from the grave and now you are going to starve me into it."

One day one of our male nurses came in from the wards and handed me a white piece of cloth. "Champatlal gave me this to give to you," he said, "to use for some good cause. This is the cloth that his people brought for his burial the day they brought him in here." Do you wonder that tears came to my eyes?

Just a month after Champatlal came to the hospital he gave a dinner to the whole staff—that is he provided the wherewithal for it. Our staff members prepared and cooked it. He did not eat with us and in fact was not around when we were eating, but he said the next day that he did it as a sign of praise to the Lord Jesus who had made him well. To eat with Christians is a very, very big step for a caste Hindu to take, and Champatlal had not yet reached that point.

Does God work miracles in our day? Yes, we firmly believe that God worked a miracle of healing in Champatlal's body. Pray with us that He who has begun a work of grace in his heart will bring about a miracle of spiritual healing there as well.

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*Missionary to India

It Is Almost a Year

Helen Stephen*

How can we forget that bright summer morning when we were eagerly looking for Boston harbor through the binoculars? How can we forget the welcome smile from Henry Detwiler, whom we had never seen before, as our ship drew close to the dock? How can we forget the first train journey in an air-conditioned car, the first night in an American home, the happy reunions with friends with whom we had lived and worked at home in India, the welcome banquet in Chicago. . . .

How can we forget the large gathering at the conference in Winnipeg, the enriching experiences, the challenging and inspirational messages on "Receive Power—Be Witnesses," the joy of shaking hands with thousands of people, the expression of concern of the churches in USA and Canada for the work in the mission field. . . .

The pure white snow which we saw at Meadowlake for the first time made prophet Isaiah's words more meaningful where he says, "Though your sins be as scarlet, they shall be as white as snow." We are certainly grateful for the assurance we have in the redeeming power of our Lord Jesus. The Thanksgiving festivals, the mission festivals, the services in German in Canadian churches, the hospitable homes in which we came into closer contact with the people, have made lasting impressions.

The American Christmas week—rather the Christmas month—and the exchange of gifts, exhibit God's bounteous blessings. The Christmas programs in churches and in schools, the singing of the *Messiah*, the manger scenes and the worship services have revealed how happy the people are to think of the birth of the Lord Jesus.

The worship services in about sixty churches, the fellowship in Women's societies and in Youth groups have contributed a lot in inspiring us for more devoted services as we go back to India. We shall be getting more inspiration, we are sure, as we spend June and July visiting churches in Ohio, Indiana, Pennsylvania, and Ontario.

I wish I could stay here longer; but our obligations at home demand that at least I go back soon. I plan to leave from Montreal on July 23 with Miss Helen Kornelsen. On my way I will stop in Germany for the World Mennonite Conference where I expect to read a paper assigned to my husband. Samuel is staying back to finish his studies and to make more contact with the churches.

When we came here in June, a year seemed a long time; but now it is already time to go home. The busy life in this country would not let us alone. We thank you all for upholding us in your prayers and hope that you will continue to pray for us and with us for the work in His Vineyard.

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*Indian Christian, who, with her husband Samuel, is spending a year in America

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Presenting Christ in the Home

William J. Jones*

"Christ is the Head of This Home"—such were the words we used to see on placards or mottoes of felt. But *was* He the Head? *Is* He the true Head of our homes—our Christian homes today?

We think so, we may say so with the lips—but in our minds and in our hearts *is* He? Are there unpossessed areas of our lives, unyielded territory over which He as King does not hold sway?

The home—tremendous potential for either good or evil influence! Your home, my home, any home is that—morally, ethically. And for the Christian home, the principle still holds true: a great and mighty potential for good or evil.

Heredity tells in our lives, individually. It tells in our homes as well. But we can reckon on Christ to transform the past with its dark and doubtful record. We can trust Him utterly to make radiant our sinful and sinning past. And we may, as father or mother, son or daughter, reckon on the goodness of God and His gracious merciful dealings with us in the past to make our homes what they ought to be in the present.

We present Christ in many different ways in life, and may do so in our homes. Our homes are as much subject to the rule and dominion of Christ as our lives themselves, as our professions, our play life, our school life. Does it seem difficult to live for Him in the home? Are there problems which hinder our testimony there and elsewhere?

He is sufficient! We may reckon on His guidance—His dealings with us in times past will assure us of His continued guidance and gracious dealings with us in the present—and in our homes, too. As God has directed our paths in times past in the home, so He will do here and now. He will sovereignly, surely, wondrously lead our children in plain paths, lead them in Christ. Also, it takes faith, abounding faith, and trust and hope to present Christ, as children, to our parents.

We shall quail, we shall falter, we shall crumble, we shall utterly and miserably fail if we do not have that high, strong, and noble faith in Christ which will survive all attacks. We shall fail when decisions must be made for and by our children if we have not that faith.

With that faith we shall be "strengthened with might by his Spirit in the inner man" (Ephesians 3:16). With that faith we shall sweetly, graciously, yet firmly present Christ both in and out of the home.

Testings, trials, sorrows, bitterness? They will all come. Privation, physical and material needs—they may all come, too. But faith, as an anchor, can hold firm and fast.

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

HERE IS A GUIDE TO

FIRST OF A SERIES

Finding Yourself

By William Gering

THERE are some things in the lives of youth which they cannot change. Youth cannot choose the time in which they are born. Youth cannot choose the parents to whom they are born. Youth cannot choose the early environment in which they first discover the world.

Since these things cannot be altered there is only one thing to do—accept them. I believe this is the marvelous way in which God ordains a measure of control over our lives. But this does not mean that young people must accept this control in resignation and an attitude of defeat. Rather, they should see this as the great starting point of a positive life. Wouldn't it be catastrophic if, on waking each morning, we had to choose our parents, a historical age in which to live, and a specific environment for that day? What a confusion of mind and thought that would be! Many of us might choose so foolishly that we would not live to see another day.

Experience the Best Teacher?

"Where do we go from this starting point?" youth asks, and they have the right to expect an answer that makes sense to them. There are those who believe experience is the best teacher and choose to learn only by its results. In this way a child learns the "burning" of a hot stove and the "clinging" of a frosty piece of steel. Lessons learned through experiences are remembered most vividly, but how costly such instruction can be, and how often it leaves great scars for the rest of one's life. Who would want to cut off his hand just to realize that a missing hand is a terrible handicap?

Youth can learn so very much from the experience of others through history, inquiry, and observation. Of course, it is a youthful characteristic to refrain from asking the advice of respected older people, because often youth feel they know all the answers. But history, past and present, shows the tragic mistakes youth make through this attitude. Before making each big decision, young persons should ask themselves this question: "I am so young and inexperienced; do I really feel this is the right choice or am I being selfish and inconsiderate in my choice?"

What Freedom Means

Young people want to have freedom and they are entitled to the right of self-expression. But freedom does not mean that they can do as they please. Freedom means that you please to do what is right. All of us were created with the ability to reason and with a conscience as our individual policeman. The earlier we learn to use reason in our decisions and obey the little unseen policeman in our mind, the sooner will we be able to face life and its responsibilities in a realistic manner.

Above all, to find yourself you must be willing to give of yourself. That is what Paul meant when he wrote, "Let each of you look not only to his own interests, but also to the interests of others." This is the basis of friendship and fellowship. Until you are willing to share your interests, discoveries, weaknesses, problems, and achievements, you will not find yourself in this world.

Minnesota Beckons Summer Workers

Mental Hospitals Understaffed

More persons are hospitalized today because of mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined.

One in every 16 persons suffers from some mental disorder, the National Association for Mental Health declares. One state reports more admissions into mental hospitals annually than enter universities and colleges. About 5000 children and youth under the age of 19 are admitted to state mental hospitals annually.

Medical science is projecting giant efforts to curb mental illness. And there is real hope. It is estimated that 70 per cent of all patients improve or recover after therapy in state or private hospitals where the best and latest techniques are employed.

But unfortunately most mental hospitals have too few workers. This is where a Christian young person can be of almost unlimited service. Patients in mental hospitals often need the stability and assurance a Christian can provide. This is a good opportunity to give Christian love and understanding, working with medical therapy.

The summer service program of Mennonite Central Committee has arranged to place units of workers in two institutions in Minnesota — at Fergus Falls and Hastings.

Surprisingly, no professional training is required to join these units. Your service will be as a psychiatric aide — feeding the patient, seeing that he gets sufficient sleep, providing clothing, and keeping quarters clean. In brief, you simply help the patient to live normally. In so doing you add greatly to his recovery.

As a resourceful and Christian-motivated worker you have opportunity to serve in the name of Christ in almost limitless ways. The personal conversations and deeds go far in sparking Christian faith for the patient.

Hastings State Hospital is located about 20 miles southeast of Minneapolis and St. Paul near the Wisconsin line. It serves 1,000 patients who live in nine cottages.

Fergus Falls State Hospital is 200 miles northwest of the twin cities and serves more than 15,000 patients. Facilities are on an 1100-acre wooded tract.

Summer service workers will receive $100 a month plus maintenance minus $15 for unit fee. The period of service will extend from July 1 to August 31. **Inquiries may be addressed to MCC Summer Service, Akron, Pa.**

ENTER NOW!

YPU Stewardship Slogan Contest

- **10 Cash Prizes of $2.00 Each**
- **Winning Slogans Will Be Published in "Mennonite Youth"**
- **Names of Congregations whose Young People Submit the Most Entries Will Be Published**

Full Details in
"Mennonite Youth" — April 16

Seek First the Kingdom

A Parent Looks At VS

"Seek ye first the Kingdom of God and his righteousness and all these things will be added unto you," said Jesus. His Spirit has led men to prepare a program which, if you participate in it, will help you claim this promise of Christ. It is the total program of Voluntary Service for young men and women — including also Pax service and other 1-W alternative service for draft age men, directed by the MCC and our General Conference Board of Christian Service.

Since I have seen so much good come from participating in these service programs — both for those served and the ones serving — I would like to see every eligible young person take at least one term. In VS, youthful volunteers get a new outlook on life, helping them put first things first and often giving them a desire to help in other church work. All of these things are constant sources of gratitude and joy to the young people themselves, their parents, and fellow church members.

I believe one of the basic realizations one gets in VS is this: "He that findeth his life shall lose it, and he that loseth his life for my sake (in Voluntary Service) shall find it." Only by "losing" one's life is it possible to experience the unlimited power of Christ and the fulness of joy and abundant life that He came to bring.

Many of us older people wish such a program had been available to us in our youth. Don't let the opportunity pass by.

—Norman M. Wismer
Hilltown, Pa.

Bibles for Greece

To supplement agricultural rehabilitation work in western Greece, Paxman Robert Lambright of Leagrange, Ind., has distributed Bibles with a team sponsored by World Council of Churches. The distributions were made with the good will of the village priest of the Greek Orthodox Church. He said the villagers were thankful and have been reading the Bibles.

—*I-W Mirror*

PENCIL POINTS

Cleaned Out

Spring cleaning time has come, so I'm cleaning off my desk and out my mind. Before I throw these notes in the wastebasket, perhaps you'd like to look through them:

People in our neighborhood are still prospering. Walking down the mud road in our community, I noted that all the tire treads were sharp and clear — not a smooth tire in the lot.

Words a body can save breath on include these: "I never worry." All indications are that the person who says so is a chronic worrier and probably doesn't know it. Better thing to say is: "I'm worried." This follows the biblical injunction about confessing sins.

Talking about words brings us to our epigram department: "Words are the easiest to put out and the hardest to take back." I produce my own illustrations for this text daily.

Survey-itis is a disease that plagues all who have decisions to make and this includes church boards and church members as well as Conference Boards and Committees. It always helps to know what others are thinking and doing, but eventually we will have to make up our own minds.

How simple it used to be to build a church. Or was it? At least one large room with a roof over it doesn't look as difficult and expensive as the structures now a-building.

Reminding ourselves of the good old days, we must say that stewardship and church giving has improved upwards toward 1,000 per cent (although we need a survey to prove this). The days when there was one offering a month or only a few people in each congregation really supporting the work of the Lord are gone, and we can rejoice and be glad.

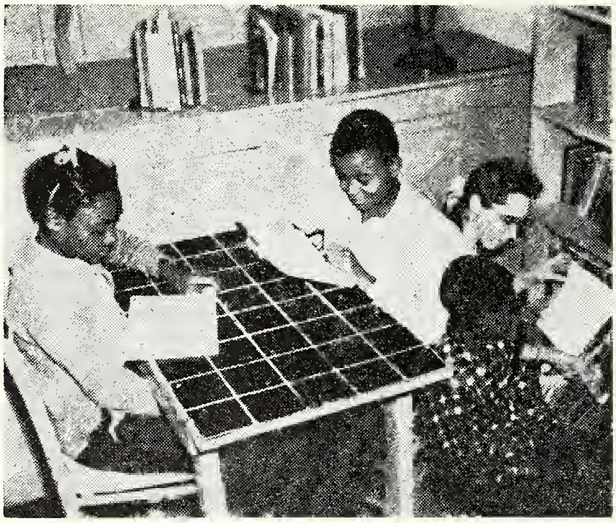
Flags in the Christian church trouble me a bit, though I'm reconciled to them. But if we want to add symbols to our church buildings, let's not do it haphazardly. There are symbols with deeper Christian meaning than a national and a Christian flag.

Words I have overheard (in the dim distant past): "Why print it; no one reads *The Mennonite.*" I fear that the same argument could be used against publishing the Bible. (If you don't believe me, make a survey.)

"Break Thou the Bread of Life" says the *Handbook to the Mennonite Hymnary* (a book you should dip into) is "not a communion hymn although it is often used for that purpose." Since there are hymns more directly suited for the Lord's Supper, I have often wished that this good hymn could be reserved for a Bible study prayer.

This brings me to the bottom of my desk drawer, and there's no point in commenting on that.

—Maynard Shelly



Busy Library at Gulfport Center

VS worker in the Christian Community Center at Gulfport, Miss., helps a young lad find a suitable book. A former nightclub building, the center is the North Gulfport Negro community's only facility providing a variety of wholesome recreational activities.

The Living Word

By Luther A. Weigle

'God Is No Respecter of Persons'

It is confusing for young people today, who are being told that respect for persons is a basic principle of sound democracy and true religion, to read in the Bible that "God is no respecter of persons" (Acts 10:34) and to find that same idea repeated in one form or another in a dozen passages of the Old and New Testaments. The Greek word which is translated "respecter of persons" means "acceptor of the face," and the Latin equivalent is *acceptor personae,* that is, acceptor of the mask that an actor wore or the character that he assumed.

When the King James Bible was published, the English word "person" was still close to this primary meaning of the Latin word *persona,* mask. It referred to the outward appearance or circumstances of men —to physical presence, dress, wealth, position — rather than to intrinsic worth or to the inner springs of conscious self-determining being. This text and others using similar words mean that God does not regard mere externals.

In Moses' instructions to the men whom he appointed as judges, the meaning of the expression "respect persons" is stated clearly: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; but the judgment is God's" (Deuteronomy 1:17). A pointed exposition of the meaning of the phrase for the life of the early Christians is found in James 2:1-9.

The expressions "respect persons" and "respecter of persons" were kept in the revised versions of 1881 and 1901, but are given up in all other modern translations. Moffatt's translation is "God has no favorites"; and Goodspeed's, "God shows no partiality." The Revised Standard Version follows Goodspeed here, and both are in fact returning to William Tyndale, whose translation was "God is not partial."

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Klassen To Teach At Mennonite Biblical Seminary

President S. F. Pannabecker and President-elect Erland Waltner have announced recently the appointment of William Klassen as a teacher in Mennonite Biblical Seminary. The new Associated Mennonite Biblical Seminaries will be established in September, 1958, at Elkhart, Indiana. Klassen is to teach in the Biblical field. with special reference to the New Testament.

The son of Rev. and Mrs. David D. Klassen, Homewood, Manitoba, William Klassen was born in Halbstadt, Manitoba, and attended schools in that province in Canada. He is a graduate of the Mennonite Collegiate Institute at Gretna, Manitoba.

The new faculty appointee graduated from Goshen College in 1952 and in 1954 received his B. D. degree from Goshen College Biblical Seminary. For a time during his stay at Goshen he was supply pastor at the Silver Street Mennonite Church.

Klassen is completing his residence requirements for the doctor's degree at Princeton Seminary. During part of his stay at Princeton he was Teaching Fellow in New Testament. During his Princeton stay he has served part time in three churches: Hereford Mennonite Church, Bally, Pennsylvania; Calvary Mennonite Church, Washington, Illinois; and the Germantown Mennonite Church, Philadelphia, Pennsylvania.

At the present time he is writing the Historical Backgrounds Section of the Adult Quarterly and also the German counterpart in the Lektionen.

William Klassen is married to Marilyn Horst of Washington, Ia.

NEW STAFF APPOINTMENTS AT BETHEL COLLEGE

Faculty appointments announced by president D. C. Wedel include the following: Vernon Neufeld, graduate of Bethel College and the Mennonite Biblical Seminary and currently studying at Princeton University, is to succeed Erland Waltner, who will be with the Seminary next year. For the next academic year, however, Mr. Neufeld will continue his studies at Princeton, and E. J. Miller, Pastor of the First Mennonite Church of Christian, will teach some biblical courses on a part time basis.

Dwight Platt, graduate of Bethel College and holding a master's degree from Kansas University, will teach biology. For the past three years Mr. Platt has served under the American Friends Service Committee in India.

Miss Harriet Bunting, now on the staff of Wichita East High School, will join the English department, teaching communications and English literature. She has a master's degree from Colorado University.

J. W. Nickel, graduate of Bethel College, will teach German, French, and philosophy. He has served several churches in this area, including the Hebron Mennonite Church and the First Mennonite Church of Hillsboro. At the present Mr. Nickel is doing graduate work at Iliff School of Theology, and teaching at Denver University.

SCA CHAIRMEN AND NEWS STAFF SELECTED

Chairmen of the Student Christian Association standing committees at Bluffton College have been appointed by the SCA executive committee. Heading the various committees are: Joyce Musselman, program committee; Lois Shutt, social committee; Connie Diller, social action committee; Muriel Thiessen, devotional committee; Sarita Schrock, publicity committee; Jeannie Hughes, conference and membership committee.

1957-58 Witmarsum staff members have been appointed. Muriel Thiessen has been named editor-in-chief of the Bluffton College newspaper. Other staff heads include: Jerome Shenk, managing editor; Jeannie Hughes and Ann Hilty, copy editors; Nancy Doll, and Carol Hause, assignment editors; Ruthann Cochran, associate editor; Kenneth Geisinger, art editor; William Ramseyer, photography editor; Paul Snyder, business manager. Reinstated in their present positions are: Saundra Berry, music editor; James Miller, sports editor; Joyce Musselman, feature editor; and Clark Wetzel, circulation manager.

BUSINESS TESTING

Members of the Freeman Junior College Future Business Leaders of America sponsored a Noma testing program on the campus April 9. Tests were given in typing, bookkeeping, shorthand, and general business fundamentals. Those passing these tests will receive certificates of proficiency, and their names will be sent to members of the National Office Management Association. This will be of great help in future job opportunities in the field of business.

Fifty-six business students, representing five high schools, participated. To finish the day's activities a panel discussion was conducted by a group of prominent businessmen. Among them were Glenn Waltner, vice president of the First National Bank of Freeman; L. L. Larrabee, manager of the Sears Roebuck Company of Yankton; J. W. Sorensen, certified public accountant of Sioux Falls; and Myles Johnson, secretary-manager of the Sioux Empire Fair, Sioux Falls. Erwin Cleven, business instructor at Canistota High School, served as moderator.

The Future Business Leaders of America is an active organization on the Freeman campus. Through the work of the Secretarial Bureau, which they operate, they do a great deal of secretarial work for the school and for churches and organizations in the community. This gives them much practical experience and on-the-job training. Their officers are: president, Marjorie Harder; vice-president, Joyce Gering; secretary, Evelyn Quiring; treasurer, Don Langerock. Mrs. Emma Hofer is their sponsor.

STUDENTS PARTICIPATE IN SCIENCE FAIR

Professors Gerhard Buhler and Robert Lerch took a group of Academy students to Vermillion April 13 where they participated in the third annual Science Fair on the campus of the University of South Dakota. Dianne Waltner, an Academy senior, placed first in the girls' physics division.

MCC news & notes

ENGLISH AND MUSIC CLASSES IN INDONESIA

Thirty persons attend English and music classes at Djepara, Java, taught by MCC worker Wilbert Shenk (Sheridan, Ore.) The classes are sponsored by Chinese Mennonites and also attended by some Javanese Mennonites (the Chinese and Javanese Mennonite synods are autonomous in Indonesia).

The class includes several church school teachers. Each church prepares its own Christian educational material as there is no published material available in the Indonesian language at the present time.

Shenk says the people of the Djepara Church are unusually enthusiastic and aggressive; consequently the church is growing. Djepara is located on the coast where many Chinese residents have furniture and woodcarving businesses, for which the town is noted in Indonesia.

Shenk also reports a new English class being formed for a club of Moslem students in Kudus, location of MCC Indonesia headquarters. He teaches other English classes in nearby Christian schools. These classes present a big opportunity for Christian witness.

BABIES ON THE STREET

The plight of the abandoned and orphaned children of Korea is pathetic, writes MCC nurse Arlene Zimmerman (Bareville, Pa.) who has begun service at Pusan Children's Charity Hospital.

"Every day an old man, employed by the city, brings at least one baby to the hospital," she said. "These babies are found on the street and in various places. It is not unusual to find an infant clad only in rags living on the street in below-freezing temperatures."

She tells of a little girl brought to the hospital, covered with sores, frightened, and only a little taller than the average newborn infant.

"The girl was with us about two weeks and could walk and feed herself," relates the nurse. "She hardly ever cried, but when I wrapped her in a blanket to take her to an orphanage she started to scream. She probably remembered lying on the cold street in her tattered blanket. She sobbed the whole way to the orphanage, but soon she became happy sitting on the warm floor of the mission orphanage playing with other orphan babies."

"A GREAT FIELD HERE"

Children who are ill-treated by their parents are still the object of the concern and love of God, writes Betty Jane Barkman (Hillsboro, Kan.) who is one of nine MCC workers at Junior Village in Washington, D. C.

"Here at Junior Village," she states, "we see how children are mistreated by their parents. Yet the same God who gave us a secure and love-filled childhood cares for these children."

She says many of the more than 240 dependent and neglected children in the Village have a small concept of God. "To them He is not a God to love but a God to fear, one who watches every action and punishes any wrong act. . . . There is a great field here with lives ready to receive God. We must do our part."

NEW PAX MEN BEGIN WORK IN GERMANY

Six new recruits for Pax Services have begun work in Germany. They are: Benjamin B. Brubaker, son of Mr. and Mrs. Jonas E. Brubaker of Mt. Joy, Pa., member of Marietta Mennonite Church; Philip Buskirk, son of Royal A. Buskirk of Brutus, Mich., Maple River Mennonite Church; Eugene Kurtz, son of Mr. and Mrs. John Kurtz of Pacomoke City, Md., Holly Grove Mennonite Church; Amos E. Mast, son of Mr. and Mrs. Enos Mast of Thomas, Okla., Mountain View Amish Mennonite Church at Salisbury, Pa.; Philip Waltner, son of Mr. and Mrs. Wilbert J. Waltner of Hurley, S. D., Salem Mennonite Church at Freeman; Harry B. Zimmerman, son of Mr. and Mrs. Harry W. Zimmerman of Manheim, Pa., Manheim Mennonite Church.

PERSONNEL

Elizabeth Penner (Inman, Kan.), for more than two years the secretary in the Peace Section office in Akron headquarters, has entered the Voluntary Service unit at National Institutes of Health, Bethesda, Md. Succeeding her is **Elaine Klassen**, daughter of Mr. and Mrs. John Klassen of Kitchener, Ont. She is a member of First Mennonite Church and formerly worked in the Golden Rule Book Store, both in Kitchener.

Marie Hallman, daughter of Mr. and Mrs. Edgar Hallman of New Dundee, Ont., succeeded Doreen Bell (Stayner, Ont.) as bookkeeper and secretary in the regional office at Waterloo, Ont. A member of Blenheim Mennonite Church, she attended Dougheed Business College in Kitchener and was formerly employed by the Waterloo Trust and Savings Co.

Harry Dean Schmidt, son of Mr. and Mrs. Frank F. Schmidt of Greensburg, Kan., has entered the Voluntary Service unit at Denver. He will continue work as an X-ray technician at Presbyterian Hospital.

The Reader Says--

What Singing Shall I Listen to?

If we were to look into the minds of each and every person on the way out of an auditorium after a musical program, what would we find? How many have enjoyed any significant amount of the program? How many have felt only that they *ought* to enjoy it?

Enjoyment is not entirely the musical director's responsibility. His job is to create something worth while out of the human resources with which he works. Whether the program is sacred or secular, it should be the finest product of his own training and experience. It should be the finest and most enthusiastic work of each participant under his direction. Since music is probably his life work, it is to be judged primarily by his Creator and only secondarily by his audience. Is it a worthy offering, then? The best that he can achieve with his own talents and with available human materials? How petty our own likes and dislikes become when we view the performance in this light! How much more significant is the performance!

Each listener, then, is not the final judge, and enjoyment is not the first and last consideration. Yet as members of the audience, you and I have the power to crush and destroy the finest and most inspired work of musical art or to stimulate mediocre performers into doing superb work. The destruction comes from not responding, not appreciating, being overly critical, being passive, *not caring*. (Do we recognize ourselves?)

The opposite effect comes from an attitude of creative participation. It comes from the desire to enjoy, the desire to appreciate and to show appreciation, the desire to find in the music the very offering to the Creator that we have been discussing.

So the audience has a responsibility, too. Each listener should seek for himself the creative spark in every piece. He will find it more often than he may expect. He will be helping to build a creative atmosphere that will foster greater musical achievements. He will be broadening his own tastes, and he will be increasing his own enjoyment and satisfaction. He will keep in mind that an unfamiliar piece of music is a potential friend if he will cultivate the friendship. He will ever discover music with a beauty surpassing the nostalgic attractiveness of the familiar tunes.

Omar F. Bose, music instructor, Forest Grove, Oregon.

Preaching and Noticing

I want to thank you for the fine article by Martin Luther King, Jr., "We Are Still Walking," in the January 29th issue. A few days ago someone said to me that many churches, especially in the South, are so busy preaching the Bible that they fail to notice the social implications of the Bible they are preaching from. I trust that we Mennonites will continue to do both the preaching and noticing of social implications—despite any letters to the contrary such as you published with the above mentioned article....

Loren Nussbaum
Liberia Agcy., Am. Bib. Soc.
Monrovia, Liberia

Ministerial Recruitment

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," Matt. 9:38.

"The effectual fervent prayer of a righteous man availeth much," James 5:16.

Reading and discussing and writing about the need for more ministers will help only insofar as this will stir to action. Talking, by itself, will not accomplish anything. What can be done?

Congregations could show that they realize this need and are serious and willing to do something about it by offering to pay, say twenty dollars a month, on the tuition of ministerial students, holding them responsible for a sermon a month only, with no future obligation to the local church. Not limiting this offer to only the first one to apply, but to all, could mean that financial sacrifices would be necessary, but these would prove very rewarding. If more would apply than could be advantageously used in one congregation, their services could be turned over to the Home Missions Board.

Should this bring hardship on an individual congregation, it could be shared by other congregations or handled on a conference basis. This is part of the whole Kingdom work, and working together at this could ease the conscience of those who feel it is selfish to get the best minister available for themselves and not do anything to relieve the need of others.

Could this be a way to challenge young men, by showing that we are serious and willing to do something to alleviate the shortage of ministers, and so obtain results?

—J. H. Ediger

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location. This column is not intended for commercial advertising of goods or property. We assume the right to edit or reject notices and assume no responsibility for the verification of notices. Refer to the ad number in replying. Address: 722 Main, Newton, **Kansas.**

HELP WANTED

Supervisor for care-home (ambulatory patients) at Meadowlark Homestead, Route 4, Newton, Kansas (No. P 162).

WORK WANTED

High School and College Age Girls would like summer employment. Do you have an opening for secretarial clerical, or domestic help? Contact: Mutual Aid, Newton, Kansas (No. P 163).

Bookmarks

Not All Mountain Tops

Never a Dull Moment by Eugenia Price, Zondervan, $2.00.

Glowing reviews of this book have been written by outstanding evangelicals. The book is written from the "Youth for Christ" approach. Its language is the popular high school type of today. At times it seems to be taken farther than need be, but the subject matter is that which young people from typical American Christian homes could well utilize.

The title is a bit strong for the average Christian experience. No one goes through life always being on the so-called mountain top. The life of faith is a life of discipline, and discipline never seems joyous at the time when experienced. The book has real help for some people, but not all may find it as interesting as some reviewers have written. I gave it to various persons to read and no one finished it.

—George Dick

Jottings

TEACHERS CONTINUE MEETINGS

—First Church, Wadsworth, Ohio: In less than six weeks the church has suffered the loss of three members by sudden fatal heart attacks. On Feb. 23 George McBride was stricken on the way to town within an hour after returning home from a pleasant trip to Florida. Funeral services were held Mar. 29 for Eddie Keener, 33, who died suddenly at his Florida home, where the family has been living since last summer. Harvey Friedt, 64, died instantly after a heart attack on April 2 while visiting his daughter in Miami Springs, Florida. During this period our people assisted an unchurched family whose children attend our Sunday school, when their father passed away. Teachers of the Junior S. S. voted to continue indefinitely their monthly meetings which were begun this winter, and also to arrange a party once a quarter for various age levels in order to enrich the teacher-pupil relationship and to get the youngsters better acquainted with one another. The children gave to both Junior and Senior Departments excellent presentations of the story, "Travels of a Christmas Bundle," which was illustrated with large posters prepared by Mrs. Arden Rohrer, Jr. A new post-graduate S. S. class has been started under the direction of Dick Straiton. Plans for the Easter season followed the traditional lines. The pre-Easter Bible studies were well-attended and the Union Holy Week services were held at our church each afternoon. Our congregation had its own evening Good Friday service. The Easter Sunrise Service was followed by the traditional breakfast in the church basement. An innovation this year was to have two Easter communion services, one at 8:30 preceding Sunday school and the other at 10:30.—Corr.

VISITING MISSIONARIES

—Grace Church, Dallas, Ore.: We were privileged to have a number of missionaries with us in March. They were Mr. and Mrs. Paul Entz, who are preparing to sail for Africa; Mr. and Mrs. George Neufeld and Mr. Waldo Harder from the Congo Inland Mission and Miss Rosa Kim, MCC worker from Berlin. We also saw a film featuring the Fernando Fasts in language school, and a set of slides on Japan which we obtained from the library at Newton, Kan. The Ladies' groups had Miss Lois Roth of Morocco and Miss Edna Reimer of Nigeria as guests. Bro. and Sister Arnold Dalke have been assigned to a Village Missions work at Elk River, Idaho. It is a small town and has just the one church. Pastor Burkholder plans to leave June 16 for a two-months' visit to Africa, the Holy Land, and several European countries. While in Africa he plans to visit several weeks on the Congo Inland Mission Field. —Mrs. A. E. Schellenberg, Corr.

BIBLE CONFERENCE

—First Church, Pretty Prairie, Kan.: Erwin Goering of Bethel College was the guest speaker Jan. 13 while our pastor Howard Nyce, was preaching in the newly organized church at Kansas City. Feb. 17 Dr. John R. Schmidt gave an illustrated message on leper work in Paraguay. The Kingman, Arlington, and Pretty Prairie churches met at our church the evening of

March 3 for a Bethel College Booster program in which Bethel students participated. Peter Voran gave an illustrated message on his work in Japan March 13. A Bible Conference was held from March 31 to April 3, with Frank Peters as speaker. The Book of James was studied during morning and afternoon meetings, with a fellowship dinner at noon. Our regular weekly Bible study under the direction of our pastor is on the Book of Revelation. Some of the ladies from our Sewing Society spent a day helping clean Camp Mennoscah for the summer retreats.—Mrs. Erwin E. Schrag, Corr.

YOUNG PEOPLE MEET

—**Salem Church, Munich, N. D.:** "He is not here, for he is risen," Matt. 28:6. May the Lord's richest blessing be upon the editor and all readers at this happy Easter season. The weather here is cold at present for this time of year. The latter part of March was much nicer than April has been thus far. We do not have any snow. We surely do welcome all our relatives and friends back who left us for the winter months. On a recent Sunday evening our Young People's Group met at the home of Bro. and Sister Hofer for a time of devotions, games, and a hearty lunch. A blessed time was reported by all. About 35 young people attended. Mrs. A. P. Eitzen is still ailing. It is our prayer that she might soon recover. Mrs. Margaret Ritter is also on the sick list.—Mrs. Leonard Unruh, Corr.

CHOIRS BRING SPECIAL MUSIC

—**Apostolic Church, Trenton, Ohio:** April 14, Palm Sunday, the Junior Choir led the congregation in singing and sang "The Palms" for their special number. Mr. and Mrs. Richard Gingerich brought their son Michael Earl for consecration on Palm Sunday. In the evening of Good Friday the catechetical class was baptized and taken into church. Those in the class were: Richard Dorsey of Huntington, West Virginia, grandson of our pastor; Ann Hiltbrand, Beverly Kennel, Becky Shafor, Donna Schubert, Marilyn Smith, Vera Stretcher, and James White. At the Easter service the Senior Choir, under the direction of Mrs. Estella Howe, sang for their special number the sacred song, "Christ Is Risen." Many beautiful flowers were brought for the Good Friday and Easter services in memory of loved ones. Both services were well attended, with Holy Communion on Easter Sunday.—Mrs. Orlan Gingrich, Corr.

NICKELS LEAVE FOR WISCONSIN

—**New Hopedale Church, Meno, Okla.:** A group organized for hospitalization in Mennonite Aid, Inc.; H. H. Unruh is secretary. We were deeply impressed by the report given of Russia by David B. Wiens. New books have been added to the library, including some for boys and girls and also the Mennonite Encyclopedia. The song books were repaired and some had to be discarded. Money is being collected for new Hymnaries, also Tabernacle Hymns No. 4. The MCC relief canner was set up at Isaac Koehn's farm and over 4,000 cans of beef processed with neighboring churches participating. The Ladies' Mission Society recently gave a program which included the showing of the film, "The Call of the Cheyenne." Our pastor, Ben J. Nickel, has asked to be released May 1. They plan to go to Wisconsin to be near Mrs. Nickel's parents, Mr. and Mrs. R. L. Champney. They are not so well, and Mrs. Nickel being the only child, the Nickels' feel they are needed there. Mrs. P. J. Boehr of Enid was the guest speaker at our Mother-Daughter Banquet on April 12. The theme was China.—Corr.

EASTER CANTATA GIVEN

—**Victoria Avenue Church, Regina, Sask.:** Our choir, under the direction of Pastor Norman Bergen, presented the Easter cantata, "Immortality," on the evening of April 17. The church was appropriately decorated with vases of flowers. A large white cross strewn with lilies, under the heading "He Is Risen," hung in the center of the front wall of the church. Abe Friesen read the Scripture selections pertaining to the cantata. The soloists were, Mrs. Chris Braun, soprano; Donald Bartel, bass; and Ray Bartel, tenor. Additional voices in the tenor section were provided by several students from Canadian Bible College. Mrs. C. B. Friesen was accompanist for the choir. Included in the program were several choir selections from the Youth Hymnary. The Ladies' Aid Group held a bake sale at the Crescent Furniture Store on April 6. A large variety of baking was displayed and a sum of $23.70 was realized from the sale. Since Pastor Bergen had to be in Swift Current on April 15, J. J. Nickel from Langham served our group on that day.—Mrs. Oskar Bartel, Corr.

Pacific District Conference Program

(Condensed)

Theme: Stewardship: Stewards of the Mysteries of God, 1 Cor. 4:1, 2
Theme Song: O the Unsearchable Riches, Hymn No. 454
Time: May 29 to June 2
Place: Aberdeen, Idaho

Wednesday. Committee meetings; joint meeting of all committees. Message: "The Issue of Discipleship," Frank Peters.

Thursday. Morning: Opening of the conference by president Frank Harder. Appointment of committees. Conference sermon, Frank Harder. Certification of delegates; treasurer's report; auditing committee; floor privileges. Election of Conference officers and program committee member. Message: "The Proper Use of Talents," Frank Peters.

Afternoon: Educational Committee: Workers' exchange; election of committee member; reports from schools (Mennonite Biblical Seminary, Bethel College, Grace Bible Institute); General Conference-central office representative. Message: "The Living Sacrifice," Frank Peters. Evening Service in charge of the Men's Fellowship.

Friday. Morning: Evangelization Committee: Election of member. Message: "We Cannot But Speak," Frank Peters. Afternoon: Auxiliary meetings: Young People, Women's Missionary Association, Men's Fellowship. Evening: Women's Missionary Association program. Introduction of foreign and home missionaries. Message: "Glimpses of the Work from Our Field in Japan," Mrs. Paul Boschman; message, Esther Wiebe. Missionary offering.

Saturday. Morning: General Conference-central office representative; Christian Service Committee: Election of committee member. Trustee Committee: election of committee member. Unfinished business. Message: "The Proper Use of Money," Frank Peters. Afternoon: Memorial service in charge of Memorial Committee. Unfinished business; reports of auxiliaries; new business: recommendations, presentation of new budget, Resolutions Committee.

Evening: 5:00, Young People's banquet. Message, William Gering. 7:30, YPU of Pacific District; Theme, "Stewardship of Life." Installation of all Conference officers. Comments, General Conference Youth Worker William Gering. Message, Paul Boschman. Mass choir directed by W. H. Hohmann.

Sunday. Sunday services will be in charge of the Aberdeen church. Morning message, Frank Peters. Afternoon: 50th Anniversary festivities of the Aberdeen Church. Evening: Musical program featuring the Bethel College Singers. Closing of the conference.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Mennonites and some Lutherans at Alma Ata, Russia; David B. Wiens, left; H. S. Bender, right.

THE FAITHFUL AND WISE STEWARD
Carlyle Groves

TWO CONFERENCE DISTRICTS MERGE
Robert Hartzler

FOR BROTHERHOOD IN A MODERN WAY
Wilfred Unruh

FELLOWSHIP RENEWED WITH RUSSIAN MENNONITES
H. S. Bender and David B. Wiens

Volume 72 **Number 20** **May 14, 1957**

In This Issue

ARTICLES:

Who Then Is That Faithful and Wise Steward?
By Carlyle Groves 308

Two Conference Districts Merge
By Robert W. Hartzler 309

Mennonite Aid, Inc.
By Wilfred Unruh 310

Be Ye Witnesses
By Helen Kornelson 311

Fellowship Renewed with Russian Mennonites
By H. S. Bender and David Wiens 312

Seminary Progress
By Andrew Shelly 313

DEPARTMENTS:

Editorials 307
Flashes of Thought 311
MENNONITE YOUTH:
  Finding Your Lord 314
  1-W Lights at Evanston 315
  The Living Word 316
Our Schools 317
MCC News Notes 318
Jottings 319

Of Things To Come

May 19—Dedication of new Conference offices and Open House
May 19-20—Mennonite Biblical Seminary Baccalaureate and Commencement
May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference, Winkler, Man.
Aug. 10-16—Sixth Mennonite World Conf., Karlsruhe, Germany
Oct. 19-22—Western District Conference Clinton, Oklahoma.

MATERIAL ON CAMPING

A bibliography of camping materials has been prepared by the Retreat Committee of the Board of Education. This will be available for retreat leaders, but others interested in securing a copy may do so by writing the board office at 722 Main, Newton, Kansas.

Materials are listed in the areas of administration, philosophy, counseling, program planning for worship, dramatics, crafts, nature, recreation, music, campcraft, and outing activities.

New Central Offices To Be Dedicated

On Sunday, May 19, at 2:00 p.m. the new upstairs offices of General Conference Central Offices will be dedicated. Erland Waltner, Conference president, will speak and open house will be observed following the dedication service. The public is invited to attend the dedication.

As more and more the work of the Conference grows the need for the expansion of office facilities also grows. Centrally located offices now house the four boards, executive and secretarial workers, the conference youth worker, and Central treasury. Adjoining the Central Offices building is the Mennonite Publication Office and Bookstore, serving both wholesale and retail trade with conference publications, reinvesting the profits from sales in the expansion of the publication program.

The upstairs rooms comprise the second floor of both adjoining buildings, an area 40 feet by 50 feet. This area was previously used for apartments and storage but due to further consolidating conference work the expansion was authorized.

Work began early in the year and was completed early in April. More than sixty per cent of the labor was volunteered by men of the surrounding churches. Curt Regier of the Bethel Mennonite Church in Inman, Kansas, was the contractor.

It is hoped that special donations of furniture and other facilities may be received for the new offices. Interested individuals, church organizations, and Sunday schools should contact A. J. Richert, Conference Treasurer for help in choosing a project.

Mobile Reading Room In Operation

Missionary Kenneth Bauman writes from the Korba, India, mission station, "Just a word about our mobile reading room. We have it in operation. We have been setting it up in our Christian village here in Korba and also in the local market place. Two of our Yeotmal Seminary students are doing their practical work here in Korba during the summer. They have been in charge of the mobile unit. We have had a very good response so far. A lot of literature has been sold and good interest shown.

The disappointing factor is that it is dependent on my presence, for we have no driver for the jeep. When I am not in Korba then it must stand still. This has hindered the work a great deal. Another matter is finances since I have purchased $60 worth of books, but what is that in terms of books? We need many more. Studies show that here in India fifty per cent of the books should be secular if they are to attract the non-Christian public. Along with the mobile unit we are doing adult literacy work and we hope to have an audio-visual aids program and I would like to try to encourage Bible correspondence courses. It is a new venture but it has tremendous possibilities. May the Lord continue to lead in this matter."

From many of our mission fields the same word comes. The literature program needs to grow and keep pace with the desire and new ability to read.

If everyone's interest and concern in Christian missions and education would run parallel to my own, would the program of the church retrogress, maintain itself, or expand?

Has any of my giving been sacrificial? It ought to be!

Give a plus gift between Easter and Pentecost.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck.
Editorial Assistant: Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

MORE REPORTS ON RUSSIA

Beginning in this issue, there will be a four-installment report on the recent trip made to Russia by H. S. Bender and David B. Wiens. These reports will be of special interest to many of our readers who either themselves or whose parents had at one time lived in Russia, but left when they were denied the privileges of peace-loving people.

The Mennonite has been accused of being pro-Communist because of the articles previously published from those who had recently visited the country. Such accusation is wholly unfounded. The men who have been there report what they have observed and experienced, and we simply publish their reports for general information. It may well be that the general public has been led to form a distorted picture of Russia in order to justify the terrific military build-up in our country.

Another point to keep in mind is that the attitude of bluster and threat of Communist leaders may be entirely different from the hopes and concerns of the common people. Recent visitors have mingled with these common people and have tried to interpret their feelings and conditions. Common people the world over do not differ too much from one another in their desire for peace and goodwill or in their inner longings for fellowship with God and one another.

No, we do not believe in the doctrine of Communism. But neither do we believe in condemning all the people of a country simply because the leaders are wrong. Neither must we become partners in methods of stirring up hate between the peoples of any country. Love is the power entrusted to the followers of Christ, and we need to cultivate and practice it toward everyone, whether friend or foe, just as God's love goes out to all the world.

A UNION IS EFFECTED

At Normal, Illinois, the week end of April 26, the final steps were taken to complete the merger of two district conferences: the Middle District and the Central District, usually thought of as the Central Conference of Mennonites.

While the two groups had much in common and were being drawn together closer in late years, their origin and early history is different. It is a real achievement, after these years of negotiations, to be able to join together as one body and one organization.

This merger has frequently been referred to as a "marriage," and the basic laws of successful marriage may well apply in this case. There must continue to be mutual understanding and respect, patience and kindness. and seeking to share for the welfare of others rather than determination to have our own ways. Above all, there must continue to be that Divine Love toward each other that will develop the best in all. The merger is not the end, but the beginning of what we hope will be a very fruitful relationship and a greater glory to God.

OUR SEMINARY NEEDS US ALL

Plans for the new location of Mennonite Biblical Seminary and a tie-in with the Associated Mennonite Biblical Seminaries are moving ahead. Significant meetings are held, one of which was the recent dedication of the land for the new location, as described elsewhere.

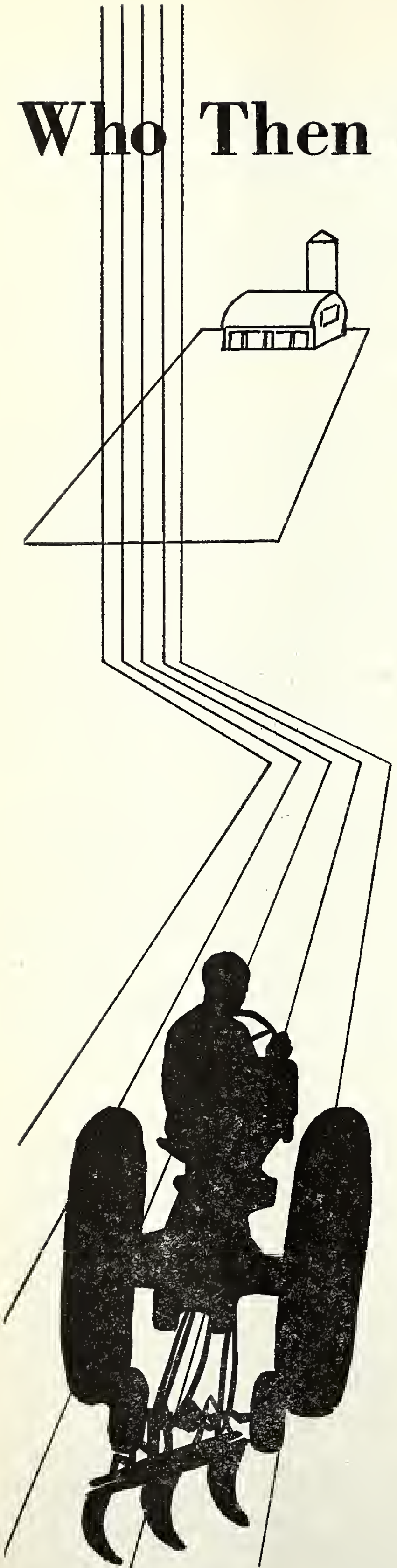
The building plans, too, are progressing nicely. There are the architect's drawings and models, the discussions and consultations to plan for the best possible and for a long range program. Final plans for the first buildings will soon be completed. Work is to start this fall and will resume again in early spring so that the first buildings may be completed by the time of the opening of the 1958 school year.

It is a tremendous undertaking to start a seminary building program in an open field. An effort is made to keep our readers informed of developments because it is keenly realized that the seminary needs all of us and is intended to serve all. Churches will be needing ministers with good training; mission stations will need well-trained recruits; and young people will seek to prepare themselves for the best service. All should be interested in helping achieve these objectives through earnest prayer, by deep interest, and by generous financial contributions. May God lead and bless our united efforts to work according to His will.

THE GOD OF DETAILS

Too often we think of God as interested mainly in the great decisions and choices of our life, and as too great to be concerned about the small details of life. But is not God concerned in *all* that affects us, and is He not desirous in helping us in every experience? After Jesus' resurrection, having triumphed over sin and death, He was still concerned about a little fishing group who had toiled all night with no results. He was concerned about their hunger, too, and had a meal prepared for them when they came ashore (John 21).

When we fully realize that God is interested in even what we call the small and insignificant things of life, then we become more God-conscious in our everyday activities, and all of life seems to be hallowed by His concern. He is the great majestic and unsearchable God of might and power; but He is also the Father concerned in all the little happenings and problems and difficulties that face each of us in the course of daily living. To have *all* of life blessed and directed by Him is our sacred privilege.



Who Then Is That Faithful and Wise Steward?

Carlyle Groves*

THE CONCEPT of Christian stewardship in the word of Christ is not easily misunderstood or misinterpreted. His statements concerning stewardship of what God has given are very positive. No one who can read them can ever doubt his own part in Christ's teaching.

In Luke 12:42 Jesus asks, ". . . who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."

Jesus, in speaking of responsibility and obligation, pictured the rewards of both good and poor stewardship. He had seen during His own lifetime the wise as well as the foolish use of God's gifts. We see in His many sermons and parables on the subject that He was greatly concerned. Because He needed to preach so often about good stewardship, we can also see that the people in His own day were quite unconcerned about the proper care of the gifts from God.

Is that not the case today? Certainly it is in my own life. Is it not easier to say, "All that I have is thine alone, a trust, Oh Lord, from Thee," than to produce the action that proves we believe it? It is doubtful that the growth of Christian stewardship has kept pace with the growth of the Christian church. We seem to be experiencing the same questions and problems that people in Christ's day had. Has the knowledge and practice of Christian stewardship kept pace with other aspects of Christian understanding in your own life?

The demands of Christian stewardship are not easy. First of all it is hard because the responsibility falls on us as individuals. If our tithes and offerings were handled by payroll deductions, we should find it easier. With the coming of withholding tax and social security, to say nothing of group health insurance and the rest, we are happy to say, "If I don't get it I won't miss it." God expects us to be both assessors and bookkeepers of what He has given us. When Christ said, "For unto whomsoever much is given, of him shall much be required," He made no provision for the collection of the requirement. You and I must decide what our obligation is to God, and then pay it. Only you and I and God can know if it is right.

William Colgate began systematic giving at the age of sixteen. He left home because his parents were too poor to keep him. He gave a dime of every dollar he received in his first small wage. He became a partner in the business, then owner. As he continued to prosper he realized his obligation to God for the "much" he was given, and returned to God first two tenths, then three tenths, four tenths, and five tenths. Finally he gave all the income from his business to the work of the Lord.

So many people today are looking for a good return on their investment. The investment business is truly big business. Is it not strange that more Christian people do not take God at His word when He says, "Prove me . . . bring ye all the tithes into the storehouse . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it"? God is not making a dare. He is making a promise. Are we able and ready to believe Him?

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*General Conference Information Service

Six years of planning went into the recent ceremony which produced the new Central District of the General Conference of Mennonites.

Two District Conferences Merge

Robert W. Hartzler*

The long-awaited merger of the Middle and Central district conferences was accomplished at Normal, Ill., on April 26, when the two groups met separately to hear reports of their 1956 activity and to dissolve their existing organizations, and then jointly adopt a constitution for the new district, elect officers and committee members, and lay plans for the future.

The merger was effected in a simple ceremony led by General Conference President Erland Waltner who placed a single candle at the apex of a seven-branch candelabra with the statement that the candle represented Jesus Christ in whom is the unity of the church. On one side of the candelabra Earl Salzman, president of the Middle district, then placed three candles lighted earlier in a ceremony dissolving the Middle district, and Lotus Troyer, president of the former Central district, placed three candles on the other side. In this way symbolic expression was given to the idea that the two districts are now one, with Christ as their head.

The new district is to be known as the Central District of the General Conference Mennonite Church of North America. It encompasses thirty-nine churches with a total of just over 8,000 members, and reaches into the states of Ohio, Indiana, Michigan, Illinois, Iowa, and Missouri. Its membership has been giving in recent years approximately $625,000 annually to the work of the church.

The Illinois merger culminated six years of planning during which time the new constitution was produced and the way smoothed for many other aspects of the move.

Officers: Elected to lead the new organization during the first year of its history were: Lotus Troyer, Meadows, Ill., president; Olin Krehbiel, Berne, Ind., vice-president; Howard Gilliom, Berne, Ind., secretary; Theodore Sommer, Pekin, Ill., treasurer; R. L. Hartzler, Bloomington, Ill., field secretary.

Committees: Committees elected include: Trustees, Education, Ministerial, Missions, Publication, Peace and Service, Camp Friedenswald, Historical, and Program. All committees will meet May 21 at the Eighth Street Church, Goshen, Ind.

Publication: The new district plans to publish an organ of some sort and instructed the new Publication committee to proceed with plans for such a paper.

Inspiration: Speakers at inspirational sessions of the conference included Erland Waltner, C. J. Dyck, and J. J. Enz. A Sunday afternoon missionary session was addressed by Harvey Driver, secretary of the Congo Inland Mission, and by John Thiessen, of the General Conference mission board. P. K. Regier spoke of the over-all program of the General Conference boards.

Middle District: Preceding the merger action each of the districts met separately to hear concluding reports. Of special interest among the Middle district reports was one which announced that the Lima mission, pastored by Sylvan Lehman, now ceases to be a mission but has become an organized and self-supporting congregation.

(Old) Central District: Concluding reports of the former Central district were routine, except for that of the ministerial committee which proceeded with the ordaining to the eldership of several men. Those so ordained were: Harry Yoder, Lotus Troyer, Frank Mitchell, Robert Hartzler, Dale Schertz, Lowell Troyer, Raymond Yoder, Joseph Atherton, Daniel Graber, and Leo Thomas.

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*Pastor, Eighth Street Church, Goshen, Ind.; Associate Editor, THE MENNONITE

Film Reviews

RUTH, 16mm. sound, black and white, 38 min., available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill., rental $12.00.

The story of Ruth is portrayed in this film following the biblical Book of Ruth very closely. There is only one slight addition made to the biblical story: a conversation between Naomi and Boaz concerning plans for the future of Ruth. This does not hinder the film.

Ruth is produced by J. Arthur Rank of Great Britain. It is filmed in Palestine, including the Transjordan area where some of the events originally took place.

The film accurately portrays the customs and practices in Palestine in the time of Ruth. It shows a number of aspects of Old Testament life such as harvesting, threshing, grinding flour, and baking.

The action in the film is slow, true to oriental life. This might be mentioned to the group so that it will not hinder the effectiveness of the film. The film could be used best in a teaching situation but would also be useful in a worship situation. It could be used with meaning from the junior or junior high age on up. The sound is not as clear as it might be in parts of the film.

MOSES IN EGYPT, 16mm. sound, black and white or color, 13½ min., available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill., rental $5.00, black and white, $7.50 in color.

This is the first in a series of three films on Moses, all of which are available. All three films use puppets. This film covers the story of Moses until the time of his call.

The technical qualities of this film are excellent, and the color and sound are good. The story is adapted largely to primary and junior age groups, though it could be used with older groups.

Since the film is brief, many of the details are left out. Yet the important events in the life of Moses as they are portrayed in the Bible are included. The portraying of slave labor, the edict concerning the slaying of the infants, and other items of this nature are shown with reserve.

The account of the burning bush is not included. Instead Moses receives his call in the midst of a

(*Continued on page* 318)

MENNONITE AID, INC.;

For Brotherhood in a Modern Way

Wilfred Unruh*

CHRISTIAN MUTUAL AID rises out of a genuine love relationship to God revealed in Christ and seeks to find practical expression in our daily life.

In our modern way of living one practical problem the average Mennonite family must face sooner or later is: "How can we provide a means of meeting our doctor and hospital expenses caused by accident or illness?"

Modern improved hospital facilities and care have caused hospitalization and surgery costs for the family to rise as much as 200-300 per cent within the last five years or so. These expenses may come rarely, yet when they strike, a severe financial blow is dealt to the family. A method of systematically meeting these expenses would be helpful. Is Christian sharing not a real possibility here?

The problem has been studied from various aspects over a period of time. At the 1956 Winnipeg sessions of the General Conference, the Conference asked for continued research and planning by the Board of Christian Service for a systematic program of Christian sharing of hospitalization, medical, and burial costs in co-operation with an aid plan established by our brethren of the (Old) Mennonite Church. Subsequently a plan of co-operation was formulated and approved by the Board of Christian Service for our congregations.

This plan makes possible membership participation of all Mennonites in the hospital-surgical aid plan known as Mennonite Aid, Inc. Mennonite Aid, Inc., is a plan of Christian brotherhood which seeks to share the costs of modern medical practice and hospital-surgical care. The Mutual Aid Committee of the Board of Christian Service has accepted the responsibility of promotion and assistance in making the aid plan available to interested congregations of our General Conference.

Mennonite Aid, Inc., is organized and operated by Mennonites as a nonprofit plan. Motivated by love, it is a means of the group helping the individual. It is not a matter of getting more for yourself. Naturally we want to know the costs of the plan and its benefits to us, but above and beyond this individual interest is an opportunity to help an unfortunate brother in need, through systematic sharing.

Mennonite Aid seeks to reach out into every congregation and offer a helping hand to those in need. It offers a way in which interested persons in the congregation may form groups which make possible immediate coverage on illnesses even for those already in the hospital. Such groups form local sharing units, helping to carry the burden of illness costs. Mennonite Aid, Inc., consciously seeks to keep costs down to the very minimum and as near as possible to the costs experienced by the members. Through membership entrance fees and assessments based on experience, this philosophy is being realized, while at the same time providing excellent coverage for its sharing membership.

We help our unfortunate brethren by sharing illness and accident costs in different ways. Some of the tangible aspects of Christian sharing are shown in the aid plan through the following features:

- The costs are born equally by all members through assessments based on actual illness experiences in the membership of the aid plan. Because we share the costs, no one need pay more than his proportional share.
- Those most in need are included. There are no restrictions on age, health, or any other factor in a group plan. It is possible for the healthy members to assist someone who would not qualify otherwise in another plan.
- The local group accepts the responsibility of the personal relationships of local brotherhood sharing, giving counsel and advice in situations of misunderstanding and differences of opinion.
- Widows and widowers with children receive special membership rates, to make adequate health coverage available to them.
- Mennonite Aid, Inc., seeks to work within the fellowship of the church for the greater strength of the total Christian witness to the world. It is based on the idea that internal strength helps create a more vital world witness.
- As compared to other strictly commercial plans, Mennonite Aid, Inc., returns a larger proportion of the assessment dollar to the members. With no large advertising program or office staff, the costs are held to a minimum among the Christian brethren. Your membership will give you a share in a plan of helping each other in love.

Brotherhood sharing is in the heart and life of the church. It is taught both directly and implicitly throughout the whole Bible. Mennonite Aid, Inc., seeks to provide a channel through which this spirit can flow and find practical expression.

The Mutual Aid Committee of the Board of Christian Service encourages congregations or interested groups within congregations to consider such a plan of brotherhood sharing within their local fellowship. Inquiries from individuals or congregations should be directed to Mutual Aid, 722 Main, Newton, Kansas, for further information regarding informational booklets and group organization procedures.

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*Assistant Executive Secretary, Board of Christian Service

Be Ye Witnesses

Helen Kornelson*

IN RECENT WEEKS I have had some interesting encounters with people. It came to me with a fresh meaning how important it is that we present in word and deed the Lord Jesus as Redeemer and Lord of our lives. We are indeed an open book read of all men, as Paul says.

One of the Indian students asked me to visit his wife and baby. His wife, he said, was lonesome to talk to someone in her own language. I was delighted to accept his invitation, which also included a rice and curry supper. The evening was an enjoyable one in many respects, but also a heart-searching experience. Questions fairly tumbled out of this young man's mouth. Why was I a missionary? What material gain did I get from being a missionary? What were the compensations for leaving the luxuries of America? What does Christianity offer to a peaceful world solution? How does Christianity differ from Hinduism? Praying silently for the Holy Spirit's leading, I tried to answer his questions to the best of my knowledge and experience.

As I was looking through the card catalogue in the library the other day, another Indian student stepped up to me. After some preliminary conversation he asked me, "May I talk to you sometime? What is the difference between Protestantism and Catholicism?" He said he had never been in contact with a missionary before coming to Cornell University, and he wanted to know more about missionary work.

The man in the bank, who endorses the checks to be cashed, was interested in the "Mennonite" on my last allowance check from the Mission Board. He told me he used to belong to the Church of the Brethren before his church had united with the Congregational Church. He was still a strong believer in the peace witness of the Church of the Brethren, as are the Mennonites.

Last week I went to Buffalo for registration and finger-printing at the Immigration Office. The man who attended to my needs was at first very much interested in the type of work I was doing, but became increasingly more embarrassed when I gave a personal testimony of what the Lord meant to me. All he could say in parting was, "Well, have fun."

Returning to the Lehigh Valley Railroad station, I fell into conversation with an elderly Negro porter. The 45-minute conversation with him dealt almost exclusively with questions and answers to the Christian witness in the world today. He raised a penetrating question to which, he said, he had not yet received a satisfactory answer from the many ministers, missionaries, and priests he had asked. "Why," he asked, "do churches and mission societies send out thousands of missionaries and billions of dollars to faraway countries and overlook the great need among the Negroes in the South?"

My answer to him was that God has a task for each of us to perform. But not all are obedient to the call of God. If each of us would obey Christ's command to go into all the world to preach the gospel, the Negroes would not be overlooked. In my case the Lord had directed to India; if He would change it to the South, I would be just as happy to serve Him there. I was glad I could tell him of the work being done in Gulfport, Mississippi.

Last weekend I attended the Inter Varsity Christian Fellowship camp at Lake Canandaigua. In introducing ourselves one to another, a young man across the table said to me, "I thought you must be a Mennonite." I laughed, and asked why. He was a Dutch boy whose adventurous grandfather had left Europe to go to Brazil. His contacts with Mennonites in Hamilton, Toronto, and in Pennsylvania had been a rewarding Christian experience to him, he said.

On a campus such as this, where in a total student enrollment of 10,000 there are over 500 foreign students from all over the world, there are untold opportunities for personal contacts. India alone has 52 students here. There are also many missionaries, those who have served abroad and others who are preparing to go. These provide opportunities for Christian fellowship and inspiration. How carefully we're being watched and observed is indicated by the librarian's remark to one of the Christian students who had been negligent in returning library books on time: "Aren't you a Christian?" We are an open book, read of all men.

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*Missionary to India, now doing graduate work at Cornell University

Flashes of Thought

PLEASE CONFORM!

Walter Gering

It made me laugh; in fact I read and reread the letter upon my desk. No wonder he was asking for an explanation! If I had been in his situation I undoubtedly would have done the same thing. Nevertheless, it amused me. For once I had the editor puzzled.

It all started when the old typewriter began to show the effects of its age. For some time we had tried to remedy its failings, but the time came to look for new equipment.

After some investigation a new Olympian typewriter graced the assistant's desk. Proudly it was shown to visitors, especially in the light of its added features which added to the efficiency of the instrument. With new zest the "Flashes" made their way to the editor.

Then came the response. Bewildered, he replied: "You have come up with a puzzler; it's neither pica nor elite! On your newest hybrid, the standard pica stick is no good, so I must settle down to count the characters in the average line—one, two, three." I could see the poor editor, harassed by deadlines, frantically counting letters in order to get material in on time.

As for his plea that I conform to the standard type if at all possible—of course I would do that. After all, an editor has plenty of troubles without a mess of nonstandard type.

I could not help but think, however, of the words of Paul: "I beseech you therefore . . . be not conformed to this world." In matters of type, let there be conformity. But in matters of the deeper things of life: individual response to the will of God, even at the price of nonconformity to the world.

Fellowship Renewed With Russian Mennonites

H. S. Bender and David B. Wiens

This is the first in a series of four articles reporting the official visit to Russia by Mennonite Central Committee. Dr. H.S. Bender is chairman of the Mennonite World Conference and dean of the Goshen College Biblical Seminary. Mr. David B. Wiens is a minister in the Mennonite Brethren Church of North America.

THE TWO commissioners appointed by Mennonite Central Committee represented the North American Mennonite brotherhood on a goodwill visit last autumn to Mennonites and Baptists of Russia—David B. Wiens of Saskatoon, Saskatchewan, and H. S. Bender of Goshen, Indiana.

We entered Russia from Stockholm October 26 and left twenty days later by the same route. The trip was shortened from the original schedule due to the inability of the delegation to secure permission to visit any of the places on the requested itinerary except Moscow.

Four of the cities on the original itinerary—Karaganda, Novosibirsk, Omsk, and Sverdlovsk—are on the restricted list of the Soviet Union and closed to all foreigners. The other cities on the itinerary—Barnaul, Slavgorod, and Chkalov (Orenburg—are not on the restricted list but are not listed as having available facilities for Intourist (Soviet travel organization for foreigners).

Permission to go to places not on the Intourist list is difficult to obtain and all our attempts to do so failed. We thought of going to Kuibyshev and Buzulvk (Samara and Orenburg settlements) at our own risk, but decided against it.

Failure to secure the requested itinerary might have been due to getting the wrong type of visa (tourist instead of delegation), the stir about repatriation of claimed German nationals to Germany, and the troubled international situation in Egypt and Hungary at the time.

We salvaged a good deal of our mission by two alternative measures: extending our itinerary to the southeast Asiatic side of Russia beyond the Ural Mountains, where we hoped to find Mennonites, and telegraphing Mennonites from distant places to meet us in Moscow and Alma Ata.

Travel in Russia

Our travel in Russia was entirely without supervision so far as we could determine. There was no examination of baggage or papers at any point nor was there questioning by officials or police. We walked about freely in every city. We had no Intourist guide the first two days in Moscow. We used taxis as we wished. We could have brought books or papers along to Russia with us. We could send telegrams and mail freely.

In some hotels we were surprised to hear shortwave English language broadcasts of the Voice of America and the British Broadcasting Corporation.

Our Mennonite friends received and replied to our telegrams. Eight persons from widely-scattered areas traveled distances up to 2,000 miles to see us. They asserted in response to our questions that they felt no sense of fear or concern about coming to see us and did not believe they were in danger.

Mennonites now travel back and forth, visiting each other. Some have traveled to their old homes in the southern Ukraine and elsewhere. It is now possible for them to change locations and occupations, which some have done.

Apparently a number are leaving their locations in the northern areas and moving to cities farther south where employment and living conditions are more attractive.

Other Conditions

We learned that it is possible to send money into Russia to individuals through regular bank remittance, although at an unfavorable rate of exchange. This should be checked with Soviet consulates in the country from which money is sent.

We found no particular openings for immediate Mennonite Central Committee projects in Russia. We inquired of Baptist leaders about sending a construction team to help build churches. They were skeptical of government approval and said they had no difficulty in getting members of their churches to help in building.

Our general impression is that the people of Russia are not under serious tension. Our Baptist friends talked freely to us, sought our fellowship, and did not seem to have fear about the meetings with us.

The people seemed to be fairly well-dressed. We saw many good winter overcoats on both men and women. Children were particularly well-dressed. People seemed to be in good health and well-nourished. The Mennonites we met told us not to send relief packages since they had sufficient food.

Next: Location of Russian Mennonites

Seminary Progress

Andrew Shelly*

Three special meetings involving the future of Mennonite Biblical Seminary in connection with the Associated Mennonite Biblical Seminaries movement were held during April.

Dedication of the Land

Nine people, representing three groups, braved a cold and snowy morning on April 9 to walk out into the open field on which are to be built the structures which will constitute Associated Mennonite Biblical Seminaries. These groups were the Brethren in Christ, (Old) Mennonite, and General Conference Mennonite churches.

S. F. Pannabecker spoke briefly of the events leading up to the moment of dedication, and Paul Mininger read Scripture and led in the opening prayer. Erland Waltner gave the dedicatory message. Referring to the inspiration and challenge of these acres, Waltner said, "All land is God's, but there are special places He gives to His people. . ." Giving biblical illustrations, the speaker pointed out that at certain junctures the people of God have dedicated land. "Now we come here today to dedicate this land. . . on this plot young men and women will be trained for the service of Christ."

Harold Bender led in the dedicatory prayer.

Meeting with City Officials

Harry Martens, special assistant to the president on relocation, arranged for a meeting with city officials to discuss mutual problems and concerns in connection with the coming of Mennonite Biblical Seminary to the Elkhart area.

The main topic of discussion was that of annexation to the city of Elkhart. It has been the feeling of the seminary board and the building committee of the board that if possible it would be desirable to annex to the city.

The possibility of sewer and water mains being extended to the seminary tract in time for the development of the land in order to open September, 1958, was fully explored. City officials could not give final answer to all questions, but were very receptive to the needs of the seminary development.

A very helpful factor in these considerations is the fact that sixty acres just north of the seminary tract have already been annexed and are being developed into a supermarket, shopping district, and housing development with about 100 homes to be built. The contract calls for business occupancy by September 1, 1958. Thus this coincides with seminary needs.

The progress in the practical discussions concerning the Associated Mennonite Biblical Seminaries is another indication of the leading of the Lord.

Joint Faculties Meet

Five Mennonite Biblical Seminary staff members travelled to Goshen, Indiana, on Monday, April 22, for a joint gathering of the faculties of the two seminaries. This was a return visit to the one held at Mennonite Biblical Seminary earlier when Goshen College Biblical Seminary faculty members came to Chicago.

The faculties met for fellowship and discussion both morning and afternoon. Special attention was given to some aspects of the curriculum of Associated Mennonite Biblical Seminaries. Among those who presented special talks on specific phases of the curriculum were Jacob J. Enz, professor of Old Testament of Mennonite Biblical Seminary, and Howard Charles, professor of New Testament of Goshen College Biblical Seminary. They discussed the question of languages in the seminary curriculum.

Building Committee

In addition to these three special meetings, the building committee has had two sessions with the architect. The latest was a four hour session on April 22. The preliminary plans are almost completed. It is hoped that during May planning can begin on the details of the buildings.

The seminary solicits the prayerful interest of everyone in this "venture of faith."

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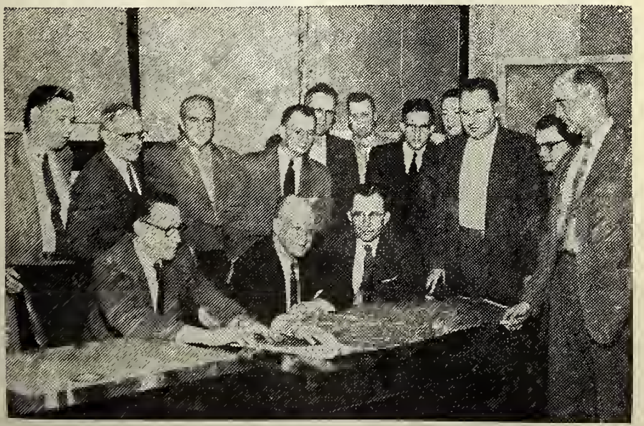
*Director of Public Relations, Mennonite Biblical Seminary

The Site is Dedicated

Standing left to right: Erland Waltner, Erwin Thomas, S. F. Pannabecker, Paul Mininger, Mrs. Mininger, Harold Bender, Harry Martens, Andrew Shelly, and Ernest Bennett.

Meeting with city officials



Seated left to right: City Attorney John Harman, Mayor E. L. Danielson, and Harry Martens. Standing left to right: Erwin Thomas, S. F. Pannabecker, Robert Young, Erland Waltner, Robert Long, Frank Rupe, Andrew R. Shelly, William Cook, Kenneth Shultz, Irvin Kell, and Clair Parkhurst.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

LIFE'S MOST IMPORTANT EXPERIENCE

SECOND OF A SERIES

Finding Your Lord

By William Gering

AS A YOUNG BOY I thrilled at stories of cataclysmic conversion experiences from people who had lived a life steeped in sin. How I longed for such a climactic experience.

Out in the field I knelt beside the plow praying that God would give me such a tremendously dramatic experience. What a disappointment when it just didn't happen.

Now as I look back at those disappointments, I realize that I wanted to be saved in someone else's experience. I wasn't a drunkard, robber, or murderer. I didn't live in the sin and filth of a big city. My home environment already had saved me from such experiences.

An Individual Experience

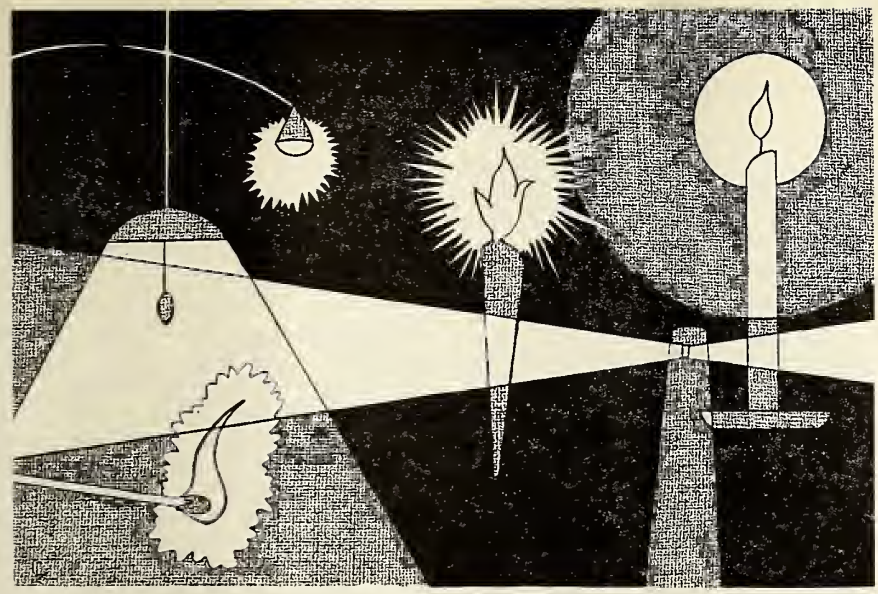
Young people must realize that they can find the Lord only in their own experience. The sins which they realize they are committing and which make them miserable are the ones which Christ will blot out for them. Each person is an individual and he must experience salvation as an individual. A young person cannot experience someone else's salvation—he must experience his own.

Young people often ask, "But exactly how do I come to receive Christ as my Saviour?" Salvation means to "restore to wholeness," and youth realizes this need. "Where do I start?" they ask. You must accept as much of the Lord as makes sense to you at the time. This should solve your biggest problem or sin. Many people start with the little sideline problems and are left dissatisfied. The Lord wants to deliver us from our biggest problem first. After this is done He will continue to solve other problems and sins. Salvation is a continuing thing. If it were not, we would feel we have accepted the whole Lord at once and understand Him completely. We accept Him on faith, but who of us human beings, young or old, can understand our Lord and Saviour completely? We must accept Him in the ways He becomes real to us.

What Faith Means

After finding that the Lord does deliver you from your biggest sin, then you must renew your mind and have faith that He will continue to deliver you from your biggest sin and all others. Faith is your *response* to God's salvation, which is the gift of grace. This response means a change in basic attitudes and standards of value, and continued affirmation that God is our Heavenly Father. This renewing of our minds makes us new creatures (II Cor. 5:17).

We cannot find our Lord if we do not sincerely ask, seek, and knock according to our own needs and experiences. When we do find Him we must accept as much of Him as we can. Then we must accept Him on faith that as we grow in Him we will be drawn closer to Him, to communicate with Him, and to grow in Him. That first accepting experience is very important, but our mind must be renewed constantly. As Eugenia Price has said, "Not my conversion, but my *Christ* is the important thing!"



1-W Lights At Evanston

By Daniel Graber

"WHAT CREATES good public relations?" asks a recent article in the *Evanston Hospital Employee News.* This is a question that anyone in business might ask. It is the question 1-W's might ask as well, in thinking of the witness they leave wherever they are in service.

The article says, "Individuals working in the hospital make a more lasting impression on patients than any other thing." In a questionnaire given to patients on the orthopedic ward, where a number of 1-W men are working, one of the patients said, "I also want to thank the senior nurses' aides in the orthopedic ward for all their help. Those boys do a fine job in a friendly and efficient manner."

Yes, 1-W's are letting their light shine in Evanston. In all, there are over fifty 1-W lights going 100-watt strong all over the hospital. What will happen when these lights leave or if they ever grow dim?

1-Ws Do "Everything"

What are these fifty fellows doing? There are many answers. For example, Abner just arrived and, like all inductees, he takes his turn at everything. One day he helps in the kitchen, the next day he is in the cafeteria, or serving food or doing dishes. One thing is certain—Abner never gets tired of the same job, for each day of the week he has a different assignment, another opportunity to let his light glow wherever he is asked to serve. He is termed "relief man," and what a relief for his employers to know that they have a dependable light in that department!

In a hasty glance over the list of job assignments for these 1-W's we find housekeepers, cooks, butchers, dishwashers, laundry men, bookkeepers, X-ray technicians, research aides, and a host of nurses' aides. Being a nurse aide is a popular choice of the men at Evanston, and a rewarding one in the area of joyous service.

Come to Minister

Why have so many fellows entered the nursing aide program? Because it is the best paying job in the hospital? I discovered that this certainly was not their motive. A look at the pay scale of Evanston 1-W's reveals that they have come to minister and not to be ministered to.

Beginning wages start at $.85 an hour during four weeks of classes. After the first month it is increased to $1.25 an hour. The peak of $1.45 is usually reached only several months before the two years of service are completed.

Room rent is no small item. The cheapest single quarters are approximately $25 a month. In addition, one must count the cost of meals, some laundry, and enough to buy a baseball, a few books, or other such material for leisure time activity.

Off the Job

How are public relations off the job? What happens when 1-W's are finished with their eight-hour day? This is important in the life of every 1-W!

Nearly all the fellows enjoy membership in the Young Men's Christian Association, located just around the corner from the hospital. Here evenings are spent in swimming, various games and, during the winter months, a basketball league gives them plenty of activity. I believe this is also good public relations since they were awarded the league's sportsmanship trophy.

In spring you could find the fellows after supper getting their throwing arms in shape for the community softball league. Others

ENTER NOW!

YPU Stewardship Slogan Contest

- **10 Cash Prizes of $2.00 Each**
- **Winning Slogans Will Be Published in "Mennonite Youth"**
- **Names of Congregations whose Young People Submit the Most Entries Will Be Published**

Full Details in "Mennonite Youth" — April 16

CLOSES MAY 31

participate in the 1-W Men's Chorus.

Sunday Adjustment

Adjusting to Sundays is a real problem for most 1-W's. Evanston, like all hospitals, needs its staff on the job twenty-four hours a day, seven days a week. Most fellows work shifts that allow them off either for the Sunday morning worship or for the evening service.

In the greater Chicago area—of which Evanston is a part—transportation is a big problem. Since most of the Mennonite churches are quite a distance away, the fellows attend churches in the community. If a number have the day off, they sometimes drive to Lombard and worship with the Mennonites there.

On alternative Sunday evenings a large group of the 1-W's converge on the Don Kreider home in Des Plaines, Illinois, a fifteen-mile drive from the hospital. Here is their center for unit meetings, worship, and recreation.

Disaster!

That is the story written on my mind at Evanston. If these fifty 100-watt lights were all turned off at the same time it would spell disaster! But as they came, so they will depart—a few one day and a few the next. The message that they carry is one which has contributed much to good public relations. Let us praise them for it, for in many ways they are our "hands" and "feet." We must support them in prayer and in the belief that this is one way to witness peace and goodwill.

—Christian Evangel

Spring Stirs the Soul

The scent of spring is in the air,
The grass is wet with rain,
And in the distance chalk-white dots
Move bleating down the lane.
Red tulips push their saucy heads
Through rich black garden sod.
Such beauty stirs the soul within
And turns my thoughts to God.

—Amanda Friesen

More Than 1,200 Serving Now

1-W Census

More than 1,237 Mennonites and Brethren in Christ 1-Ws are currently in alternative 1-W service, according to the last statistical report from the 1-W Services office at Mennonite Central Committee.

Of these, 1,139 are located in 31 states, District of Columbia, Puerto Rico, and Canada while approximately 100 men serve overseas, the report shows. This figure does not include 1-Ws in nonchurch related projects overseas nor an estimated 200-300 men not listed in the Akron file.

Most 1-Ws are in Pennsylvania, Colorado, and Indiana, where the numbers currently are 159, 155, and 141 respectively. Next in line is Ohio with 89, Michigan 81, Kansas 77, Illinois 68, California 30, Oregon 29, Maryland 28, Delaware 26 and New Jersey 20.

Here is the conference representation:

(Old) Mennonite	587
Gen. Conf. Mennonite	183
Old Order Amish Mennonite	176
Mennonite Brethren	69
Church of God in Christ Menn.	65
Conservative Mennonite	51
Brethren in Christ	48
Amish Mennonite	20
Old Order Mennonite	14
Independent Mennonite	8
Krimmer Mennonite Brethren	6
Affiliation undesignated	3
Evangelical Mennonite Brethren	3
United Missionary Church	2
Evangelical Mennonite	1
Reformed Mennonite	1

From *—I-W Mirror*

The Living Word **By Luther A. Weigle**

'Quick' and 'Lively'

The adverb "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10:42; 2 Timothy 4:1; 1 Peter 4:5) is replaced by "the living and the dead." In Hebrews 4:12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16:23-33; it is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is found in Psalms 55:15 and 124:3. The word "alive" is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13:10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears fourteen times in the Psalms and eleven times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7:38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 1:3; 2:4-5).

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Commencement and Conference

at Swift Current Bible Institute, Swift Current, Saskatchewan

The closing conference and graduation exercises are again a thing of the past. The students have gone to their respective homes or somewhere to work. But the memories of these past days will not soon be forgotten.

On April 12 the second class prepared a banquet for the graduating class: Lorraine Esau, Lyllian Epp, Frieda Sawatzky, and Cornie Rempel. Their motto was, "Launch Out Into the Deep." John D. Friesen from Hague was guest speaker.

Saturday, April 13, marked the beginning of the conference. Many friends and relatives of the students had by this time arrived. Missionary Paul Boschman gave his testimony as to how the Lord had led him to Japan and also in his work while there. He based his thoughts on Ex. 23:20, 21. J. D. Friesen read Gen. 22:1-19 and spoke on "Giving Our Best to the Lord."

Saturday afternoon the graduation exercises took place. The graduates spoke on a verse found in Matt. 21:28, "Son, Go Work Today in My Vineyard." Bro. Friesen had as his theme, "Every Christian a Missionary." W. Zacharias, principal, presented their diplomas and read 2 Tim. 2:1-3.

Our guest speakers as well as the choir served in the evening service. One soul was saved and many dedicated their lives to God in response to the invitations that were given. We praise God for the work He did in our hearts and know these days will be of eternal value.

STAFF ATTEND CONFERENCE

Twelve Bluffton College faculty and staff members attended the meetings of the Middle and Central Districts April 25-28 in Bloomington, Illinois. Attending the conferences were Carl Lehman, J. S. Schultz, Howard Raid, Delbert Gratz, L. L. Ramseyer, Robert Kreider, Harry Yoder, George Bohrer, Earl Lehman, Ernest Bohn, and Ralph Sommer.

On Friday these two conferences officially merged into the new Central District Conference.

SUNRISE SERVICE

Approximately thirty students took part in a sunrise service at Canadian Mennonite Bible College on Easter morning. Henry Isaac presented a message on the necessity of spreading the good news of Christ's resurrection. After a brief devotional program which included a prayer session, the group breakfasted in the dining room before leaving for the dormitories and church services. It was a rich, blessed experience for all who participated.

Go out each day and do something that nobody but a Christian would do. —E. Stanley Jones

HARTZLER LECTURES AT FREEMAN JR. COLLEGE

J. E. Hartzler of Goshen, Indiana, spoke to the students and faculty at two chapel periods April 25 and 26. The first day he spoke of Albert Schweitzer the philosopher, and the second day of Schweitzer the theologian. Bro. Hartzler, who has recently completed another trip around the world, has been giving a series of lectures on Africa and on Schweitzer at the Bethany Church in Freeman.

Paul Boschman and Verney Unruh, both missionaries to Japan home on furlough, were chapel visitors on Wednesday.

President von Riesen accompanied the College Choir on their spring tour. Also with the group was Mary Ann Heiser and Walter Jost, their director. The Academy Choir gave their home concert in Pioneer Hall April 29. James Faul is their director.

Live Today

For years gone by—why sigh?
You tried to do the best you knew.
The years to be—count not,
It may not be your destiny to number these.
The moments now—live them full,
Give today your best,
Only so will you have no regrets.

N. M. T.

MILO FARMER TO ADDRESS BETHEL GRADUATES

Milo Farmer, executive director of the Kansas Foundation for Private Colleges, Topeka, will address the eighty graduates and eleven candidates for the Associate in Arts degree at the Bethel College commencement exercises Monday, May 27, at 10 a.m. as announced by president D. C. Wedel.

A graduate of Mt. Union College, Alliance, Ohio, Brother Farmer was granted the Bachelor of Sacred Theology degree at Boston University School of Theology, where he has done further graduate work. He has served Methodist churches at Alliance, Ohio; Hillsboro, N. H., and Concord, N. H.; and the First Congregational Church at Newbury, Vermont. While serving churches in New Hampshire he also taught sociology at New England College.

During the congressional term of 1950-51 he was secretary to Senator Styles Bridges of New Hampshire. The following year he acted as special investigator for the senate subcommittee on mutual security, traveling throughout Europe in the course of this assignment. Mr. Farmer comes to the Kansas Foundation for Private Colleges after several years of service as director of the Ohio Methodist Information and Public Relations Office.

Into the Beyond

Frank Ewert of Newton, Kansas, and member of the First Church, Newton, was born in Warsaw, Poland, January 30, 1878, and died April 21, 1957.

Mary Etta (nee Fretz) Landis, of Quakertown, Pennsylvania, and member of the Springfield Mennonite Church, Pleasant Valley, was born December 1, 1869, in Bucks County, Pennsylvania, and died in Quakertown April 18, 1957. For more than forty years she shared the responsibilities of a deacon's wife; her husband, Jacob M. Landis, passed away in 1953.

Gerhard F. Busenitz, of Newton, Kansas, and member of the First Church, Newton, was born in Germany, September 17, 1888, and departed this life April 22, 1957.

MCC news & notes

MILLION DOLLAR LOAN FOR ECONOMIC DEVELOPMENT

A loan of $1 million is available from the United States government to the government of Paraguay for the economic development of Mennonite colonies in the Paraguay Chaco. Paraguay ambassador Don Osvaldo Chaves on April 29 signed an agreement with the U. S. government whereby Paraguay receives this loan for reloaning to the colonies. C. L. Graber (Goshen, Ind.) of MCC is in Paraguay helping negotiate the agreement between the colonies and the Paraguayan government. The agreement states the loan will be made to the colonies over a period of five years with payment by the colonies over a period of 20 years. Details of this economic development opportunity will be given later when Graber returns and MCC acts upon them. The trans-Chaco road is related to this development.

Mennonites in Paraguay have long desired long-term credit for the economic development of their colonies. MCC has assisted in exploring the possibilities of securing long-term credit in developing agriculture and industry. The matter was taken up with the U. S. technical assistance program (formerly known as Point Four) and the loan was made available.

The population of the Chaco colonies (Menno, Fernheim, and Neuland) is more than 8,000. They are immigrants from Europe and Canada. Most are presently engaged in agriculture and small industry.

Ambassador Chaves in a Voice of America broadcast following the signing of the agreement said this loan will add greatly to the development of Paraugay and that Mennonites are one part of Paraguay who represent "productive potential."

NEW LOCATION IN JAPAN

Relief headquarters for MCC in Japan have moved to a new location in Tokyo. Mr. and Mrs. Norman Wingert, relief workers in Tokyo, moved to a house within a new student housing project at the invitation of a Christian Japanese philanthropist, Kisaku Mayekawa.

Mayekawa in inviting MCC to occupy this residence said, "We want you to live on the grounds for the cultural and spiritual association you will have with the students, and please use the chapel every Sunday."

Mayekawa began to receive counsel from the Wingerts some time ago and this generous gesture expresses his gratefulness. The Wingers report he recently became a Christian and soon expects to give testimony of his faith by baptism.

Dr. and Mrs. Melvin Gingerich, MCC Peace Section representatives, will continue to occupy the center which MCC used the past nine years.

UNABLE TO ATTEND

Russian Baptists sent word that they will be unable to accept an invitation to attend the Sixth Mennonite World Conference August 10-16 in Germany due to a large youth convention in Moscow scheduled at the same time. They also will not be present at an interchurch peace conference scheduled to precede the World Conference. Some Russian Mennonites had been expected to be included in the Baptist delegation. The invitation was extended by World Conference chairman and MCC representative H. S. Bender (Goshen, Ind.) when in Russia last autumn and again formally by letter in March.

MEXICO TOUR

Inquiries are being received for the third annual MCC-sponsored tour to Mexico August 4-21. Dr. and Mrs. Willard Smith, professors at Goshen College, will again direct the tour. The inter-Mennonite tour group will assemble August 4 at El Paso, Texas, and proceed to Cuauhtemoc. At Cuauhtemoc they will observe the MCC community and medical project and visit several Mennonite villages. They will be joined there by a workcamp group to continue the tour to Mexico City and many other points of historical and cultural interest.

Cost of the tour is $185. Inquiries are invited by MCC, Akron, Pa.

VISIT TO THE SOUTH

Representatives of the Eastern American Mennonite churches spent a week in the South becoming acquainted with persons and situations in areas where racial problems are acute. The group includes David Habegger of Allentown, Pa.; John Hostetter of Clarence Center, N. Y.; Clarence Lutz of Mount Joy, Pa.; Paul Peachy of Harrisonburg, Va.; J. Harold Sherk of Akron, Pa.; and Burton Yost of Greenville, Pa. They were scheduled to visit Koinonia Farm in Georgia; Tallahassee, Florida; Birmingham, Alabama; Atlanta, Georgia; and points enroute.

The visit is a result of a concern expressed by conference peace committees and a recommendation at the annual meeting of the MCC Peace Section to discover if Mennonites can be helpful in this problem. A similar delegation representing Midwest Mennonites is planned for the end of May.

FILM REVIEWS

(*Continued from page* 309)

storm. For this lower age group I do not think this omission is a serious one.

There is a difference of opinion on the advisability of the use of puppets to portray Biblical truth. The reviewing committee felt that they were used well here and did not hinder the portrayal of the story.

Writers' Contest

The 1957 Writers' Contest closes on June 30, 1957. All entries must be mailed to Writers' Contest, Board of Education and Publication, 722 Main Street, Newton, Kansas. Each entry should be accompanied by an entry blank available upon request. All manuscripts become the property of the Board of Education and Publication.

Names of those receiving awards will be published in Conference publications as soon after September 30, 1957, as possible.

Entries in the classes of Fiction, Articles, and Creative Activity will be judged and five prizes awarded in each class. Entries should be written for ages 9 to 11. They should teach the values of Christian living or stimulate the reader to a vital interest in the Christian life or the work of the church. Creative activities should exercise the child's knowledge of Christian truths and give him an opportunity to put into practice Christian principles he has learned.

Prizes in this contest are made possible through the C. E. Krehbiel Writers' Fund. More detailed information is available on request: Board of Education and Publication, 722 Main St., Newton, Kansas.

A committee to study the possible revision of the German and English catechism met in Chicago recently. The committee, appointed by the executive committee of the Conference, is composed of Paul R. Shelly, H. N. Harder, H. T. Klassen, and D. D. Klassen.

Troubles are tools with which God fashions us for better things.

—Henry W. Beecher

Jottings

MEN PREPARE NEW SITE

—Beatrice Church, Beatrice, Neb.: Feb. 17 the Samuel Stephens, national India converts of the General Conference, spoke in both churches, with a fellowship dinner in the First Church at noon. They were of special interest to our church since the Tabitha Ladies' Mission Society had helped with his support while he was in India. In Feb. Jacob Jantzen and Waldo Claassen assisted in a work project on the Oraibi, Arizona, mission field. March 10, Miss Marion Urbach, a nurse-teacher in our Beatrice schools and also our choir director, told about her experiences in a Methodist work camp in Austria last summer. March 29 J. Ross Goodall, director of the Ontario Hebrew Mission, spoke in our church. The men of our church under the direction of Jacob Jantzen razed the old school building on the lot which is to be the future site of our new church. The three Ladies' Mission Societies of our church meet jointly once a month to study our various mission fields. Mrs. Esther Wenger from the Busby Mission field spoke at one of our meetings. Leo Miller conducted pre-Easter services to which our church was invited, at the First Church.—Mrs. Melvin Boehr, Corr.

MISSION PROGRAM AND FILM

—First Church, Clinton, Okla.: Mr. and Mrs. Eldon Larson were at our church Jan. 10, and told us of their work. Maynard Shelly spoke in our church Sun. morning, Jan. 27. Special meetings were held the last week in Feb. with Ben Nickel of the New Hopedale Church of Meno, Okla., as speaker. He gave interesting messages. The special numbers of music were also very much enjoyed. A 40th wedding anniversary of Mr. and Mrs. Henry H. Ratzlaff was celebrated Sun. afternoon, March 10. The Ladies' Mission Society gave a program and a film was shown on Sun. evening, March 31. Sun. morning the Oklahoma Bible Academy chorus was here and presented a sacred program in our church. —Corr.

BLUFFTON CHOIR SINGS

—First Church, Allentown, Pa.: On Feb. 24 the Women's Missionary Society of our church celebrated its fifty-second anniversary by taking charge of the final session of our School of Missions, which had made a study of our mission stations in the Belgian Congo. They sent 30 pounds of bandages to Congo stations. In addition to the regular church membership class, the pastor, David Habegger, conducted a church membership class for adults during the Sunday school hour. On March 24 we observed a talent night which gave opportunity to various people to use their talents for the Lord. Nineteen new members were received by baptism or letter at the morning service on Palm Sunday. The Junior Choir sang the anthem and the choral responses. At the evening service the Bluffton College A Cappella choir gave a concert of sacred music. A sunrise service at 6:00 a.m. began Easter Day services. Mrs. Alfred Habegger, mother of our pastor and former missionary to the Cheyenne Indians, spoke to the Sunday school classes. Holy Communion was observed at the morning worship service. Our Stewardship chart shows that to meet our budget for the year 1957 we need to average $200 a Sunday. So far we have been above that goal, with the exception of three Sundays. The Easter Project Committee reported that the goal for our building fund was more than reached by the offering of $1,012.50.—Corr.

STEPHENS BRING MESSAGE

—Bergtal Church, Pawnee Rock, Kan.: Mr. and Mrs. Samuel Stephen of India were with us March 10. Mrs. Stephen spoke to the children and Mr. Stephen brought the morning message. The Stephens are attending Wichita University. Pastor and Mrs. Victor Sawatzky, Ralph Buller, Marvin Smith, and Otto Schmidt attended the Ministers' Conference at Bethel College March 10. Mrs. Clarence Smith attended Bible Week. Mrs. Eldon Dirks, Mrs. Emma Boese, and Daisy Rudiger attended the W. D. Women's meeting held at the Lorraine Ave. Church in Wichita. We missed two worship services due to storm damage to power lines, which left the church without heat and light. Word has been received of the safe arrival in Africa of Bro. and Sister Ivan Deckert. The Easter season was enriched through the following services: a play, "Peace in Bethany," presented at the Mission Workers' meeting; "The Passion Week," an Easter pageant at the C. E.; the Good Friday Union Service in our church on Fri. evening; the Easter Sunrise Service, "The Way of the Cross," on the Pawnee Rock Monument (22nd annual showing). The S. S. gave an Easter program during the S. S. hour; the morning message was "If Christ Be Not Risen," by our pastor, Victor Sawatzky.—Mrs. John Dirks, Corr.

COLLEGE CHOIR PROGRAMS

—West Swamp Church, Quakertown, Pa.: March 3, in our Conference pulpit exchange, we had Richard Ratzlaff, pastor at Huntingdon Valley, in our church while our pastor, Arthur Rosenberger, preached at Deep Run. March 10 the Eastern District V. S. team presented a program. The eve of March 23 the Eastern District Young People's Union banquet was held. Ray Bair, MCC director of V. S., was the speaker. Some of our young people participated in the E. D. Sunday School Union old-fashioned hymn-sing, which was broadcast over Allentown radio WSAN. The Academy Chorus of Messiah College, Grantham, Pa., gave a program in our church March 24. At our pre-Easter services we had messages by David Habegger of Allentown, Henry Grim of Bally, John Sprunger of East Swamp, and Ellis Graber of Souderton. On the eve of April 15 a sacred concert was given by the Bluffton College A Cappella Choir, directed by Earl Lehman. We were happy to welcome as new members on April 14 Mr. and Mrs. Norman Rice, Mr. and Mrs. Arthur Yoder, Mrs. Kermit Rush, Mrs. David Sell, and Nancy Yoder. On Good Friday evening we had preparatory services and on Easter Sun. morning, communion, at which 244 participated. A Junior Choir was organized with 32 boys and girls, conducted by Mrs. Paul Mohr and Mrs. Andrew Bauman. —Corr.

HOLY WEEK SERVICES

—Bethel Church, Hydro, Okla.: The Indian Mission Church and its pastor of Clinton gave a fine program in our church recently. Holy Week services conducted by Levi Koehn and Pastor Isaak were well attended and Spirit filled. May we, too, go forth and tell the glad news that Christ arose, as did the women who met Jesus on that glad Easter morning, and may we, too, praise God that He lives within our hearts. Several of our college students spent their vacation at home with their parents. We observed Holy Communion the first Sunday in April.—Wilfred Ewy, Corr.

CHOIR PRESENTS SPECIAL MUSIC

—Swiss Church, Alsen, N. D.: The topic our pastor used the evening of April 14 was "To Worry Is Sin." Since the winter months have passed, the choir has again started to practice. They presented special music on Good Friday and Easter. The Bible School teachers for the coming year met at Pastor Harder's to select their material. Our weekly prayer service is held on Wednesday evening. Pastor Harder used John 19:30 as his Good Friday text. On Easter the message was "The Empty Tomb." Dwayne Loewen, son of Mr. and Mrs. Henry Loewen, and student at Grace Bible Institute, was home for his Easter vacation, as was also Lando Goertzen, son of Mr. and Mrs. D. L. Goertzen, student at Jamestown College.—Mrs. Fred Feil, Corr.

MCC WORKER SPEAKS

—First Church, Monroe, Wash.: The cantata, "The Victorious Christ," was presented by our youth choir April 21. Holy Week union services were held at the Christian Reformed Church, with Dr. Cochrane from Seattle Pacific College as guest speaker. We observed the Lord's Supper on Good Friday. Miss Sara Hiebert, formerly an MCC worker in Germany, Austria, and South America was our guest speaker at a supper sponsored by the Missionary Society. The offering was for refugee work in Hungary. The Society is preparing Christmas bundles for overseas relief. Once a month our church is responsible for a Sun. p.m. service in the local hospital. Plans are being made for DVBS. The Ladies' Missionary Society presented a play at their quarterly program. The offering was for the work in Gulfport, Miss.—Mrs. G. Kopper, Corr.

CHURCH STARTS RADIO BROADCAST

—Bethel Church, Perkasie, Pa.: Jan. 6 our church started a 15-minute broadcast over station WBUX on Sunday p.m. Feb. 24, Pastor Auckland, minister at Pine Grove, and Donald Janis of Mann's Choice brought the message here. Dr. Earl Stover, dental missionary to Puerto Rico, showed pictures of the work and country. In March Mr. and Mrs. Dave Haas presented a message in special music. On a group of Wed. evenings, Clair Hitz of Philadelphia Bible Institute brought expositions of the Bible. Harold Shelly of Quakertown was guest speaker of the Senior C. E. and illustrated his talk with pictures. In April Washington Padilla, a native of Ecuador, and wife Joyce were with us. He preached in the morning and showed pictures in the evening. They go to Ecuador as missionaries to their people. The S. S. held an

(Continued on the next page)

JOTTINGS

(*Continued from page* 319)

Easter service on Easter evening, and a gift of candy was given to all. R. Baum is Supt. of the S. S.—Fannie E. Landis, Corr.

VOLUNTARY SERVICE PROGRAM

—**Deep Run, Bedminster, Pa.:** Holy Communion was observed Palm Sunday, at which time Clyde Kramer and Marilyn Detweiler were received into the fellowship of our congregation. In the evening a special program was presented by a team of Voluntary Service workers from the E. D. Conference; Joanne Mill and Ed Tice are on this team. It was our privilege to join in a Union Good Friday service on the Seven Last Words of the Cross at the St. Luke's Lutheran Church, Dublin, Pa., together with the St. Luke's Reformed and Deep Run Presbyterian churches. Pastor Claude Boyer spoke on "Father, forgive them for they know not what they do." William E. Chapman, a student at Princeton Seminary and student pastor of the Deep Run Presbyterian church, spoke on "Surprise" at the annual Easter Sunrise Service. Many of his members also met with us. An Easter Breakfast was served afterwards. Our members availed themselves of the opportunity of hearing the Bluffton College A Cappella Choir at the Zion Mennonite Church Easter night. Shirley Moyer and Nancy Wismer are members of this choir. A daughter, Cheryl Ann, was born to Hugo and Jean (Wismer) Friesen, British Columbia, Canada, April 8, 1957. Mrs. Alfred Habegger, a retired missionary after 40 years of service to the Indian Americans, was speaker for the Womens' Missionary meeting Holy Thursday evening.—Corr.

This Is My Church

It is composed of people like me. We make it what it is.

I want it to be a church that is a lamp to the path of pilgrims, leading them to Goodness, Truth and Beauty. It will be, if I am.

It will be friendly, if I am.

Its pews will be filled, if I help to fill them.

It will do a great work, if I work.

It will make generous gifts to many causes, if I am a generous giver.

It will bring other people into its worship and fellowship, if I bring them.

It will be a church of loyalty and love, of fearlessness and faith, and a church with a noble spirit—if I, who make it what it is, am filled with these.

There, with the help of God, I shall dedicate myself to the task of being all the things I want my church to be.

—*Source Unknown*

Committee on Homes and Hospitals Meets in Chicago

The newly organized Committee on Homes and Hospitals of the Board of Christian Service held its first meeting in Chicago last month.

Committee members present at the meeting were Ralph Weber. Stanley Stauffer, Carl F. Smucker, H. N. Harder, H. A. Fast, and Elmer Ediger. After opening devotions Brother Fast was elected chairman and Carl F. Smucker, secretary.

One of the basic purposes of the committee is to help those who labor in these institutions or homes to have a real sense of worth in their total Christian mission, to give them a sense of Christian fellowship, and increasingly to sharpen up our witness of Christian love through these institutions.

It was agreed that some of the areas of work that would come within the scope of this committee would be as follows: recognition procedure for the institutions and homes, recruitment and education of personnel, the chaplaincy and church concern for hospitals, a newsletter for the institutions and homes, general publicity and interpretation through various channels, relationships with the present Inter-Mennonite Association of Hospitals and Homes, registration of nurses, possible planning of General Conference meeting of institutional representatives from homes and hospitals, and concern with nurses' training schools. There may be other areas with which the committee should be concerned and suggestions will always be appreciated.

Another broad objective of the committee would be to help foster a closer co-operative relationship between the welfare institutions and the supporting churches and conferences. It is hoped there can be exchange of ideas and experiences, and discussion of mutual problems and programs for the future.

Related to this is the problem of recruiting qualified personnel. A clear relationship to our Conference and congregations would provide an opportunity for these institutions to band together with the Board of Christian Service in securing needed staff members. It is assumed that the Mutual Aid Placement Service will continue to list vacancies, but this service needs to be extended.

The Board of Christian Service has been asked to suggest ways by which a closer relationship with churches and Conference can be established. It is planned to work out a system whereby homes and institutions will be "recognized." The plan would be to list and acknowledge in Conference publications those institutions and homes with whom we would have a clear relationship for co-operation in the larger fellowship of our conferences.

—Carl F. Smucker, Sec., Bluffton College, Bluffton, Ohio

Brotherhood

To have courage without pugnacity,
To have conviction without bigotry,
To have charity without condescension,
To have faith without credulity,
To have love of humanity without sentimentality,

To have meekness with power,
And emotion with sanity,
That is brotherhood.

—Charles Evans Hughes, from *The First Churchman*

THE Mennonite

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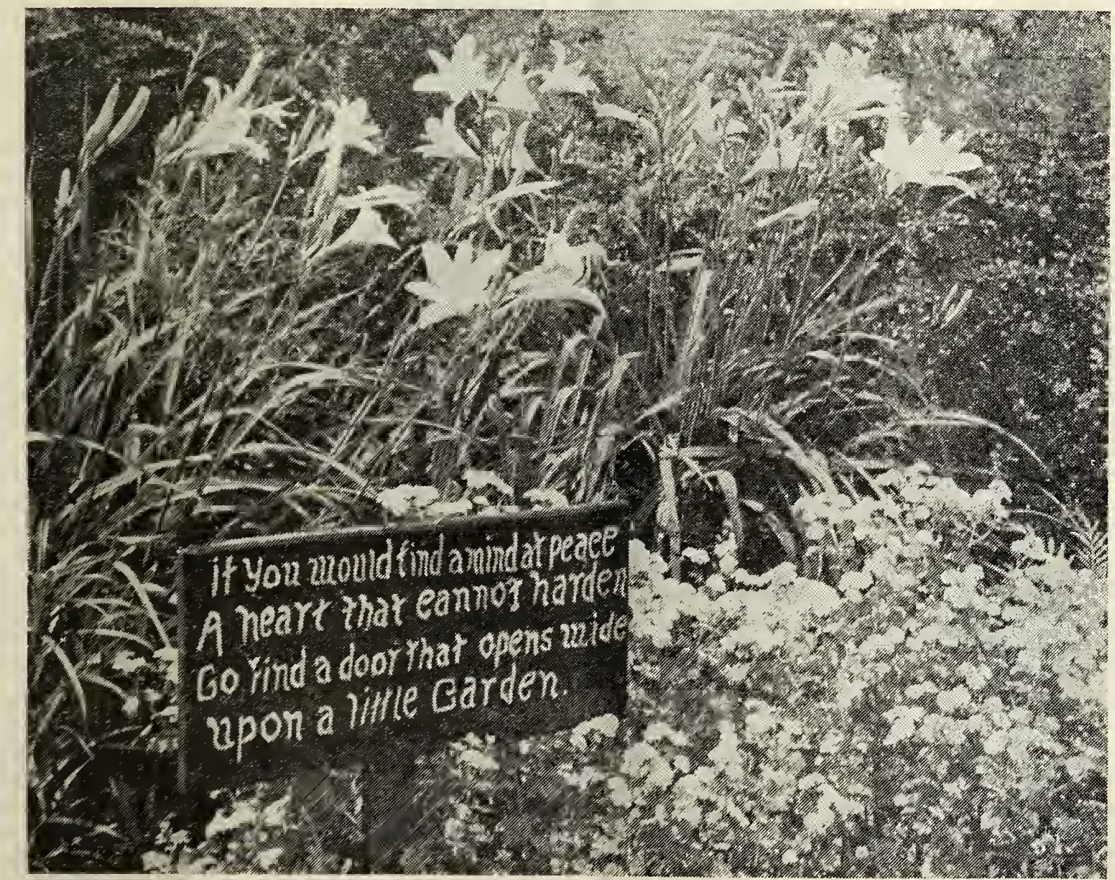
Other foundation can no man lay than that is laid which is Jesus Christ.


if you would find a mind at peace
A heart that cannot harden
Go find a door that opens wide
upon a little Garden.

ONE HUNDRED DOLLARS MORE
Walter Gering

THE MENNONITE CHURCH ON TRIAL
Delton Franz

RUSSIAN MENNONITES: SCATTERED BUT PROSPEROUS
H. S. Bender and David B. Wiens

Volume 72 **Number 21** **May 21, 1957**

In This Issue

ARTICLES:
The Mennonite Church on Trial
By Delton Franz 324
Visitation at Woodlawn
By Elmer Neufeld 325
One Hundred Dollars More
By Walter Gering 326
Do Things for your Loved Ones
By Mrs. Harold Ratzlaff 327
Russian Mennonites: Scattered but Prosperous
By H. S. Bender, David B. Wiens 328
Gugging: Haven for Hungarians
By Irene Bishop 329
DEPARTMENTS:
Editorials 323
Bookmarks 327
MENNONITE YOUTH:
Finding Your Work 330
Stewardship Slogan Contest 331
Living Six Weeks as a Jew 332
Our Schools 333
MCC News Notes 334
Jottings 335

Of Things To Come

May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 9—Pentecost
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference,

CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 5-16—High School Retreat
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Aug. 16-18—Senior Adult Retreats
Aug. 19-21—Family Retreat
Oct. 19-22—Western District Conference Clinton, Oklahoma.

NEED GULFPORT TEACHER

As part of the total work and witness at Gulfport, two teachers cover a circuit of rural colored schools, one teaching a Bible class and the other conducting recreation. If interested please contact Board of Christian Service 722 Main St., Newton, Kansas.

"Appreciated and Loved"

In a letter from Dr. Dester, India, more particulars regarding the illness and death of Miss Helen Nickel were given. Excerpts from that letter are printed here. "You have had word of Miss Helen Nickel's ill health beginning about the third of March. At the Christian Hospital in Champa she improved, yet not as one would wish. It was considered most impossible to leave her in Champa or on the plains during the hot season. She seemed to have stood the trip to Coonoor very well. We arrived on April 27. On Tuesday the 30th Helen ate her lunch with relish. She had been out of bed some in the morning as usual. Some time after lunch her condition became worse. She passed away at 3 p.m.

"Miss Nickel was born in Mountain Lake, Minnesota. With her parents she spent most of her girlhood days in Canada where she acquired Canadian citizenship. Later she lived with her sister and attended high school in Berne, Indiana. She attended Bluffton College, and also Taylor University, where she received her B. A. degree. On her last furlough she received the degree of Master of Religious Education at the Biblical Seminary in Chicago.

"She first came to India in 1929. The larger part of her first two terms were spent in Janjgir as principal of the Funk Memorial School for Girls. The third term was spent in Jagdeeshpur where she supervised the primary schools, and the district evangelistic work part of the time. During her last furlough she acquired U. S. citizenship. Upon her return to India in October 1954 she again served as principal of the Girls' School.

"Miss Nickel always contributed largely to conference and committee work. She was vice-chairman of the conference and on the executive committee several times. Her keen insight and sound judgment in matters of conference and church have been greatly appreciated.

"During her stay in the hospital the concern of the Indian brethren showed that they highly appreciated and loved her. She never suffered severe pain or discomfort except shortness of breath. She was always serene and composed.

"She was buried in a beautiful cemetery on the mountainside, a short distance from Coonoor. Her death was attributed to a coronary occlusion. She was 56 years old."

ORDINATION CONFERENCE

The Committee on the Ministry is calling a special Study Conference on the question of Ordination in the General Conference, to be held at Mennonite Biblical Seminary, Chicago, Illinois, July 10-11. This conference will deal with questions relating to the ordination and certification of ministers in the Conference. District Conference Examining Committees are especially urged to attend and all others are cordially invited.

A. J. Neuenschwander, Chairman
A. R. Shelly, Secretary

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

SECOND MILE GIVING

Going the first mile in any project is our normal duty. Going the second mile is going beyond our mere duty into the realm of free and voluntary activity. The first mile is expected; the second is the extra, yet it is the second mile attitude that frees us and makes our life a real blessing. It is doing the extra, the over and above, the unexpected, that reveals our grateful attitude. It is doing that which we do because we love to do it, that puts a certain plus into our living.

Between Easter and Pentecost there is a special call for second mile giving to the work of our Conference through its various Boards. We will receive a blessing by giving as much as we gave last year, but an extra blessing comes with the second mile. At this time of year we frequently lag behind our supposed quota of giving for the work of the Lord in various activities. This we can easily remedy before Pentecost by doing a little more than we normally would, by giving a little extra for the cause. That little extra on the part of each one will make the difference between balance and deficit.

Why not do the unexpected this year, go the second mile, and have the satisfaction of seeing the work of the kingdom going on unhindered? As a result there will also be a second mile blessing, the extra smile of God upon our sharing and our unselfishness.

Please note the articles appearing in *The Mennonite* concerning our stewardship, and the ones to come in the next two issues, and resolve to have a part in the extra that is being stressed. Finish the first mile and start on the second out of a grateful heart for all God has done for us, and God's cause need not suffer at our hands.

WITNESSING AT WOODLAWN

Two articles in this issue of *The Mennontie* tell something of the work and the problems at Woodlawn Church, Chicago. After these years of conscientious work in the community where the Seminary has been located, we are beginning to see tangible results of our efforts by adding members of the colored race to the church membership. The Sunday school, through the years, has been reaching more and more children and now some of these children are ready for church affiliation. It is a great opportunity and a great work, as well as a great responsibility.

Now we are concerned about the future. Will the work now being done in the community need to close down when the Seminary relocates at Elkhart, Indiana? Should the work be turned over to others to carry on? Or shall there be a center reserved in this community where the Board of Missions with perhaps the co-operation of the Seminary shall carry on the work without interruption? These are the problems that we face and which must soon be decided.

It would seem unfortunate if the work had to be abandoned. Could not an arrangement be worked out whereby the church and another building or two could be retained and the work carried on by missionaries stationed on the field, with help for the Sunday services furnished by the Seminary? Seminary students need outlets for practical work. With the new Indiana Toll Road it would not be too difficult for students to return to Chicago from Elkhart for the weekend and keep up the good work of the Sunday school and church. The Goshen College Biblical Seminary has been having its students do work in their Chicago mission for some time with good results.

That this problem may be solved right and in accord with God's will is a matter of prayer for all interested persons, that those responsible might be divinely led to the proper solution, and that the work of the community might not be completely dropped.

THE MOST PRAYED FOR CITY IN THE WORLD

As this reaches the readers the Billy Graham revival campaign in New York City will have been running for about a week. This is an important event in a number of ways.

For one thing, New York has been the subject of more prayers than any other city in the world, according to a recent magazine article. There are prayer groups all over the world gathered in behalf of this crusade, and have been for some time. The religious world is much interested in seeing what effect such a crusade will have upon America's greatest city.

We would urge our readers, too, to make this crusade a matter of prayer. Even if we are not in full accord with all the details of such a crusade, we should certainly be concerned in the spiritual welfare of our greatest city and its influence upon the world. We should be concerned that God's will be done through those ministering in His name. We should be concerned that God's wisdom and guidance be in charge of the whole campaign.

With more than 1,400 churches representing 23 denominations in the New York area co-operating in this crusade, and with sincere prayers from thousands of prayer groups, both local and world-wide, something vital should happen to New York. In a campaign of so great importance our own attitude should be above indifference or criticism, as our prayers ascend for the power and love of God to be released in a special way in this big city.

Billy Graham and his staff declare that their first criterion is to work according to the will of God. To this aim we can direct our prayers heartily and so join praying thousands throughout the globe.

The Mennonite Church ON TRIAL

Delton Franz*

WHEREVER there are people there are needs to be met. Where there are many people the needs are multiplied. The city is such a place. People who would be lonely in a small community would in all likelihood find life in a large city apartment midst thousands of anonymous people even more depressing. A boy who becomes involved in problems with the social pressure of the home folks' on-looking scrutiny would undoubtedly fall victim to far more serious delinquency in the company of a gang enjoying the freedom of the less restricting, impersonal city. Several hundred people living within the bounds of the rural town can control the circumstances under which they live considerably more than the several thousand crowded within one square block where serious loss of control over environment results.

All of this points out the seriousness of population extremities. The city is a place of extremes: extremes of wealth and poverty, of diversities of race, culture, and interests. The inner *city* and older neighborhoods face variety and intensity of human need: loneliness, ruthlessness, crowded housing, brokenness of homes, brokenness of lives, magnified tensions, increased anxieties.

In the midst of these extremes and needs stands the Church . . . and more specifically, the Woodlawn Mennonite Church. The Woodlawn Church, situated in the center of such a challenge, now stands at the threshold of a most important decision. It is the decision which many a city church has been forced to answer for itself: the decision between life or death. This church is about to witness the exodus of those on whom it has depended for much of its support — the white, Mennonite, student population of the community. Along with the church's ministry to (and by) the transient student population, the church has had as its central concern a ministry that would serve the needs of the other population group which makes up the vastly larger proportion of the neighborhood: the Negro people. The church has witnessed the influx of people who differed widely in race and culture. The population in the four-square-block area in which the church is located and from which its potential membership will come, has mushroomed from 4,726 in 1940 (98 per cent White) to 6,244 in 1950 (85 per cent White) to 9,450 in 1955 (98 per cent Negro). This represents a doubling of population and an almost complete turnover in racial background in fifteen years in this four block area, which is only a small part of a much greater area just like it in square miles.

Nearly 10,000 people live within the shadow of this church. And now with the Seminary approaching its exodus—an exodus which will include the bulk of the white, Mennonite, student population of this neighborhood, this question places the Mennonite Church on trial: *"Will the termination of our Seminary at Woodlawn also terminate the work and the responsibility of this church here begun in this neighborhood?"*

The *gospel* is not on trial. It has won its way under every conceivable circumstance. We need have no fear that God cannot speak to the needs of these countless masses of humanity . . . humanity with living and dying souls! But the church, *the Mennonite Church,* does stand on trial!

In the face of the oncoming change, will this church be encour-

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*Pastor, Woodlawn Menn. Church, Chicago; student, Menn. Biblical Seminary

Delton Franz, Pastor at Woodlawn, with group received into church fellowship on Easter Sunday, front row by baptism, second row by Affirmation of Faith.

The Junior Choir of Woodlawn Mennonite Church, Chicago.

aged and supported in maintaining an unbroken continuity of Christian fellowship and service already begun with the 150 children and youth and the growing number of adults? Will it have a sense of mission to the life about it that it may be found faithful to its ministry under Christ? Will this church seek to exemplify and propagate a faith which has authentic relevance for the crises of life and death in even the most discouraging circumstances round about it?

These questions of trial will be answered by each one of us as responsible Christian members of the Church and of our Conference, as we bring support to our convictions by prayers, by voice, and by action. Our concern for sharing in the mission work of the people who "cross these crowded ways of life" cannot be carried out by proxy. The thronging masses of the cities in our own country stare squarely into the face of our church as they do to every Christian fellowship. Their spiritual need cannot be evaded and will never be met by our saying that some other denomination can serve them better!

The members of the Christian Church in our country have done so much to drive Negroes from the Church and its Lord. How much have we done to share in the Church's responsibility to welcome them into the fellowship of our church through the love and the forgiveness of Christ?

The opportunity to redeem the time is now! Will you and I, our churches, our Conference recognize the importance of this opportunity for the witness and faithfulness of our Church in such a time as this?

PEOPLE

Visitation at Woodlawn

Elmer Neufeld*

WHAT DID JESUS pray about in His lone vigils in the mountains and in the wilderness — about the synagogue schools, the next session of the Sanhedrin, theological issues separating the Pharisees and Sadducees, or the fund for redecorating the Temple? Perhaps, but certainly, among other things, for people—even for individual persons. This is certain from what we do know about His compelling interest in all kinds of persons and about His prayer life. "I pray for them . . . which thou hast given me . . . for them also which shall believe on me through their word." "Simon . . . I have prayed for thee, that thy faith fail not. . . ." "Christ . . . who is even at the right hand of God, who also maketh intercession for us."

Frequently our time and energies are so exhausted by organizational (institutional) activities, even in the church, that we have little time left for individual persons in their need, especially not for those who have no particular status or function in the church. Personal visitation helps to restore our interest in the needs of the individual person — the individual soul whose value is compared by Jesus to that of the whole world. Perhaps it is sometimes even hard for us to believe that (and act as if) Jesus is really interested in the fisherman, the publicans, and the Samaritan women of our modern society. The following are simple sketches of several such persons visited on a recent Sunday during a visitation program at Woodlawn.

Mr. Watson

"I am a forgotten man," explains 82-year-old Mr. Watson as he sits back in his old chair, clutching a heavy walking stick. A long-time white resident in what has now become a Negro apartment-hotel, and a former businessman in the Hyde Park community, Mr. Watson represents Woodlawn's past. He readily recalls the many wealthy and prominent families his business once served, but they too have forgotten. "I have no one," is another of his reflections—no brothers or sisters, no wife or in-laws, no children or grandchildren. The corner drug store has taken the place of homes he might otherwise visit. Interestingly, he also represented the Woodlawn Church past. From his shirt pocket he pulled a well-worn 1954 tract-calendar bearing the title "Christianity Is Different" and the names of J. N. Smucker and Robert Ramseyer. A Bible on the small table in the small single room gave us a good occasion to share his daily devotions.

Mr. Eli

"Hello there, Mr. Eli!" "Hello there, young fella!" This exchange of greetings on my way to the next home leads to a brief unanticipated visit with an elderly Negro who owns an old "converted" three-story building near the Woodlawn Church. A graying goatee and perpetual cigar characterize Mr. Eli from a distance. Since I had by chance walked to church with Mr. Eli's granddaughter that morning (actually not his own, many years having passed since living with his first wife and children) I had a good opportunity to invite him also to attend the Woodlawn Church. He excused himself because of a bad heart, the difficulty of walking, and the need to be at his building. Very likely Mr. Eli finds it difficult to believe that those educated white folks genuinely want him to be a part of their church anyhow!

The Butlers

The Butler home — father, mother, and five children — represents the Woodlawn present. The apartment is a good bit poorer than most. The father apologizes as I begin to sit down on a broken chair, and he finds another. The visit is made more difficult by a TV baseball game and two bottles of drink being shared with a neighbor. The mother is obviously uneasy about the drinking; her desire for a better home is shown by several religious pictures and a calendar tacked on the wall. It is likely through her encouragement that the two youngest children attend the Woodlawn Sunday

(*Continued on page 334*)

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*Graduate student, University of Chicago

"I will not offer . . . that which doth cost me nothing"

One Hundred Dollars More

Editorial note: This is a summary of a message given at the stewardship conference held in connection with the Council of Boards last December. It was inspired by an earnest desire to meet the opportunities we face as a total conference. Brother Gering has been asked to set this in writing so that it may inspire all in our Conference to consider prayerfully what we can do to meet the great challenges we face. This is especially appropriate now during the appeal for "plus" gifts up to Pentecost. Each member of conference is asked to make a gift in addition to what was planned in behalf of the four General Conference Boards.

Walter Gering

FIVE THOUSAND DOLLARS in one year for the work of the Conference? Impossible — that was utterly beyond our means. Of course it would be a wonderful thing. Think of the tremendous need. Workers had been sent out across the face of the earth. They were our personal representatives, proclaiming the good news to all the world in word and deed. The speaker from the floor was right; the time had come for all of us to seriously consider our part in the challenge of the hour. Five thousand dollars was his purpose in the light of the need.

But for many of us that was out of question. There were no assets, no resources at hand which would make a similar purpose possible. It was simply beyond our reach. Thus it was that for a moment, as is so often the case, the words faded away without catching fire. That was for some one else. Those with means at their disposal could well give heed to the challenge. Maybe there were others in the group who could do it. We could not.

Time went on. In the quietness of a moment later my thoughts went back again over the centuries to the words of one of God's people. Confronted with the call of God to obedience in the matter of worship, he said, "I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Samuel 24:24). There was a man of God who stood at a crisis moment. It was within his power to offer a sacrifice in answer to the command of God and to do so at no cost to himself. The oxen, the wood, stone for the altar — all were his for the asking from the hands of Araunah. Yet he insisted "Nay . . . I will surely buy it of thee" . . . I will not "offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.

The words rang in my mind: "cost me nothing." But five thousand dollars for the needs of the Conference — that was not possible. Even half of that — $2500 — was beyond our reach. One thousand would be too much of a load. Already we had increased our giving in recent years. It was for some one else with greater means to give the larger sums. With this the matter was about to be dismissed.

Then came the disturbing thought: *"One hundred dollars—one hundred dollars more than last year—would that be too costly?"* Was that an impossibility? Could not many of us assembled at this Stewardship Conference meet that challenge? We were assembled as such who were deeply interested in the work of our Conference and in the Church at large. We had so often expressed our concern for the work of the kingdom. What would happen if those of us present would purpose within our hearts to give at least one hundred dollars beyond that which we gave last year? Was this an impossibility? Five thousand dollars — yes, for many that was impossible. But one hundred additional dollars — was this too costly? Was not this the time for us to cry out with David of old: "I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing"? Quietly there came the inner conviction: this is the hour!

I share these thoughts with you tonight because of an inner sense of compulsion to do so. We are some of the leaders within our Conference. As pastors, members of boards and committees, there has been entrusted to us the responsibility of furthering the work of the kingdom of our Lord through our Conference activity. Millions of souls have been entrusted to us whose eternal destiny hangs in the balances. The hour is one of crisis. If the work of the Conference is to move forward there must be those who will refuse to offer sacrifices of that which "costs nothing." Who will lead out in sounding forth the challenge to our constituency if not those of us assembled in this conference? Who knows how many hundreds of others, even congregations as a whole, may catch the inner glow of response as they see the demonstration of costly sacrifice.

Five thousand dollars in one year for the work of the Conference: a noble purpose indeed for those who can do so. But how few there are who can do that. *One hundred dollars more than last year—is that too costly for the rest of us?* May the Lord give us grace to heed the inner call of His Spirit as He challenges us to give ourselves in a simple act of faith in a greater sense of stewardship.

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*Pastor, Bethel Church, Mountain Lake, Minn.; Sec., General Conference

Do Things For Your Loved Ones

Mrs. Harold Ratzlaff*

FOR some days I had been noticing that the non-Christian fruit peddler who comes to our door regularly was growing a beard. Noticing also that he was a little self-conscious about it, I teased him one morning as I was making my purchases. In answer he explained to me that this was the season of the year when those of his faith remembered their dead ancestors in a special way. "During this time," he said, "we do various forms of penance — I grow this beard, we all sleep on the floor instead of in bed, and other things." He told me that in memory of their dead, they went to the river or pond to worship. As he said, "We give them water." It was necessary for him to bring sacrificial offerings to the gods periodically in behalf of the souls of the dead. Then very openly he commented, "You people do things for your loved ones when they are alive — you care for them and you give them medical treatment when they need it, but after they are dead, your expenses end. We continue to have expenses with our people even after they are dead."

This non-Christian brother had felt the influence of Christianity. Daily he made his rounds among the patients at the Christian Hospital selling fruit. He had seen the effects of love and service. He had no doubt listened in as the story of Jesus was told some place or other. I told him now again of the living hope we have for our loved ones and for ourselves, of Christ who died for him, too, and who rose again, "even so in Christ shall all be made alive."

Every discussion on religion with a non-Christian brings out statements which make one examine one's own life, and so when our friend said, "You people do things for your loved ones when they are alive," I was set to thinking. Yes, it is true we provide food, clothing, and shelter for our family members. We are concerned about the health and education of our children. We help a neighbor in time of need; we give to the church; we give to missions. We do so many *good* things. But when have we expressed our appreciation for well done work to our church pianist or to our pastor or to the Sunday school teacher of our children? When have we encouraged our young people in the efforts they are making in their Christian life and service? Have we congratulated our neighbor recently for the beautiful flowers in her garden? How have we shown love toward our own family members? Have we expressed our joy to our children when they did a task well, or do we just point out the mistakes they make? When have you verbally expressed pride in your husband (or wife) for some effort he has made in your behalf or in the behalf of others? "You people do things for your loved ones when they are alive" does not only refer to the meeting of physical needs. "Therefore encourage one another and build one another up" (1 Thessalonians 5:11, RSV).

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*Missionary to India

Military and Civil Defense

"... Congressman Chet Holifield, chairman of the seven-man subcommittee, has stated the testimony shows there is no adequate military or civil defense against an atomic attack. Seventy-five percent of the attacking planes carrying H-bombs could penetrate the best present United States defenses. When intercontinental missiles are developed as a means of delivering H-bombs there will be no known means of stopping them."

"In a statement filed with the Holifield Subcommittee, the FCNL said: 'By preparing people psychologically for war, by increasing their fear and hatred of an enemy, civil defense is in fact increasing the danger of war by creating the sort of climate that will produce it.' The statement noted that relieving peacetime civilian disasters is admittedly not the prime aim of civil defense. It suggested such relief can be accomplished more effectively through existing channels. ..."

Taken from the April 1957 *issue of WASHINGTON NEWS LETTER of the Friends Committee on National Legislation.*

Bookmarks

The Development of Modern Christianity Since 1500 by Frederick A. Norwood, 356 pp., New York, Abingdon Press, $3.75.

The stated purpose of this book, according to the author, is to picture the development of modern Christianity within the context of world historical events and to discuss the new hope manifested in the ecumenical movements of our time. Actually the writer is only partially successful in achieving this objective. Too much has been attempted within the scope of one volume, resulting in a cursory treatment of most of the material. This quick sweep over the entire field of Church history does not convey a sense of awe at the majestic panorama unfolding in these pages but rather confusion. The failure of the writer to organize the vast amount of material around clearly pivotal events in history gives to the book a "sausage grinder" effect. Fortunately this is somewhat overcome by the easy, almost popular style of writing.

The book is divided into five sections. The first 35 pages are given to a review of events from the time of Christ to Luther. It is called "From Revelation to Reformation." An attempt is made to discern something of the essence of the life of the church during this period. The second section is entitled "The Age of Reform" and covers the period immediately preceding the Reformation to the end of the Thirty Years War in 1648. The third section, "The Age of Enlightenment," covers the period from 1648 to Schleiermacher; the fourth period, called "The Age of Progress," carries the account up to the First World War; and the fifth period, the "Age of Turmoil," carries it to the present.

It is rewarding to read especially those sections of the book which deal with missionary expansion and with modern ecumenical developments. The author shows genuine appreciation of the complex origins of denominationalism in America. He is at present associate professor of church history at Garrett Biblical Institute, Evanston, Illinois.

Cornelius J. Dyck

Light in the East: II

Russian Mennonites: Scattered but Prosperous

H. S. Bender and David B. Wiens

This is the second in a series of four articles reporting the official visit to Russia by Mennonite Central Committee.

Mennonites in Russia are widely scattered today and have not yet fully found each other. The North American offices which receive and digest letters from Russia know more about the location of Mennonites in Russia than they themselves know. This was information gathered on our twenty-day official visit last October and November to Russia as commissioners of Mennonite Central Committee.

So far as we can determine, most or all of the old settlements east of the Volga River and east of the Ural Mountains are still relatively intact. New ones have been added, such as Aktyubinsk. In these places Mennonites live basically in rural villages, no doubt organized into collective farms. There might be 125 such villages with 15,000 to 20,000 population, according to our best information.

All the remaining former settlements in the Ukraine, Crimea, Alt-Samara, and Caucasus have been eliminated and the people resettled.

There seem to be no Mennonites in the Ukraine or in White Russia and the west in general. There are some Mennonites in two lumber areas north of Moscow—Sverdlovsk and some still in the region of Archangelsk.

Northeast of Moscow about 500 miles are three small settlements in lumbering areas east of Vologda. Other groups are north of Molotov in the factory towns of Borovsk, Solikamsk, and Krasnovishersk. These might number 800 persons.

Another 10,000 to 15,000 Mennonites are in the Ural Mountains region, in Kazakstan and the south, and a large number at Karaganda—which seems to be developing into a major Mennonite center with probably 1,000 Mennonites.

The present economic condition of Mennonites in Russia depends upon the general economic situation of the nation and the industry of individuals. The latter is proverbial for Mennonites and there is already evidence that it is raising the income of the group. Mennonites often excel in the competitive situation, and the Soviet system provides bonuses through piece work in factories and on collective farms. One Baptist pastor asserted that Mennonites in Karaganda are "prosperous" above the average.

There is now a minimum wage law guaranteeing 300 rubles a month. The lowest wage we found among Mennonites was 430 rubles for two women working in Karaganda hospitals. A man working in a small shop at the same place earned 600-900 rubles monthly. The average factory wage varies from 600-900 rubles although this can exceed 2,000 rubles in special cases. One Mennonite earned 6,000 rubles a month at Norilsk in northern Siberia.

All the Mennonites we met insisted they were getting along well and had no need of material aid. They said there is no need for sending packages of food or clothing as they have sufficient food, clothing, and shelter. We did not have reports from Mennonites living on collective farms, although we did meet two men from villages engaged in lumbering.

We believe the traditional industry and spirit of the Mennonites, which is not broken, will guarantee their economic advance within the limits set by the gradually expanding Soviet Union productivity.

Many Mennonite families in Russia have close relatives living in Canada and South America. One purpose of our visit was to investigate what steps might be taken to reunite broken families.

Both the Soviet Union and Canadian governments are agreed in principle to take steps toward reuniting broken families. In fact all actual submitted cases are being processed as rapidly as possible. We could do nothing more than this while in Russia. These measures have been confirmed with the embassies of Canada and the United States, as well as with the Russian, American, and Canadian Red Cross.

We secured from the Embassy of Canada a list of all Mennonite cases of broken families, numbering about 200 (we picked the names from their general list which has no religious designation). These are being actively processed.

In Alma Ata we met two of these persons on the list and confirmed with them the correctness of the procedures and the stage of progress of their cases. There is good hope, the Embassy of Canada says, that more rapid progress will now be made — unless international developments prevent — and at least cases of older men and women may within a year be cleared for emigration to Canada.

The proper formal channel for locating missing family members who cannot be located through direct Mennonite channels seems to be through the Canadian Red Cross to the Russian Red Cross and vice versa, but not the German Red Cross, which has no right to work in Russia for people going to countries other than Germany. This concerns only first degree relationships (husband-wife and parent-child).

General emigration from Russia appears to be out of the question at the present time. Such permission is entirely a decision of the Soviet Union. Mennonites of Canada and elsewhere should under no circumstances encourage relatives in Russia to expect emigration permits, except in family reunion cases.

In 1955 Russia promised the republic of West Germany to repatriate all German citizens now in Russia. However it has refused to recognize the unilateral German naturalization of 1943 and reckons all so naturalized as still only Russian citizens.

The strong Russian note to Germany of October 30, 1956, confirms this position. We learned that German authorities understand this fully and believe that only top-level political negotiations can change this. There is little prospect for success on this high level in the immediate future.

Probably the majority of Mennonites now in Russia never were in the West and were not naturalized in 1943. They would in no case be in the above category of names and cases. The quite irresponsible claim that all Germans will be brought out of Russia is of course unfounded.

Next: *Mennonite Church in Russia.*

GUGGING: Haven for Hungarians

Irene Bishop*

THE FIRST of three Mennonite Central Committee - sponsored refugee homes opened last December 5 in the Young Women's Christian Association house at Gugging, about 12 miles from Vienna, Austria.

As the revolution, which started in Hungary October 23, kept flaring up in various parts of the country and refugees kept streaming into Austria, it was the wish of Vienna Paxmen to assist in some way during this crisis.

The engineer of the Brethren-MCC Pax Services school renovating project in Vienna suggested the YWCA house at Gugging, which was not occupied during the winter. We learned it could be used rent-free to care for Hungarian refugees as long as there was a need. The house had beds set up, complete with straw sacks and covers. The day room was furnished. There were stoves and kitchen utensils to accommodate 50.

Paxmen, a Vienna Mennonite woman, and the MCC cook helped get the house ready. A missionary friend of mine from Salzburg, Elizabeth Neufeld, went to the home as cook until Pax matron Isabel Gingerich (Kitchener, Ont.) arrived. Bales of clothing and food from the MCC warehouse in Vienna were dispatched to the home.

At the registration camps we made known our request for Hungarian refugees. So December 5 the first thirty refugees arrived directly from the transit camp at Eisenstadt. There were twelve men, twelve women and six children. They were members of the Reformed, Lutheran, and Roman Catholic churches. In the group were Mr. and Mrs. Ferenc Nagy and daughter Katalin. Mrs. Nagy and the daughter had been advised by her husband to leave Hungary first. Mr. Nagy crossed the border about a week later and did not find his family in Austria until a few days before he joined them at Gugging.

He had no need to flee from Hungary as he was not a freedom fighter, but he owned and operated his own garage so he felt it would be safer to leave. They immigrated to America where he hoped to enter the automobile industry.

Of the original group, Mrs. Anna Borsi stayed at the Gugging home the longest. Her profession is cooking so she puts her skills to good use in the home — both staff and guests enjoyed her Hungarian meals.

Another couple at the home, Mr. and Mrs. Gyorgy Koszta — he an electrical engineer and she a bookkeeper — stayed in the Mennonite home a short time. They were married December 5 and fled the next day. Mr. Koszta feared the secret police so fled with his bride as it was well known where he worked that he was not a communist. He also participated in the strike.

The Bereczki family and grandmother Etelka Csordas were in the home for a while before immigrating to Windsor, Ontario. However Mr. Bereczki, a lawyer, remained in Hungary.

Mr. and Mrs. Jeno Homrodi and their two children finally fled from Hungary after their house was damaged by tanks the second time. They are Roman Catholics.

The home population changed constantly as immigration permits were issued. As refugees were admitted to various countries the guests became fewer.

The staff divided responsibilities to make the best use of time while Hungarian refugees were there. Besides Miss Gingerich as matron, Robert Good of Kouts, Ind., was camp leader. John DeCamp of Cincinnati, Ohio, took care of emigration procedures. Meredith Hostetler of Topeka, Ind., supervised recreational activities. John Wenger of Wayland, Iowa, also served a short time before transferring to Pax Greece.

I asked Robert Good if he thought this whole experience was a worthwhile one. He replied: "When I think of the people we helped by providing for them a Christian home, giving them clothes, Bibles and tracts, and arranging Christian ministers to counsel with them, I believe this experience has been a wonderful Christian opportunity."

MCC Refugee Home, Gugging, Austria

MCC Staff, Gugging, Austria: Robert Good, John DeCamp, Meredith Hostetler, Isabel Gingerich

Mrs. Anna Borsi, who fled from Hungary, became the home cook.

Newly Weds: Mr. and Mrs. Gyorgy Koszta fled from Budapest the day after they were married.

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*MCC Austria Director

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

GETTING A JOB REALLY MEANS INVESTING YOUR LIFE —HERE ARE SOME GUIDEPOSTS TO

Finding Your Work

DO YOU KNOW where I can find a job?" asked the young man. "I need to earn some money to make a living."

Most people who work do so in order to earn money. Financial gain is important, but it is not the most important thing. When big money tempts you, stop and recall the old saying: "While making a living do not forget to make a life!" The young person who says, "I'm looking for a job!" is really looking for something in which he can invest his life. What kind of investment this will be depends greatly upon his attitudes and ideals. The investments that bear the greatest dividends in life are a genuine religious faith, a satisfying profession or occupation, and a happy home, often synonymous with a happy marriage. Here we deal with a satisfying profession or occupation.

Investing Your Life

When you are deciding on your life's work you are literally investing your life. Remember three things.

Will this job let you express yourself as a person in a satisfactory manner? If you really enjoy your work the pay check will be secondary. The one who works for the pay check only will be a clock watcher and will not be interested in doing the best work. He will try to get by with doing as little as possible. Sometimes people need to earn money on some short term job in order to supplement their existence in their real work. In this case the self-expression does not come through the job itself. Can you imagine a musician enjoying a 48 hour week in an assembly line screwing bolts 4 and 7? The desire for self-expression has made many people concentrate on a hobby until the hobby grew to be their job. Then they really enjoyed the work they were doing.

Will this job offer you opportunities of personal growth? A job in which you learn nothing new is very monotonous. The growth should be spiritual as well as professional. You need to evaluate your job qualifications. Will the job strengthen your mental health or weaken it? Someone plagued with fear of high places would not want to build skyscrapers. Do you have the intelligence? By this I do not mean that you know all the answers, but do you have the urge and perseverance to find the answers? Faith in your work is vital for happiness.

Contribution to the world?

Will this job help you meet the needs of fellow men by making a contribution to the world? If you see no positive aspect in this job that will help you love your neighbor and affirm your faith in a God of love, you will not be a happy person in this work. Your job must give you the satisfaction of having done something helpful, not only for yourself but also for others.

In our day young people often have opportunity to experiment on part time jobs while attending school. This can be quite helpful in revealing their abilities, but people who jump from one job to another continuously are not investing their lives properly.

Above all, remember that there is dignity in work. God commanded "Six days *shalt* thou labor."

A good book on this subject written from a Christian point of view is Erma Paul Ferrari's *Careers For You,* Abingdon Press, pp. 160, $1.00.

Third in the Series

"Helping Young People"

By William Gering

ENTER NOW

10 MORE DAYS

CLOSES MAY 31

Stewardship Slogan Contest

Sponsored by the General Conference Young People's Union

PURPOSE

The Stewardship Slogan Contest is to encourage the youth of our church to give to the Lord a tithe of their earnings or allowance.

CONTEST RULES

1. **WHO MAY ENTER:** Contest is open to all General Conference young people from ages 13 to 30 inclusive. **Five prizes will be given in Group A — ages 13 to 18 — and five in Group B — ages 19 to 30.**
2. **LENGTH OF SLOGANS:** Ten (10) words or less.
3. **HOW TO ENTER:**
    - Write your slogan on one side of a card or sheet of paper.
    - On opposite side write your full name, address, and name of home church.
    - **Indicate whether you are in Group A (ages 13 to 18) or in Group B (ages 19 to 30).**
    - Place entry in envelope and mail to:

      Slogan Contest
      722 Main Street
      Newton, Kansas
4. **HOW MANY ENTRIES:** You may submit as many entries as you please, provided that each appears on a separate sheet of paper, with name, address, and home church on the reverse side.
5. **DEADLINE: Contest closes May 31, 1957. All entries must be** post-marked not later than this date.

BASIS OF JUDGMENT

Slogans will be judged on the basis of originality, clarity, and appeal to youth. **Slogans should be about the financial aspect of Christian stewardship — the giving of money in tithes and offerings.** Examples: "The first tenth for the Lord" or "YPU needs your dollar too."

★ 10 Cash Prizes of $2.00 Each

★ Winning Slogans Will Be Published in "Mennonite Youth"

★ Names of Congregations Whose Young People Submit the Most Entries Will Be Published

THE TITHE

Ah, when I look up at the cross
Where God's great Steward suffered loss
Of life, and shed His blood for me,
A trifling thing it seems to be,
To pay a tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more,
A million times I owe Thee more!
But that is just the reason why
I lift my heart to God on high
And pledge Thee by this portion small
My life, my love, my all in all.
This holy token at Thy cross
I know as gold, must seem but dross,
But in my heart, Lord, Thou dost see
How it has pledged my All to Thee,
That I a steward true may be.

—Bishop Ralph S. Cushman

INCREASING RETURNS

A man in New England had been unemployed so long he was down to his last dollar. He put fifty cents in the offering on Sunday. Next morning he heard of the possibility of employment in a neighboring town. However, the railroad fare was one dollar. It looked as if he should have kept his fifty cents. But with the remaining fifty cents, he bought a ticket and rode half way to his destination. Then he started to walk. Before walking a block he heard of a factory in need of help. Within thirty minutes he had a job with a wage of five dollars more per week than he would have received had he gone to the next town. In his first pay, the fifty cents was returned tenfold. Interestingly enough, that man was W. L. Douglas, the shoe manufacturer, who also became a governor of Massachusetts.

DIMINISHING RETURNS

Receipts for the work of the Young People's Union in the first quarter of 1957 totaled $1,389 as compared with $1,865 received during the same period of 1956. The current first quarter total amounts to only 18.6 per cent of the annual budget—considerably less than last year. With this year's budget somewhat larger than previously, your YPU is especially in need of a united stewardship effort by General Conference young people. Remember, "YPU Needs Your Dollar Too."

Going With Gering

'And He Charged . . . Tell No One'

The Lord Jesus taught His disciples to proclaim the "Good News." He warned them that it wouldn't be easy because they would face ridicule, criticism, suffering, wolves in sheep's clothing, false prophets, scribes and Pharisees — to mention only a few of the obstacles. The disciples were to do away with timidity and proclaim the gospel with boldness and a spirit of power. One feels that all things about this Great Messenger and Message should be shouted from the housetops, whispered from the quiet corner, orated from the podiums, relayed across back fences, visualized to the blind and the deaf, and dramatized to all mankind in the ways which will be most effective.

Still, there are times when our Lord requested secrecy. After He raised Jairus' daughter we read that "He charged them to tell no one what had happened" (Mark 5:43). When Peter answered him, " 'You are the Christ,' He charged them to tell no one about Him" (Mark 8:30). There are differences of opinion why the Master requested this confidence. I presume there always will be differences of opinion and I don't maintain to have the final answer. In fact, I'm not trying to give an answer to this question at all.

I would rather ask the question, "Were the people obedient?" The experience of the deaf and dumb man from Decapolis who had his ears opened and his tongue released by our Saviour gives us the answer. After he was healed we again read "And he charged them to tell no one. . . ." Were they obedient? "But the more he charged them, the more zealously they proclaimed it" (Mark 7:36).

It seems quite evident that when love and goodness are bestowed upon someone unselfishly, the truth of such graciousness eventually will be revealed. The YPU has experienced such graciousness on various occasions. Some time ago we had stated in "Mennonite Youth" that we needed a steel filing cabinet. Not long after this announcement of need we received word that a brother from Buhler, Kansas, had a used filing cabinet he did not need and would be willing to give it to the Youth Office in the name of the youth group of his congregation, the Hoffnungsau Mennonite Church. When we got the filing cabinet and took a picture, he requested that it should not be published. In other words, "He charged us not to make it known to others."

YPU file and donor (right)

But we are so grateful that, after half a year of refraining, we still cannot contain ourselves, so here is a picture of brother George Dirks and YPU president, Harris Waltner, taken just before we transported this much needed gift to the Youth Office. —William Gering,

During Six Weeks as a Jew

Teenager Learns of Prejudice

When 16-year-old Kares Deslandes, a high school student of Berkeley, Mich., saw a revival of *Gentleman's Agreement,* she found it hard to believe. The film tells the story of a magazine writer, a Christian, who posed as a Jew for six months to see how people would react to him.

"I thought it far-fetched that he became unwanted," she said. "I thought things like that just don't happen any more."

She decided to see for herself. Her father had recently given her a charm bracelet. When schoolmates asked what the attachments represented, Karen simply said they were "Jewish symbols." "I said nothing else," Karen explained. "I am a Protestant. But many of my friends immediately assumed I was Jewish. For six weeks I let them think so. It was a different world."

Girls who had long been friendly suddenly became cold, aloof. "My social life suffered. People just 'forgot' to invite me to affairs. There was no one to walk home with from school," she said. Her sister and family suffered, too.

After six weeks, Karen felt she had learned enough to confirm the truth of *Gentleman's Agreement.* She went to her speech teacher and told him the whole story. He spoke to the school officials who were at first astonished at, then sympathetic with, Karen's plan. Together they arranged a full school assembly, heralded only as a BARP meeting. None of the students knew what was in store until after Karen was introduced.

BARP, she explained, stood for "Berkeley Attacks Race Prejudice." Then she told them about her six weeks as a Jew. She told her schoolmates how they had reacted.

"Now I understand that prejudice is more than a word in the dictionary. I understand how it warps and twists; how it can result in the hideous burnings of Jews in Germany, the mob violence against Negroes, the man-against-man attitude of communists."

When she finished her speech—a speech she later repeated before several groups — all of Karen's friends and many strangers gathered about her.

"Between our hugging and crying," she said, "they asked me many questions. Most of all they asked: 'But I didn't do those horrible things, did I?' I couldn't answer those unhappy and ashamed people while so full of sorrow. All I could do was suggest that they search their own souls."—*Gospel Herald,* reprinted from *Intercollegian* and *ALD Bulletin.*

Annuity Gift for Bethel College

A $20,000 annuity gift to Bethel College by Aaron J. and Gertrude Claassen of Beatrice, Nebraska, has been announced by President D. C. Wedel. This annuity gift, designated for the new women's residence hall now under construction, is part of the $50,000-$75,000 sought in annuity gifts for the completion of the girls' dormitory.

Aaron Claassen, retired farmer of Beatrice, has made annual gifts toward furnishing and equipping the Bethel College Historical Library and facilitating research in the library. Together with his brother, the late Cornelius Claassen, he supported the project of writing and publishing the book, "Exiled by the Czar," the story of his grandfather, Cornelius Jansen, and his activities incident to the Mennonite migration from Russia of 1874. Active in church work, Mr. Claassen has served the Western District Conference of Mennonites as trustee many years.

FREEMAN JR. COLLEGE STAFF ATTEND EDUCATION CONF.

John Ewert, Arnold Nickel, and Harold Gross attended the meeting of the South Dakota Conference on Higher Education on the campus of the University of South Dakota, April 29. While at Vermillion, Gross and Nickel also attended meetings of the Pastoral Counseling Institute sponsored by the South Dakota Mental Health Association and the University of South Dakota. The Institute is designed as an intensive three-day period of post-graduate education in the field of pastoral counseling. Among outstanding leaders this year were Harry and Bonaro Overstreet.

EIGHTH GRADE GUESTS

Forty-five eighth graders were the guests of Freeman Junior College April 30. They spent the forenoon touring the campus, visiting the Museum, and attending Academy classes. They were guests of the Dining Hall for their noon lunch. In the afternoon Academy students representing the different organizations on the campus presented a program for the visitors. The film "The Melody Master," depicting the life of Franz Schubert, concluded the day's program.

SEMINARY SPRING CLEAN-UP

Students and staff members as well as a number of youngsters from the community participated in the spring clean-up last Friday. A large tree was felled, storm windows were washed and put away, the grounds were raked, and the flowerbeds spaded. Because of the rather cool weather, the traditional picnic supper following clean-up was held in the church fellowship hall.

PREPARING TO SPREAD THE GOSPEL

Mr. and Mrs. P. K. Raman, new students from Bombay, India, arrived at Canadian Mennonite Bible College on April 23. Prior to his coming, Mr. Raman studied one year at Bethel College. Mr. Raman, a former Hindu, feels the necessity of adequate preparation before he returns to India to spread the gospel to his people. We feel that our school will benefit by the presence of our new students and will receive a deeper insight into the needs of our mission fields.

During his stay in Canada, Rev. Raman will be available as speaker in our various churches.

SEMINARY OCTET PROGRAM

The Seminary men's octet, under the direction of Marvin Dirks, gave a Sunday evening program recently in the Lombard Mennonite (Old) Church, Lombard, Ill.

J. J. Enz, instructor in Old Testament and language, presented a series of messages on "The Community of Salvation," based on the book of Exodus, at the sessions of the Eastern District Conference.

The Seminary Finance Committee met here recently with E. W. Baumgartner, Olin Krehbiel, R. L. Hartzler, Pres. S. F. Pannabecker, A. R. Shelly, and C. J. Dyck participating.

The Study Committee of the General Conference Catechism met here with D. D. Klassen from Homewood, Man., H. T. Klassen, from Rosthern, Sask., Maynard Shelly from Newton, and Paul Shelly from Bluffton, participating.

CHOIR-ORCHESTRA CONCERT

The Bluffton College a cappella choir will present a joint concert with the Lima Symphony orchestra on Sunday, May 19. The combined groups will present two major works and several selected numbers. Mozart's "Requiem Mass in C Major" will be the main feature of the program. Also to be presented is a scene from Moussorksy's Russian opera, "Boris Godounoff."

Three one-act plays, directed and staged by members of the Play Production class at Bluffton College, were presented Friday, May 10.

Cast for "The Monkey's Paw," directed by David Speicher and staged by Carol Hause, included Marvin Dirks, James Miller, Noretta Rogers, Don Schwarzentraub, and Carlton Steiner.

"The Valiant," directed and staged by Ruth Ann Oglesbee, Waynesfield, Ohio, and John Brown, Lima, was acted by Chester Foraker, Eloise Gerig, Calvin Graber, Don Nussbaum, Jerome Shenk, and Wallace Yoder.

Edith Yoder directed "The Man in the Bowler Hat," staged by Joyce Musselman. The cast included Jon Clemens, Shirley Burry, Richard Ramseyer, Emily Bertsche, Leonard Myers, and William Schantz.

BETHEL COMMENCEMENT

A total of 80 seniors will be presented for academic degrees at the annual commencement exercises of Bethel College, Monday, May 27, at 10 a.m. Of the seniors 33 are candidates for the degree of Bachelor of Arts, while 47 are candidates for the Bachelor of Science degree. In addition, eleven students are candidates for the degree of Associate in Arts. Senior students represent twelve states, Canada, the Belgian Congo, and Puerto Rico.

Milo Farmer, executive director of the Kansas Foundation for Private Colleges, will deliver the commencement address; Pres. D. C. Wedel will give the sermon at the baccalaureate services Sunday, May 26, at 8 p.m. in Memorial Hall.

Glenn Stevenson, of Binghampton, New York, a member of Bethel College graduating class of '37, and native of Parsons, has been announced as the speaker for the annual alumni banquet, Saturday, May 25, at 6:00 p.m.

MCC news & notes

REPORT ON 1-W SERVICE

Approximately 1400 men of Mennonite and Brethren in Christ churches are in 1-W service, according to the last statistical report from the MCC 1-W office. This number represents a small decrease from two months ago. The office explained this is chiefly due to decreased draft quotas. Also some men are waiting until they are older.

Twenty-three per cent of the 1-Ws are in church-related service. This is a slightly higher percentage than a year ago. The (Old) Mennonite Church has the largest number of men in service with 594. The General Conference and the Old Order Amish Mennonites follow with 179 and 144. There are 76 Mennonite Brethren men; 62 from the Church of God in Christ (Mennonite); 54 from the Conservative Mennonite conference; and 48 members of the Brethren in Christ. More than 100 1-W men serve overseas.

The 1-W office also announces the appointment of Edgar Stoesz (Mountain Lake, Minn.) as assistant director of the Voluntary Service and 1-W section. He has been associated with the department since last autumn. Ray Bair (Louisville, Ohio) is director. Assistants in the 1-W office are Ray Kauffman (Lebanon, Ore.) and Gerhard Reimer (Giroux, Man.).

KOREAN SCHOOL GROWS

More boys and more buildings are being added at the Mennonite vocational school for homeless boys at Taegu directed by the Kenneth Brunks (Denbigh, Va.). The 140 boys at the school were recently joined by 30 more. Living quarters for even more boys are being planned. A greenhouse and a new classroom building have been built. The school offers training in many trades.

PEACE RETREAT

The challenge to perform effective peace work while in Europe was considered by forty Paxmen and their fifteen guests at an Easter retreat near Bingen, Germany, in the Rhine Valley. Speakers included Paul Bender (Goshen, Ind.) of the peace center at Heerewegen, Netherlands; Ernst Harder (Newton, Kan.) of MCC Frankfurt; Clarence Bauman, an American student at Bonn; and Pax pastor John P. Duerksen (Hesston, Kan.). Information was presented on conscientious objection in Germany.

FIRST INTERFAITH WORKCAMP

The first of eleven international and interfaith workcamps sponsored by Mennonite Voluntary Service in Europe has begun. The initial camp at Waiern, Austria, has volunteers from Germany, the Netherlands, England, France, America, Finland, Japan, Denmark, Sweden and Ghana. They are helping build a home for the aged for Yugoslavian refugees now in their twelfth year of "transient" living. Other camps scheduled from a few weeks' to three months' duration this summer in Europe include two projects with the Red Cross in Berlin. One group will assist in building a kindergarten and the other group will redecorate a refugee camp.

The island of Sylt off the coast of northern Germany near Denmark will be the scene of a small group of MVSers who will be counselors for some of the 600 children from many parts of Germany who spend the summer there. At Salzgitter, Germany, campers will renovate an old building into a youth center. In France MVS workcampers will paint buildings and landscape a children's camp at Fontette where campers last summer built a new camp house.

In addition to Waiern three more MVS camps are scheduled for Austria. A second camp at Waiern will help build a school for girls. In Vienna campers will refinish and clean outside walls of the protestant school (where Brethren and Mennonite 1-Ws work). A group will help with a construction project for Rumanian refugees now in their twelfth year at Elixhausen.

A camp group will help prepare buildings and grounds for the coming school year at Bienenberg, Switzerland, new home of European Mennonite Bible School. A small church is to be constructed by campers at Buitenpost, Netherlands, where there has been no Mennonite church for 75 years. Three Easter camps were conducted in France and Netherlands.

Into the Beyond

Daniel S. Hiebert, of Hillsboro, Kansas, and member of the First Church, Hillsboro, was born April 4, 1905, and died February 28, 1957.

Abraham A. Woelk, of Newport, Washington, and member of the Spring Valley Mennonite Church, was born October 22, 1886, and died March 2, 1957.

Mrs. Zacharias Goering, of Pretty Prairie, Kansas, and member of the Pretty Prairie Mennonite Church, was born May 23, 1889, and died April 23, 1957.

Mrs. Katie Francis Oriez (nee Bransetter), of Ft. Dodge, Kansas, and member of the First Mennonite Church, Ransom, Kansas, was born March 6, 1880, and died April 28, 1957.

Mary Rickert Fretz, wife of J. R. Fretz, of Lansdale, Pennsylvania, and member of the Grace Church, Lansdale, passed on at her home April 23, 1957, at the age of 67 years. One of her sons, J. Herbert Fretz, is pastor of the Salem Church, Freeman, South Dakota.

PEOPLE

(*Continued from page* 325)

School. She makes a point of showing a photograph that the daughter, now ill in bed, has brought home from her class at the church. An older son is in the navy, obviously a tempting escape from the squalor and poverty of life at home. Father has been employed for about a year at International Harvester, but several hundred have been laid off in a recent cut-back and he knows that his turn may be next. Then the family will hope that he soon finds another job. Both parents are very friendly, and the father repeats several times the unsolicited promise that he will come to the church service at Woodlawn.

Dorothy

At the Evans' home the father and mother are gone, and I visit for a while with Dorothy, a high school sophomore, for several years a member of the Woodlawn Church School. Mother occasionally attends a small Negro church on the south side, where Dorothy was baptized at the age of twelve. Young, intelligent, and attractive, Dorothy represents the Woodlawn future. Her ambition is to be a nurse. But there are several obvious strikes against her. For one thing, her family can do little to help, either financially or even in providing a home where studies can be pursued easily. Further, she is a Negro, which limits the choice of hospitals in which she stands much chance of being accepted. In the fellowship of the church and the high school group at Woodlawn we shall seek to deepen Dorothy's religious faith, but it seems that we may be able to share very little in many of the problems of life that lie in her future.

How would Christ have us help these — His brothers and His sisters?

Jottings

GOODALL SPEAKS ON PASSOVER

—**Emmaus Church, Whitewater, Kan.:** March 30 and 31 Ross Goodall from the Ontario Hebrew Mission had services in our church. Sat. evening he showed slides of their work in Toronto; Sun. morning he spoke from Rom. 11. In the evening he explained the Passover to us, with the elements set on the table. The Jew does it in unbelief, but one is reminded of the Lord Jesus in the symbols and ceremony. The candles remind one of Jesus, the Light of the world. The empty shank bone — they no longer have a lamb — of the Lamb of God; the broken bread, of the Bread of Life; the wine — He is the vine. The Easter sunrise service was held in the Methodist Church in Whitewater. Lois Roth was the speaker; she is home on furlough after one term in Morocco. In the evening our choir gave a cantata, "Dawn of Easter." April 28 several cars of men from our church attended the men's meeting at Camp Mennoscah. Our pastor also attended. In his absence Paul Entz spoke. The Paul Entzes are missionary candidates to Ethiopia. In the evening the three C. E.'s met together to hear Fremont Regier tell of his experiences in the Congo. He also showed slides of the work. Afterward, Pastor Amstutz spoke on "What I Expect to See in the Millenium," from Zech. 8. We have two Daily Vacation Bible Schools; the one in Drainerd School with Mr. and Mrs. Paul Entz as teachers; the other at Countryside School with Pastor Amstutz, Mrs. Carl Claassen, and Mrs. Kenneth Toevs as teachers. Both are to end May 17.—Corr.

MISSIONARY RETURNS FROM JAPAN

—**Garden Twp. Church, Hesston, Kan.:** Our missionary, Miss Verna Vogt, arrived home on her first furlough from Japan in March. She gave an illustrated lecture of her work under TEAM April 11, sponsored by the C. E. April 3 Janice Kay was born to Deacon and Mrs. Raymond E. Neufeld. Bud Petersen of Omaha, Neb., conducted evangelistic services in the church April 24-May 3. He was also in charge of the Sun. morning service April 28. The W.M.S. has accepted the responsibility of serving food at the farm equipment sale of one of our members, Dan J. Vogt, on May 25. Proceeds will be used for mission work. Virgil Dirks, our pastor, and Fred Neufeld, trustee, appeared on the "World of Agriculture" TV program with the theme, "Stewards of God's Soil," Sat. evening, April 27. Mr. Neufeld is the Harvey County Soil Conservation Supervisor.—Corr.

HARTZLER ADDRESSES UNION MEETINGS

—**First Church, Hillsboro, Kan.:** On Easter Sunday our pastor, Elbert Koontz, concluded a series of Sun. morning messages on various paths a Christian is asked to walk. These are "Disappointment," Temptation," "Death." April 28 he asked us to follow the example of the disciples on the road to Emmaus when they asked Jesus to "abide with us." Dr. John Schmidt reported on his work among lepers in South America on March 21. Mr. and Mrs. Samuel Stephen of India, studying in Wichita U., were with us April 7, morning and evening. Passion Week union meetings were held in the Lehigh Church. Johannesthal, Brudertal, Friedenstal, and First Church took part. Robert W. Hartzler, Goshen, Ind., very impressively led us through the events of Christ's passion experiences. Self-denial offering from the use of Lenten folders amounted to $560.00. On Easter Sunday, eight people were added to our membership: one through baptism and seven by letter. May 6 our Junior Choir and Elaine Klassen, organ student, gave a program in our church.—Mrs. Walter Kliewer, Corr.

EXCHANGE CANTATA PROGRAMS

—**Eigenheim Church, Rosthern, Sask.:** March 31 to April 2 A. J. Regier and J. J. Nickel served us with Bible lectures. On April 22 the young people presented a cantata, the proceeds of which went for the payment of the new electric organ. On April 23 the young people from the Saskatoon Mayfair church presented the cantata, "Immortality." This exchange of programs draws the young people into a closer band of fellowship.—Ambros Siemens, Corr.

EVANGELISTIC MEETINGS

—First Church, Caldwell, Idaho: Our church enjoyed a week's evangelistic meetings by Walter Dyck from Aberdeen, Idaho. Will Bruce, from the Prairie Bible Institute, Three Hills, Alberta, and a musical group of girls from the Bible Institute were in our church May 1. They also gave us some accordion solo numbers. Bro. Bruce was a very good speaker. A group of our young folks and our pastor and wife attended the Easter sunrise services at Lizzard Bute, then went to Leonard Schmidts for Easter breakfast. All had a wonderful time. Our pastor, Norman Schmidt, spoke at the Church of the Open Door in Nampa Sun. evening, May 5.—Mrs. S. D. Ulrich, Corr.

RETREAT AND CONFERENCE

—Bethel **Church, Hydro, Okla.:** Our choir gave a program of Easter selections under the direction of Mrs. Paul Isaak. Several of our men and boys attended the men and boys' retreat at Camp Mennoscah on a recent Saturday evening and Sunday. All reported a fine time. The Church Workers' Conference which was held at Herold Church was a real blessing to all. The late freeze caused considerable damage to the wheat crop—Wilfred Ewy, Corr.

D.V.B.S. WORKSHOP

—**Friedensfeld Church, Turpin, Okla.:** April 14 the Home Builders' Class had a delightful time at an Easter party in the church basement, with Raymond Beckers and Wesley Wedels in charge. In the absence of our pastor, Levi Koehn, who attended a short series of services at Hydro, Bro. Lehnert from our neighboring Church of God spoke for our Good Friday services. We had an Easter C. E. program which was well attended. There were six from our church who attended the Daily Vacation Bible School Workshop at Kismet April 27. Plans are being made to attend the Garden City Song Festival May 19.—Mrs. Chester Windsor, Corr.

WOMEN PREPARE RETREAT GROUNDS

—**Bethany Church, Kingman, Kan.:** Our pastor, P. P. Tschetter, visited in Goshen, Ind., where he attended a golden wedding anniversary of his friends, Mr. and Mrs. Francis Miller, and visited his son Paul and family at Winona Lake. In his absence Don Tschetter of Elbing brought the message Sun. morning and evening of March 31. March 28, nine ladies of our church, together with ladies of other churches, worked and cleaned at Camp Mennoscah, getting ready for the retreat season. April 4, for our regular Thursday evening meetings, Dr. and Mrs. Willard Kaufman of Wichita showed pictures of their work in Jordan. Just recently two of our young men returned from two years' service with the MCC. Virgil Ewy, son of Mrs. Tillie Halliday, returned from Peru, South America, where he had been working with a road construction company. Everett Flickner, son of Mr. and Mrs. Dave Flickner, returned from Denver, where he had been doing hospital work. Sun. eve, April 28, the Guhr brothers, who sing on radio, were in our midst and a very enjoyable evening of gospel singing was enjoyed.—Mrs. M. S. Kaufman, Corr.

CHURCH RECEIVES MEMORIAL PIANO

—**Johannesthal Church, Hillsboro, Kan.:** The evening of Jan. 27 Irvin Voth, now a student at Bethel College, showed slides on Jordan and the Near East, where he spent two years in Pax service. Feb. 3 the church received a gift of a piano given in the memory of Mr. and Mrs. Jacob A. Unruh and Ernest Unruh by Mrs. Anna Unruh Bartel, Mr. and Mrs. Byron Unruh, and Mr. and Mrs. Ray Abrahams. A dedication service was held during the worship hour Feb. 17. Sunday, Feb. 10, Mr. and Mrs. Samuel Stephens, educators in India, were with us for the morning and evening services. Bro. Stephen brought the morning message and Mrs. Stephen spoke and showed pictures in the evening. The young people entertained the Stephens at a dinner in the church. Mr. and Mrs. Jacob Ewert observed their 58th wedding anniversary Feb. 22. Funeral services for Mrs. Lizzie Ewert were held at our church March 3. She attained the age of 87. The Junior Choir presented a program at the Salem Hospital Sunday evening, March 17. A book entitled "Exiled by the Czar" was given to the church library by the Aaron Claassen family of Beatrice, Neb. For our pulpit exchange Sunday during the month of March, Abe Peters of the Friedenstal Church brought the message. A daughter, Debra Kay, was born to Mr. and Mrs. Harrison Bartel March 21. A daughter, Marsha Fay, was born to Mr. and Mrs. Nathan Widmer March 30. On Sunday evening, April 7, a hymn festival was held at the First Church in Hillsboro, with the five surrounding churches participating. John Gaeddert of Henderson, Neb., concluded the festival.—Corr.

MISSIONARY CONFERENCE

—Immanuel Church, Downey, Calif.: Praise the Lord for a wonderful Missionary Conference March 31 to April 3! Attendance was very good; all were blessed abundantly by speakers John Thiessen, Executive Sec., Gen. Conf. Mission Board; Stanley H. Bailes, Pres., World Bible Society; Turner Blount, Navajo Indian missionary, Wycliffe Bible Translators; Miss Helen Graber, missionary to the Jews in Los Angeles; Vernon McGee, pastor, Church of the Open Door; and Chester

Padgett, pastor, Calvary Church, Placentia, and professor, Bible Institute of Los Angeles. On Sunday, March 31, we had a Fellowship Hour with refreshments served at 4:30. This gave us more time to visit and talk with the missionaries. Miss Rosa Kim was with us, showed slides, and gave an interesting report on her experiences in MCC work in Germany. Homer Moutet of the Go Ye Mission spoke at a morning and evening service and gave us a better insight into the work in the Ozarks. On Easter morning the S. S. gave a program. The Los Angeles County Christian Endeavor Convention was held May 3-5 at the Church of the Open Door. We are beginning to get things together so that we can make Christmas Bundles. Mr. and Mrs. Stephen Heer have celebrated their twenty-fifth wedding anniversary. Bro. and Mrs. Alfred (former pastor) are the proud parents of a daughter, Lucretia May, born March 30. Congratulations to our pastor and his wife upon the arrival of their son, Steven Walter, born Easter, April 21. May the Lord richly bless this family as together they serve us.—Elsie Heer, Corr.

UNION SERVICES

—**Grace Church, Lansdale, Pa.:** Our Union Lenten Services with the Schwenkfelder and the Evangelical United Brethren churches began on Wednesday evening, March 6, in our church for a period of six weeks with Bro. Jack Rothengerger bringing the message on "Why the Cross for Jesus?" Our Senior Choir also sang at this service. The following were received into the fellowship of our church on Sunday morning, March 24: Mr. and Mrs. Russell Heacock, Earl Detweiler, Norman Detweiler, Laverne Musselman, Mr. and Mrs. Alvin Zeiset and Joann and James. The Intermediates held a progressive supper on Saturday evening, March 30. On Sunday morning, March 31, Bro. Robert R. Stephens brought the morning message, "Suffer, Little Children, Suffer." He is the Superintendent of the Philadelphia District of the Pennsylvania Temperance League. On Sunday evening, April 7, the baptismal candidates gave their testimonies. The following young people were in this group: Joanne Alderfer, Laura Hauck, Esther Moyer, Nancy Smith, Andrea Yost, Philip Alderfer, James Arn, Dick Wert, and Lee Wright. Ronald Hawthorne and Dolores Hauck were received into our membership on confession of their faith. At the morning service a special reception was held for Abram Rittenhouse into the fellowship of our church since he was on leave from the service and probably would not be back with us for some time. The administration of Christian baptism was held at the morning service on Palm Sunday. The Bluffton College A Cappella Choir gave a concert here in our church in the afternoon. At the evening service we had a special Lenten film in color, "I Beheld His Glory." There was also the dedication of the new motion picture projector presented to the church by the Good Fellowship Sunday School Class. The Junior Choir gave a cantata, "Eternal Life," on Easter Sunday at the evening service. Our regular midweek Bible Study was again resumed on Wednesday, April 24. We began a study of the book of Ephesians. The Eastern District Conference was held in our city, May 2-5. The Mother-Daughter Banquet was held on May 7. We were saddened by the passing away of Mrs. Mamie Fretz on Tuesday, April 23. Funeral services were held on Saturday, April 27 in this church and in the Deep Run Church.—Ruth P. Arn, Corr.

GROENING ORDAINED AS ELDER

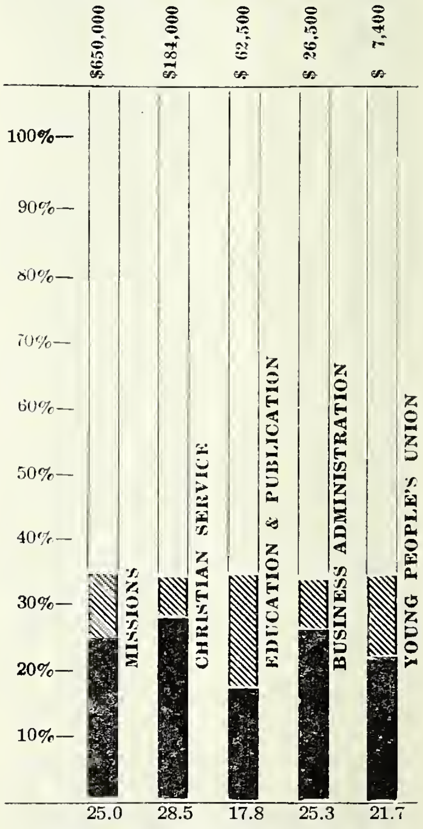
—**Bethel Church, Winnipeg, Man.:** On Sunday, April 28, a very important event took place in our church. George Groening, who had been two years and five months the active minister of this church, was ordained as an elder of the church. Bro. I. I. Friesen, the present elder of the church, had charge of the ordination service. Bro. H. Wall made the introduction by reading a Scripture passage and prayer. Bishop David Schultz, Altona, gave an ordination sermon in German. I. I. Friesen gave his message in English and had further charge of the ordination, together with the elders present, by the laying of hands on the head of the one who was to be ordained. The declarations by Bro. Groening followed. In between, the 86 year old elder emeritus and organizer of this church, Bro. B. Ewert, was permitted to contribute remarks pertaining to past events of the church. Visiting ministers present were also permitted to extend greetings and good wishes to Bro. Groening. A choir rendered several well chosen selections, which were appreciated. Congregational singing, in German and English, took place also. In the evening of this special Sunday, communion service also took place. Bro. Groening, the newly ordained elder, had charge of this service. H. Wall again made the introduction here with reading of Scripture and prayer, and I. I. Friesen again gave the message for this occasion. In connection with this occasion eight applicants for church membership were greeted and taken in as such.—B. Ewert, Corr.

SATURDAY MEETINGS FOR CHILDREN

—**Bethany Church, Quakertown, Pa.:** On Easter Sunday morning a class of seven young people: Connie Faye Snyder, Eleanor Kay Martin, Caroline Sue Hilty, Nancy Elaine Landis, Betty Lorraine Bissey, Adrian Errol Eisenhart, and Glenn Hartman Schantz were baptized and received into the church membership. At the same communion service Russell Leamer, Sr., Robert Leamer, and Thomas Morris were also received as new members of the church by the right hand of fellowship and letter of transfer. Miss Louise Balduf, a Bible Club organizer and teacher from Allentown, spoke at our Sunday school Easter program. She presented a flannelgraph for the children after they had presented their exercises and songs. The newly organized Bible Adventure Club, under the leadership of Mr. and Mrs. Wilmer Martin, Jr., and Mrs. Marie Loux, has had two meetings. Children between the ages of 6 and 12 meet at the church one Saturday afternoon each month for a program of Bible study, handwork, and recreation. At present the theme of study is South American Missions. Flatland and Bethany Sunday schools are again planning a combined Daily Vacation Bible School to be held from June 17 to 28.—Corr.

Conference Stewardship

April 30, 1957



(Percentages as of April 30, 1957)
(4 months is 33 1/3% of year)

▆ Short of Budget
▥ Receipts to Apr. 30;
— Remaining 8 Months of Year

(fiscal year ends Dec. 31)

INTERRACIAL LEADERSHIP

—**Woodlawn Church, Chicago, Ill.:** In a Sunday afternoon discussion meeting, the church fellowship recently voted that a nonwhite man be enlisted for the duties of associate pastor at the Woodlawn Church for the coming year. Delton Franz will continue as pastor, providing for interracial leadership. The Yeotmal Seminary in India was the recipient of a $50.00 contribution from the Women's Fellowship. Forty-six ladies participated for their last meeting of the school year in a lovely May breakfast held in the Mission Center. Officers elected for the coming year are Mrs. C. J. Dyck, president, and Mrs. Bob Coon, secretary. Open house in honor of Mr. and Mrs. Frank King was held in the home of President and Mrs. Pannabecker recently. The Kings, who have moved into their new home in Goshen, Indiana, had lived in the Woodlawn Fellowship for some years, and been active supporters of the church. A daughter, Gretchen Anne, was born to Mr. and Mrs. Art Isaak on Sunday, May 5.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

What Would Jesus Do?

Religious News Service Photo

STRENGTHENING THE STAKES
John P. Suderman

MENNONITE CHURCH IN RUSSIA
H. S. Bender and David B. Wiens

MENNONITES IN MEXICO

Volume 72 **Number 22** May 28, 1957

In This Issue

ARTICLES:

Strengthening the Stakes
By John P. Suderman 340
Mennonite Church in Russia Points Toward Awakening
By H. S. Bender, David B. Wiens 341
Nonviolence and Nonresistance
By Elmer Ediger 342
And All the People Said Yes
By Carl M. Lehman 343
Mennonites in Mexico 344

DEPARTMENTS:

Editorials 339
Bookmarks 343
Flashes of Thought 343
MENNONITE YOUTH:
Finding Your Mate 346
Teen-age Code of Conduct 347
YPU's of Two Districts Merge 348
Our Schools 349
MCC News Notes 350

Of Things To Come

May 29-June 2—Pacific Dist. Conf., Aberdeen, Idaho.
May 31-June 3—Commencement activities, Bluffton College
June 9—Pentecost
June 16—Topeka, Kan. Charter Membership Service: 4:30 p.m. at Fifth and Western.
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference,
July 29-Aug. 4—Intermediate Retreat, Northern District.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 5-16—High School Retreat
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Aug. 16-18—Senior Adult Retreats
Aug. 19-21—Family Retreat
Oct. 19-22—Western District Conference Clinton, Oklahoma.

Into the Beyond

Agatha Wiebe Penner was born March 5, 1887, in Samara, Russia, and died March 5, 1957, at Lincoln, Nebraska. Memorial services were held at the Beatrice Church, Beatrice, Nebraska.

Pictured here is Walter Fire, Arapaho Indian Christian from our Oklahoma field, with his wife. Brother Fire passed away on January 11, 1957. The following tribute was written by John Thiessen, Executive Secretary of the Board of Missions.

Those of us who knew Brother Walter Fire, Arapaho Indian leader who served the Lord as a "new creature in Christ," cannot refrain from the question, Oh Lord, why was he taken away so early in life? Our Indian Christians needed him so much for the frequent encouragements he gave them, urging them to keep true in following Christ our Lord. The non-Christian Indian Americans needed him so much as a constant challenge to forsake their old ways and yield themselves to Christ and His kingdom. The prophet Isaiah said, speaking for God, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The personal friendship I had with Brother Fire is one of the precious gems in my fellowship with "the fruits of our mission fields."

"No Neutrals"

A good will tour of the South was made early this month by a carload of representatives of Mennonite groups in the eastern U. S. One of the men who made the trip, Burton Yost, pastor of the Zionsville Church in Upper Milford, Pa., reported in part, "The persons we contacted in relation to the race question seem to fall into four categories: those working actively and aggressively for integration, those working quietly for integration on a much slower path, those firmly but quietly opposed to integration, and those actively and violently opposed to integration.

"There seemed to be no neutrals, though obviously there is a large group of persons in the South who are not opposed to integration, but who are doing nothing about it. We were assured that there is a great deal of good will in the South on the side of the Negro. . . .

"I came home with the feeling that there is no one solution for the race problem. There are only solutions — thousands of local solutions that have to be worked out very carefully and very understandingly. I think that we are in as much danger of being prejudiced against the segregationist as we claim that he is against the Negro."

SUMMER ASSIGNMENTS FOR SEMINARY STUDENTS

Students taking over summer assignments in churches this year will be: Bob Coon, to assist Harris Waltner, West Zion Church, and E. J. Miller, First Church of Christian in Moundridge, Kansas; Nickolai Dick, to assist Willam Neufeld at Niagara-on-the-Lake, Ontario; James Waltner, to assist Aaron Epp, First Mennonite Church at Reedley, Calif.; Art Dick, to assist J. Herbert Fretz at the Salem Mennonite Church, Freeman, South Dakota.

Give a Plus Gift by Pentecost

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, **Maynard Shelly, Menno Schrag,** Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

WHY "PLUS" GIVING?

Readers may have noticed the expression "plus giving" throughout recent issues of *The Mennonite*. What is meant by plus giving? Why is it necessary? What will happen if we practice "minus" giving? Who would be affected and how? Should the Conference budget be cut so that we can keep up with giving without sacrifice? These are legitimate questions and deserve to be considered.

As explained before, by "plus" giving we have in mind giving a little *more* than we had intended or than had been given last year, so that the frequent early summer slump in funds may be avoided. The work of the various Boards has been carefully calculated and adjusted with certain amounts of money in mind. If we fail to keep up the proper supply, something and somebody must suffer. But one matter we frequently overlook; not only does the work suffer for lack of proper support, but *we* who have failed to meet our obligations also suffer. And our spiritual suffering may be more severe, and certainly more inexcusable, than the material suffering of the work. We have an obligation upon us, and as Christians we are duty bound to meet that obligation.

Are we giving too much? Should our budgets be cut so that we can more easily meet them? To be honest with ourselves, we must say we are *not* giving beyond our means or even up to them. Nor would we feel comfortable in our conscience if we were to retract on our obligations so that we might keep more of the money ourselves—money which is the Lord's in the first place, but which He has entrusted to us as stewards.

There seems to be but one wise answer to this matter of "plus" giving: *Let's give it!*

SUMMER BIBLE SCHOOLS

During this time of year more and more churches are arranging for several weeks of Summer Bible School work with the children and youth of the church. It is hard to overestimate the possibilities for good in this venture. Nothing but the best available is good enough for work with children.

The best possible planning should go into the preparation for such a school. No slipshod planning or methods will do. Under the guidance of the Spirit, full plans should be worked out to make the school the very best possible.

The best materials available should be used: not the cheapest but the best for the age group with the proper consideration for the background of the pupil. It is a noteworthy accomplishment that we are gradually getting material carefully worked out by competent members of our denominational background and understanding. The material should all be rooted and grounded in God and His work and plan and word.

We should have the best possible teachers. This may not always mean those who have the most formal education, but those with real spiritual experience and insight, and a sincere love for God and children. For these teachers will be sowing seed in fertile hearts that may produce a rich harvest.

The work should not be considered as the responsibility of only a few; all the members of the church should be interested and co-operate in every way possible for the best religious teaching of the children. Here is a great opportunity; may we make the largest possible use of it.

AN UNEASY AND UNNECESSARY DANGER

The world is becoming more and more alarmed over the effects of nuclear weapon testing and the explosion of atom bombs. Dr. Albert Schweitzer has raised a strong voice warning of the danger, which expresses the fear of many. He says in part: "The material collected, although far from complete, allows us to draw the conclusion that radiation resulting from the explosions which have already taken place, represent a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent . . . The danger which has to be stressed above all others is the one which arises from our drinking radioactive water and our eating radioactive food as a consequence of the increased radioactivity in the air . . . The radio-active elements deposited in the soil pass into plants where they are stored . . . the radioactive elements in grass, when eaten by animals whose meat is used for food, will be absorbed and stored in our bodies . . . Not only our health is threatened by internal radiation, but also in our descendants . . . We are forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race, a catastrophe that must be prevented under every circumstance."

Pope Pius XII has also issued a grave warning. The British Council of Churches has passed a resolution that deplored the decision of the British Government to carry out nuclear tests at Christmas Island. Eighteen nuclear scientists have warned the Bonn Government against equipping Germany's new armed forces with atomic weapons, and have refused to have any part in the production, testing, and use of atomic weapons.

Is there anything we can do to prevent mankind from a final suicidal plunge, either in the manufacture of nuclear weapons, or in the even greater danger of open warfare with atomic bombs? Would giving expression to our apprehension to Washington help?

Strengthening the Stakes

John P. Suderman*

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes" (Isaiah 54:2).

This was the text used by William Carey over 170 years ago as he awakened the Church to a greater missionary vision. It led to the forming of the Baptist Missionary Society of England. It was the beginning of the modern period of missions. It led to Carey's great motto: "Expect great things from God; attempt great things for God."

There are two phases to the great missionary enterprise in the world. First, "lengthen the cords." This is the field of operation. Second, "strengthen thy stakes," which takes in the home base. Both are essential for each other.

Mission work everywhere is a tremendous conflict. The battle is ever between the forces of Christ and the forces of Satan for the possession of human souls. The task is far from finished; in fact it has slowed down, while on the other hand it seems the forces of Buddhism, Confucianism, Mohammedanism, and Hinduism have stepped up their "mission work" and present a tremendous challenge to the Church today. Why have our missions not prospered as much as we think the Lord would have them prosper? I believe the cause may be found at the home base. Having been in the mission field for seventeen years and having also served in pastorates now for ten years, I believe that I see one reason why in our mission fields we have not been able to lengthen the cords as much as we should. There is *need for strengthening the stakes at home.* I wish to mention three stakes to be strengthened.

We must have a sound conviction of the world's utter need of Christ. In other words, we must see the lost condition of the heathen. Jesus said, "The Son of Man is come to seek and to save that which was lost," and the Apostle Paul, "If our gospel be hid, it is hid to the lost." (See also John 3:16 and Romans 6:23.)

At the end of his life Hudson Taylor said, "I would never have gone to China had I not had the utter conviction that the Chinese were lost and in utter need of Christ." Other missionaries have given testimonies of similar convictions.

We must have a clear conception of God's missionary plan. There are two erroneous conceptions current among many Christians. The first is that the task is too small: "There is work enough to do at home." How any one who has had a genuine experience of salvation through Christ can feel that way is difficult to understand. If I, living in America cannot live without Christ, how can human souls elsewhere have hope of peace and joy and assurance beyond the grave?

The other erroneous conception of God's missionary plan is that the task is too large. As one views the small proportion of converts in this world and the fact that there are more heathen today than at any other time, the conversion of the whole world must be still in the remote future. This view has seriously weakened the missionary interest of many and might be largely responsible for much indifference.

However, not one of the statements of Christ's missionary commission suggests that the Church is to convert the whole world. He bade us "preach to every creature," "teach all nations," " be witnesses, . . . unto the uttermost part of the earth." There is a great difference between "witnessing" and "winning," between taking Christ to the whole world or taking the whole world to Christ. In Acts 15:14 we read: "Simeon hath declared how God at the first did visit the Gentiles to *take out* of them a people for His name."

We must have a heart of sacrificial devotion to Christ. If the world could be evangelized without much cost to the church — perhaps by passing a resolution in favor of the project — we could be reasonably sure of a majority vote. But it cannot be done this way.

God's part in the fulfillment of the task was not an easy one. It cost Him the sacrifice of His own Son. Jesus' part was not easy. He left His glory with the Father in heaven and came to this sinful world to take upon Himself the sin of the world and to die the death of sin on the Cross of Calvary. God laid the foundation for missions through sacrifice. Now He calls upon us to be colaborers with Him, to be comrades of the Cross. It is the element of sacrifice, prompted by the love of Christ, that gives true value to Christian service.

Some must go into the foreign fields. Who shall they be? Shall we send the misfits here at home, that they might do the work in the mission fields? No indeed. The Church must be willing to sacrifice its best men and women.

Some must give. In this the sacrificial factor is important. David wanted to make a sacrifice unto God and for this he wanted to buy Araunah's threshing floor. When Araunah heard that it was to be a sacrifice, he wanted to give it to the king. But David said: "Nay: but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

All must pray. Praying is no pastime or pleasure. Moses interceded for Israel. Jesus intercedes for His own. We too must intercede for souls.

In the final analysis, missions for every one of us is a matter of our personal relationship to Jesus Christ. Jesus said to Peter: "Lovest thou me?" Peter answered, "Yes, Lord, thou knowest that I love thee." Jesus said, "Feed my sheep!"

---

* Pastor, St. John Church, Pandora, Ohio; Vice-chm., Board of Missions

Light in the East: III

The Mennonite Church in Russia Points Toward Awakening

H. S. Bender and David B. Wiens

This is the third in a series of four articles reporting the official visit to Russia by Mennonite Central Committee.

A growing spiritual awakening is now in process among Mennonites of Russia, we learned on our official visit to Russia last October and November as commissioners of Mennonite Central Committee. This revitalizing process apparently began in 1954 and 1955 and continues to spread. It is only in the last three years that sufficient freedom has been enjoyed by German speaking Mennonites so that church life could exist. Even now religious meetings are restricted on paper to registered groups which must have a pastor, an approved meetinghouse, and at least twenty regular members.

We learned that one elder has been conducting regular Mennonite services in German with communion and baptism in one small unorganized congregation since 1948. This is probably an exception. Only since last year have German services been possible in larger cities and it is doubtful if many German services were resumed before late 1954. These are only meetings of unorganized groups where local officials have no objections. Few Mennonites have ventured to think of organization, many being only recently released from forced labor camps or from life in difficult, restricted, or remote areas.

For twenty to twenty-five years no meetings, baptisms, ordinations, communions, or church marriages were conducted. Organized Mennonite church life has ceased. In considering an awakening, the lack of men in some areas has been so serious that women have taken the lead in arranging meetings, reading Scripture, instructing, and speaking. Very few preachers have survived the tribulations of the past thirty years, and scarcely more than one or two are active elders.

'Famine' for Bible

Bibles and hymnals have been lacking, not only in German but also in Russian languages. Because of this there has been a "famine" for the Bible and a great unmet need for religious instruction and fellowship.

We were greatly encouraged by the strong and vital character of the spiritual life and attitudes manifested by the two Mennonite ministers we met. One of them said it is his life goal (he is now 69) to rebuild the Mennonite church in Russia. These two ministers are hopeful, aggressive, devout and consecrated, and working with all their strength. They both reported the same general spirit among the people in the communities where they visit.

Not all Mennonites in Russia are so spiritually alert today. Some youth lack basic Bible knowledge and religious instruction. Some older people are indifferent. There was some indication that a few former ministers may have given up active faith. However the present wave of revitalization can be a mighty force for the reconstitution of the spiritual life of the Mennonite brotherhood in Russia.

Language Problem

There is evidence that the problem of the Russian versus the German language in church life is becoming a serious one. There have been no German schools or German literature in Russia for twenty-five or more years. This means the present generation has grown up with Russian schooling only and learns German only at home where usually Low German is spoken.

With mothers working (most women in Russia are gainfully employed and widows must work to live and support their children) the influence of the German language on most youth under twenty is small, except in the old established settlements where the entire community speaks German. A mother in Karaganda reported her eighteen-year-old son is having serious difficulty reading the German Bible and understanding German preaching. We gave her a Russian New Testament for him.

It is clear that the next generation of Mennonites in Russia will inevitably have Russian as their primary language, even should there be some relaxation by the government on the language issue. Failure of the older generation to recognize this may well mean the loss of youth to the church. Mennonites of Russia will need translations of good Christian literature into Russian.

There is a great need for Bibles and hymnals now, both in German and Russian languages. Russian Baptists can supply the latter. Ways to meet this need systematically now are being studied.

Conscientious Objectors

We were told the Lenin law of 1912 still stands, recognizing conscientious objectors to military service and permitting alternative service. However it is apparently much more narrowly applied now than formerly.

The two Mennonite ministers to whom we talked are aware of the historic Mennonite position but scarcely know what to do about it, so the matter is left to individual discretion. Some Mennonites, they said, are now in the Russian army. We met one such young man in Moscow.

Yearly visits to Russia to continue fellowship with Mennonites and Baptists would be desirable if permission can be secured.

Next: Fellowship with Russian Baptists

Nonviolence and Nonresistance

Elmer Ediger*

As previous articles in *The Mennonite* have illustrated, the approach of Martin Luther King, the Negro leader in Montgomery, Alabama, is really that of Christian nonviolence. Here is an effort to combine Christian love for the oppressor as well as the oppressed. This approach clearly denounces violence; it seeks, however, a direct way to right some wrongs.

This large scale application of Christian nonviolence by the Negro people in Montgomery and in other areas of the South has increasingly stirred up interest in this approach which has long been advocated by many Christian pacifists. In many respects it resembles the Gandhian approach which was not an approach as Christians but rather that of Satyagraha, the Hindu term for "soul force."

The Friends Peace Committee has a new study booklet entitled "A Perspective on Nonviolence." They give the following principles which should guide and inspire nonviolent living during times of calm as well as crisis.

- Violence renounced
- Truth-seeking, truth-speaking
- Constructive solutions
- Direct action against injustice
- No retaliation
- Firm, patient persistence
- Willingness to suffer
- Forgiveness
- Reconciliation
- Concern for redemption of oppressors

Guy Hershberger in *War, Peace and Nonresistance* has made a detailed analysis of nonviolence in contrast to nonresistance. The purpose of this article is not to present in great detail either nonviolence or nonresistance nor to analyze to what extent they overlap. The Montgomery and other southern situations, however, should be a challenge to us as Mennonite Christians to think through just what we do believe in this regard.

Speaking of nonviolence, Hershberger says, "It should be noted here, however, that the emphasis in these Scriptures is on *doing justice* rather than on *demanding justice*. . . . There is no evidence, however, that Paul's quest for justice went beyond a simple statement of his case and an appeal for right. . . . Paul told the Corinthians that they should not use the courts to compel others to do them justice. Rather than do this they should allow themselves to be defrauded, and suffer injustice. His epistle to the Romans enjoins a nonresistant submission, even to Nero's government, which was frequently unjust; and his teaching rules out all vengeance on the part of the Christian. It is therefore impossible to believe that Paul would have condoned any revolutionary movement, for his sake, on the part of his friends; or that he would have engaged in a hunger strike or similar means of forcing the government's hand. . ." (p. 216).

". . . when one who is wronged begins to place the emphasis on a *demand* for justice, he has taken the first step on the road which leads away from Christian nonresistance" (p. 217).

". . . the primary objective of nonviolence is not peace, or obedience to the divine will, but rather certain desired social changes for personal, or class, or national advantage. New Testament nonresistance is concerned first with obedience to God and the creation of loving brotherhood. Desired advantage and social change are secondary to this, and are striven for only insofar as the methods used are not in conflict with the will of God. Nonresistance does not adopt suffering as a means of achieving justice, although it does stand ready to suffer even injustice for the sake of obedience to God, if there is no other way. Satyagraha, on the other hand, deliberately adopts suffering as a means of enforcing justice as long as this method seems to promise the best results . . ." (p. 225).

"No one has done better than Reinhold Niebuhr in showing the sharp distinction between nonviolence and New Testament nonresistance. With clarity of analysis he shows that the doctrine of the New Testament is an absolute nonresistance which makes no compromise with the relativities of politics. . . . There is not the slightest support in Scripture for this doctrine of nonviolence. . . . The *reductio ad absurdum* of this position is achieved in a book which has become something of a textbook for modern pacifists, Richard Gregg's *The Power of Nonviolence*. In this book nonviolent resistance is commended as the best method of defeating your foe, particularly as the best method of breaking his morale" (p. 224).

The purpose of this article is to invite discussion. What is the Christian way of love in dealing with the oppressed as well as the oppressor? Is it to be taken for granted that the Christian has no way except submission? Certainly New Testament teachings have clear accent on "overcoming evil with good" as well as resisting sin and evil.

On the other hand can we in our zeal for Christian pacifism and concern for helping the oppressed take for granted that nonviolence is the Christian way simply because it is better than war, because it has power to correct injustice?

---

* Executive Secretary, Board of Christian Service

And the People said YES

Carl M. Lehman*

Shall we build bigger, we asked? Our people are giving more and more every year. In 1950 it was $505,000; last year it was $785,000. What shall be our budget for 1957? Shall we build bigger?

Shall we enlarge our work on the mission field? Shall we give a helping hand to more people around the world? Shall we do a better job with Sunday school material for our children? Will our people give more money for the Lord's work?

And all the people at Winnipeg said, "Build bigger." We had faith in what the people said We added 18 per cent to the $785,000 they gave in 1956 and adopted a $923,000 budget.

Is the money coming in? The "conference thermometer" looks as though we are running short. With one fourth of the year gone we have not raised one fourth of our goal.

But that is not the whole story. Actually our people gave 19 per cent more during January, February, and March than they did last year. If we keep this up we will go *over* our goal. Our people meant what they said when they said "Build bigger."

Why a Plus Gift Now?

We are calling for *a plus gift by Pentecost*. Why now? For good reasons. Money has to go regularly to the mission field. The work of the boards has been stabilized and more and more requires a fixed amount every month. Cash balances get dangerously low during lean months. Offerings for the Board of Education and Publication are below last year in spite of a larger budget. We believe you want to know about this so that it can be corrected. We do not want to withhold payments to the mission field, neither do we want to neglect our children while we do a great work in other lands.

The Lord has been good to us. An extra gift now will mean a larger and stronger work for Him. *A plus gift by Pentecost* is good stewardship.

---

* Chm., Finance Committee of Board of Business Administration; Business Manager, Bluffton College

Bookmarks

FAITH, HOPE, AND LOVE by Emil Brunner. 79 pp., Philadelphia, The Westminster Press, $1.50.

This brief book by Emil Brunner is the result of three addresses delivered at Berkeley, California, in the spring of 1955. Because the addresses were prepared for that purpose, those who have known Brunner through books such as *The Divine Imperative* and *Dogmatics, Vols. I and II,* will find this much lighter reading. His orientation to the neo-orthdox position is evident and almost presupposes some acquaintanceship with it.

The book looks into the similarities and differences among the three great concepts found in the title of the book. He attempts to show that "Each one expresses the totality of Christian existence" (p. 12). Faith is demonstrated as related to the historical fact of the cross and its meaning for us in relieving us of our past. Hope is then found in the future in eternal life through Jesus Christ. Love as a divine gift through Christ makes us truly human in the present, and makes both faith and hope possible and real.

I would have liked the book expanded to show more concretely how love in the present is applied. This could have made the book more helpful without unduly lengthening it. It seems significant, however, that he does point to the love of enemies as the truest illustration of divine love.

This book is interesting in that it reinterprets this trilogy of Paul's into modern thought.

William Keeney

Flashes of Thought

POSITIVE REACTORS

Walter Gering

Just one passing glance and she knew immediately: positive. It was nothing to be alarmed about according to the report slip. It was only one of several tests made to determine reaction. Those whose reaction was negative could go on their way reasonably certain that they were free of the germ. Those who reacted positively would be given a chest X-ray examination as a further test.

Several weeks ahead of the testing period the whole community had been canvassed as part of the program. The goal was: every member of the community tested. Needless to say, this goal was not reached, but the general response was good. A steady stream of citizens could be seen making their way to the schoolhouse and awaiting their turn.

The test itself was very simple. A daub upon the arm with moistened cotton, a prick of the needle, and it was all over. The rest was a matter of time.

How quickly the nurse detected it a few days later! Just one passing glance and she knew: this individual had been in contact with the germ. It was not a matter of careful, prolonged investigation. One glance was all that was needed. It was an inflamed welt at the point of injection which told the tale. It was a plain, visible indication that the TB germ was present. Further examination was in order.

Later that thought kept probing into my thinking. How easy to detect those who have the germ. It shows in a visible form. Would that it were that evident in terms of the Christ. Jesus said: "By this shall all men know that ye are my disciples if ye have love one to another." That was it: the positive reactors to Jesus Christ ought to be as easily recognized as the positive reactors to TB. And the visible sign: a fervent love.

TITHING TESTS MEN

- God gives you money to see how you will use it.
- It is His way of testing your ability to handle it.
- Your stewardship is a gauge of your purpose in life.

—*The First Churchman*

Mennonites in Mexico

The first of two parts presenting the work of the General Conference in Mexico's Mennonite settlements

General Conference Information Service

IN 1916 the Manitoba Government introduced the compulsory use of the English language in all its schools. This started the emigration of Old Colony Mennonites, a German speaking people. Since schools have been an important factor in determining where these people live, much emphasis is placed on finding a congenial atmosphere for new locations.

To a large extent the immigration was to Mexico, and these Mennonites settled in the area between Cuauhtemoc and Santa Clara, a distance of about seventy-five miles. This area is in the state of Chihuahua, comprising a valley which borders the continental divide and is approximately forty miles wide and eighty miles long. Here the growing season is short because of the high altitude and short rainy season. The general climatic conditions are similar to those of northern United States and Canada, without the extreme heat and cold.

A varied program is necessary here. In order to help more than 13,000 Mennonites in this area live normal, healthy lives, assistance has been needed in the hospitals, and agricultural enterprises, and in a smaller way in the schools and churches.

Mennonite Children in Cuauhtemoc

A New Congregation

Not all of the colonists in the Cuauhtemoc-Santa Clara area came from Canada in 1922. Many Mennonites also emigrated from Russia after World War I. Some of them were not allowed to enter Canada because of medical reasons and accordingly chose Mexico instead. Others elected to stay with relatives or friends who were going to Mexico, so that a small group eventually settled at Cuauhtemoc. Although thousands of Mennonites from Canada were already living in that area, the newcomers chose to conduct their own worship services and had no church connections with the larger group.

Eventually these Russian Mennonites decided to set up an organized congregation, and called upon the General Conference for guidance and assistance. In 1938 H. P. Krehbiel, Newton, Kansas, was delegated to visit Cuauhtemoc and to preside at the formation of the new congregation. The church was organized on November 13, 1938, with twenty charter members. The name "Hoffnungsau Mennoniten Gemeinde" was chosen for the church and it was affiliated with the Western District.

Jakob A. Janzen was elected as the first minister. In 1942 he was further ordained as elder and served until 1946, when he moved to Canada. D. H. Loewen, presently living in Winnipeg, Manitoba, served the congregation for a short period in 1946 but resigned because of ill health. Other pastors who have served are Frank P. Dyck from 1946 to 1948, Cornelius Boldt, Osler, Saskatchewan, until 1949.

In April, 1950, the church building was made available to the General Conference when it was found to be undesirable to continue as an organized congregation. The group has worshiped as a fellowship since that time until the present. B. H. Janzen, the present pastor of the Madrid, Nebraska, church served the Cuauhtemoc fellowship from the summer of 1950 until September, 1956. The present pastor is Menno I. Berger, Aberdeen, Saskatchewan.

The fellowship is registered with

the Western District Conference with thirty-five members. This number fluctuates from time to time, since some families move to Canada every year.

At the present time an active program is carried on with five Sunday school classes, Sunday morning worship, two Sunday evening services per month, and services on church holidays. Nearly all worship services are served by the choir, which practices weekly. One Christian Endeavor meeting is held each month, and a ladies' fellowship circle also meets once a month. A young people's social committee is organized which arranges two social and fellowship gatherings each month.

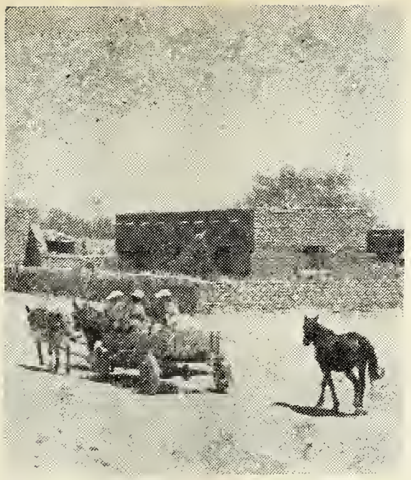
Sommerfelder Settlement

At Santa Clara (the general name for the Sommerfelder settlement, but actually the name of a village ten miles away), where the work is also carried on in three phases, the church has the fewest active participants. Nearly all the people in the district come to make use of the medical program; fewer are prepared to send their children to the school, and even fewer have been able to see their way clear in becoming regular in their church attendance. At present there are five households attending Sunday services. Several of these are only casual visitors. What makes the situation trying is that where there are so few in the group, indifference is magnified.

The solution to this problem? It seems that lack of an example to look to and constant struggle with tradition are the factors that hinder growth. A teacher-preacher does not enjoy a relationship that makes being an example easy. Sometimes he is regarded as unequal to the majority. Devoted Christian farmers from Canada and the U. S., willing to come to Mexico and live, could witness to these people through exemplary living in an occupation they understand. Practical methods such as this could probably do more to close the gap of misunderstanding than any other method.

Medical Work in Cuauhtemoc

In May, 1953, three nurses came to Cuauhtemoc to work in the local hospital. This was a government hospital used by Mennonites from the entire region, and the MCC nurses were sent to help correct some of the health problems of the Mennonites. At first, patients were few. Some days there were none. This was not due to lack of illness but rather lack of confidence in the hospital facilities. As care improved this lack of confidence disappeared, and by the end of the year 625 patients had received care in the hospital. At the close of 1956 this figure was doubled, and it is now apparent that the medical program has served a great need and continues to be an opening for positive Christian service.



In a hospital situation where administration is by law under government appointment, political involvements are, at best, inescapable. The law also forbids a Christian witness in a government hospital. It has long been recognized that working through the regional hospital in Cuauhtemoc could be only a temporary way of serving the medical needs of the community. To build an enduring and stable program, a hospital of our own is almost essential.

Medical Work in Santa Clara

The medical program as carried out by General Conference workers in Santa Clara began when Mary Giesbrecht came to Cuauhtemoc under MCC to serve in the Regional Hospital. Toward the end of 1951 the Kleinegemeinde Mennonites asked MCC to make a nurse available because they expected a crop of babies shortly.

The Kleinegemeinde people are settled approximately ten miles west of the Sommerfelder Colonies. Mary Giesbrecht was sent to their settlement and served there for four months. Her services were much appreciated, and when she was unexpectedly called to Canada because of her mother's illness, she left Mexico without peace of heart. She felt a duty to the people she left in Mexico, but was not able to return until 1955 when she returned as Mrs. John Friesen. Her husband teaches in the school in Santa Clara.

A postgraduate course in obstetrics as well as her special interest in the obstetrical field seemed to be just the right preparation for coming to the Santa Clara district. Through the medical service we have been able to make the broadest outreach. The entire medical program in Mexico has grown from a very small beginning and has earned many friends. It enjoys high respect for the services and dedication that have gone into it. We hope that medical work will continue to be a part of our growing witness in Mexico, and that it will receive full support when it becomes a General Conference responsibility.

(*To be continued*)

World Day of Prayer in the Congo

This year World Day of Prayer was observed in a real way by the women of the Mutena Mennonite Mission station in Belgian Congo. In a letter from Mrs. Esther Dick, missionary to the Congo, it was learned that word had been sent to the four overseers in the area telling them to inform all teacher-evangelists to gather their women in the various villages for that day of prayer.

One overseer reported an attendance of 728 in his area. The attendance at Mutena station was 400 and their giving was above that of other years. "In the Congo," Mrs. Dick further explained, "many mothers do not know Christ as their Saviour, so this day has become a day when Christians pray and are instructed in Christian living, and the unsaved are called to repentance. Well over one hundred mothers indicated that they wanted to accept Christ.

"In February a good number of women who had accepted Christ as Saviour and had been in catechism classes for some time made a public confession of their faith by baptism. During revival services many women indicated their desire to turn away from sin and follow Christ. Many of these are faithfully attending catechism classes and some are also enrolled in writing"

Finding Your Mate

MARRIAGE IS A SACRED LIFE CONTRACT THAT MEANS SHARING

Last in the Series "Helping Young People"

By William and Lucille Gering

IN OUR last article we mentioned that the three great decisions or investments in life were a genuine religious faith, a satisfying job, and a happy marriage. Each of these will bear on the other. Your Christian convictions plus the job you feel offers a "life" rather than just making a living will have much to say about choosing your life's mate.

"Marriage is a physical, mental, moral, and spiritual union in which two individuals share their lives in a fuller and richer way than can be done singly; plus experiencing many additional joys and responsibilities which cannot be experienced by an unmarried person."

Venture for "Grown-Ups"

We did not create this definition to give young people the feeling that they must get married at all costs. It is better to remain single than to be unhappily married, but marriage was ordained of God to be the most sacred, intimate, and blessed institution one can experience. This makes the selection of your mate a very serious matter. Choosing a partner for a lifetime is not something exciting and adventurous to be undertaken by youngsters. It is a venture for "grown-ups" who know what responsibility and sharing mean.

When you think you have found your life's partner don't jump to a hasty decision. Learn to know the other person in a respectable but personal way. Share your consideration with the Lord. This doesn't mean that you should sit down and expect the Lord to throw someone into your arms, but He will help direct you in your reasoning and actions.

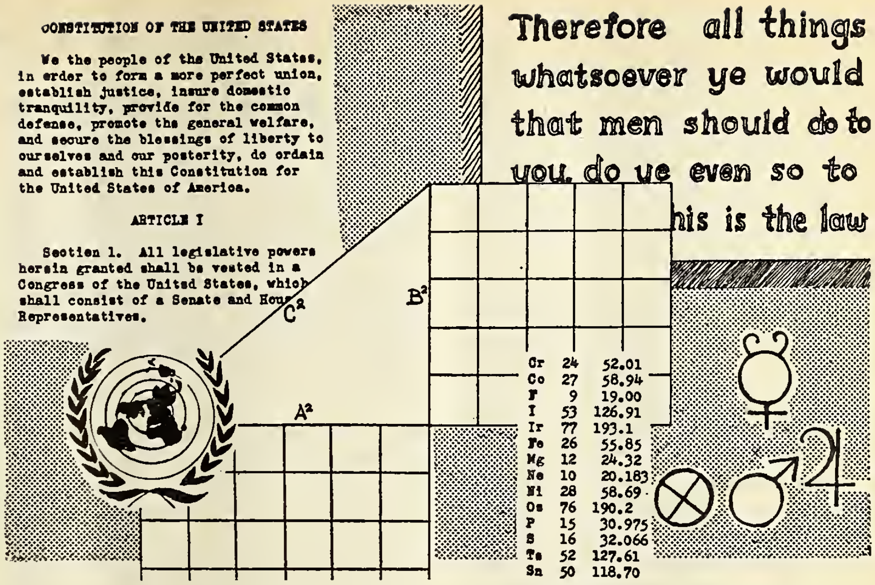
For the Christian young person it is essential that the considered mate is a Christian, or Christ cannot be the head of your home. A Christian who marries a non-Christian with the idea of converting his or her mate after marriage often has a very disappointing experience. Genuine love means being able to share many common things, and a common Lord is the most important.

Real Basis for Marriage

Many young people are swept away by "romantic" love which is physical infatuation for each other. Such surface love is never a sound basis for marriage. Genuine love is a growing love because there will be real concern for each other's interests and problems. Two people in love will feel comfortable in each other's presence and won't be ashamed to be seen with each other

in public. You should, of course, be attracted to each other physically because you will have to look at each other across the table for the rest of your lives, but loving your chosen partner for his or her personality and spiritual worth should be the real basis for marriage.

Above all, marriage is a commitment. You commit yourselves to each other in a sacred life contract. This commitment must be a continuous growth of trust and confidence in each other. Not all will be roses, but only as you are willing to give yourself unselfishly to the fulfilling of this commitment will you continue to experience the great joy of a marriage union.


CONSTITUTION OF THE UNITED STATES
We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.
ARTICLE I
Section 1. All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.
Therefore all things whatsoever ye would that men should do to you, do ye even so to
his is the law
C²
B²
A²
Cr 24 52.01
Co 27 58.94
F 9 19.00
I 53 126.91
Ir 77 193.1
Fe 26 55.85
Mg 12 24.32
Ne 10 20.183
Ni 28 58.69
Os 76 190.2
P 15 30.975
S 16 32.066
Te 52 127.61
Sn 50 118.70

Rules for a young person's social life are as necessary as the laws of nations

Teen-Age Code of Conduct

RULES help give order and well-being to all of life. Whether it be millions of people forming a great nation, a small group engaging in athletics, or an individual planning his daily routine, rules are equally necessary and important.

So also in a young person's social life certain standards need to be maintained. Just what the rules should be is a concern for youth and adults alike, since both should have a part in formulating them.

Teenagers in Minnesota helped draw up a code of conduct which is currently getting nation wide attention. Developed through the co-operation of the Governor's Youth Council and the Governor's Advisory Council on Children and Youth, the original draft was prepared by teenagers themselves. It was then sent to over 600 youth and 300 adults throughout the state who discussed and revised it.

Here are some excerpts from the Code that outline its basic aims and principles:

The Minnesota Teen-Age Code is a set of guiding principles developed to help achieve co-operation among parents and students for a safe and acceptable program of social activities for young people.

It is imperative that groups of parents and teenagers work out these agreements for themselves. The Teen-Age Code, rather than substituting for family made rules, should stimulate discussion on these issues and be a springboard from which family agreements may be reached.

As young people mature, they desire more freedom. They usually welcome directions, but they resent arbitrary orders. Because of group pressures, young people are often placed in difficult situations. They want and need the understanding support of their parents.

Many parents need fortification to combat the pressure exerted by the plea of their young people that "Everybody does it." Also, teenagers need protection from adults who impose unreasonable standards.

It is believed that this Code can serve its purpose best in those communities where it stimulates discussion and agreements.

Basic Rule

Parents should know where their sons and daughters are while away from home, what they are doing, and with whom they are spending their time. Parents should also know what time their young people return home.

Parent-Youth Planning

- An allowance should be planned together, based on a discussion of financial ability, needs, and the management of money.
- Family plans should be organized so that: (1) necessary transportation for all members of the family can be provided; and (2) individual members can be reached in case of emergency or change of plans.

Home Entertaining

- The home should be the center of young people's social activity. To accomplish this, the co-operation and support of the parents is needed. Young people should be encouraged to bring friends into the home and to accept the invitations to visit the homes of friends. Parents should welcome the opportunity to meet their sons' or daughters' companions and friends.
- It is important that a parent or responsible adult be at home and on call at all times when young people entertain but should provide an agreeable measure of privacy.
- Young people and their parents feel more comfortable if some plans for entertainment have been made in advance. Boredom and confusion lead to undesirable results. Well laid plans for a party are disregarded only by a rude guest. A considerate guest will follow the plans of the host. "Lights out" has no place in a well-ordered party.

General Dating

- The home should be offered and encouraged as a possible place for dating. Parents could co-operate by providing an agreeable measure of privacy. Public entertainment puts a strain on teen-agers' allowances. Dressing according to the occasion makes a person feel more comfortable.

- Young people and their parents should agree in advance on a definite time for return from a date. A boy should be given an opportunity to meet the parents of the girl and to discuss expected time of arrival at home.

Hours

- In deciding on a satisfactory hour for a young person's expected arrival at home from a social engagement, two factors have to be considered: (1) What time will the affair be over? (2) What is a reasonable amount of time to allow for arrival home following the affair?
- Young people should come directly home from a function unless other plans have been approved by parents. If a young person is delayed for any reason, he should telephone home. Parents should know when young people arrive home.

Driving

- Parental consent for the driving privilege should be based on: (1) possession of a driver's license; (2) young people's proof of ability to control themselves and the car; (3) a healthy attitude regarding the rights and welfare of others.
- Trained instruction is urged. Careful driving, as well as good driving attitudes, can save lives and secure the economic welfare of an entire family.
- It is the duty of parents and youth to make certain that any car driven by young people is in safe operating condition. Young drivers should be expected to assume their portion of responsibility for the maintenance and appearance of the shared car.
- Parents should be firm in their decision to take away the car privilege when it is abused. On the other hand, they should be generous in their praise of proper driving attitudes and careful handling of the car.
- Young people should understand that overcrowding of a car is dangerous. Riders have a share in the responsibility for safe driving. Dares and jeers from riders have been responsible for more than one death. Young people should understand that it is wise to refuse to ride with a reckless driver. Call your parents, or call a cab.

Drinking

- Young people should understand that it is not a disgrace to decline an alcoholic drink.
- Young people should understand that it is foolhardly to ride with a driver who is under the influence of alcohol, and should instead seek safer means of transportation.

As New Central Conference Is Formed

YPU's of Two Districts Merge

Representatives of the Central and Middle District Young People's Union organizations met recently at Normal, Illinois, to enact a merger of the two groups, as their respective conferences were joined to form the new Central District.

Before merging, both district YPU's met jointly for their annual business sessions, thus providing an opportunity for the representatives of each conference to become acquainted with the activities of the other. The groups then carried out the official merger and approved the new constitution prepared by a joint executive committee.

New District Officers

Elected to serve the new Central District YPU were these officers: president, Burdell Roeschley, Flanagan, Ill.; vice-president, Ronald Ropp, Bluffton College student; secretary, Delores Swartzentraub, Bluffton College student; treasurer, David Bertsche, Meadows, Ill.; publication editor, Ernest Neufeld, Sumferfield, Ill.; assistant editor, Adele Bertsche, Meadows, Ill.; advisor, Arnold Funk, Danvers, Ill.

The business session approved a $2,250 budget for the coming year: General Conference YPU, $1,266; missionary project, $300; publication $150; travel, $184; voluntary project, $200; and Camp Friedenswald, $150.

150 Attend Banquet

Some 150 young people attended a YPU banquet held at Carlock, Ill., in connection with the business sessions. The event was dedicated to the memory of James Sprunger, former Middle District YPU vice-president, killed in an accident this spring. Toastmaster Ernest Neufeld introduced the new district officers. Robert Hamman, director of students at Bluffton College, was banquet speaker. A quartet of nurses from Mennonite Hospital, Bloomington, Ill., provided the music.

"How Youth Receives Power," a message by Cornelius Dyck, was a feature of the general evening conference program, in charge of the Young People's Union. Jacob Friesen, advisor of General Conference YPU, conducted an installation service for the new Central District youth officers. Bill Block, YPU vice-president, led the devotions.

Two 1-W's in Congo

Belgian Congo, Africa — Studying the Tshiluba language is the first assignment for two new 1-Ws at Mutena mission station, workers with the Congo Inland Mission.

Wilbert Neuenschwander of Berne, Ind., and Merle Kauffman of Twin Falls, Ida., are assuming construction responsibilities as successors to Fremont Regier of Whitewater, Kan., and the late Larry Kaufman who was drowned last summer while on an interior deputation trip for the mission.

—*1-W Mirror*

K-State Fellowship Elects Officers

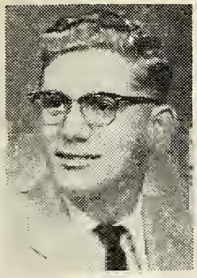
The Kansas State College Mennonite Fellowship met recently for a hamburger fry, election of officers for the next school year, and a panel discussion on Mennonite heritage.

Janver Krehbiel, Pretty Prairie, was elected president and Richard Franz, Buhler, vice-president. Esther Dahl and Joel Janzen, both of Hillsboro, were elected secretary and treasurer, respectively. George Fadenrecht continues as faculty advisor.

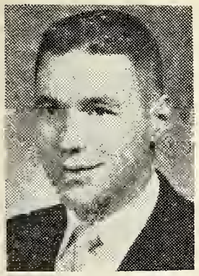
The K-State Mennonite Fellowship has been approved this year by the school's Activities Board as a campus organization. Since they have no meeting place of their own, the group met at the Westminster Foundation for their evening's activities. Bill Gering, YPU Youth Worker, and his wife were guests for the occasion.

Bluffton May Day Activities

Carolyn Schnell


James Gundy

Emily Bertsche


Jerry Yost

Carolyn Schnell, senior from Goshen, Ind., will reign over May Day ceremonies at Bluffton College on June 1. Maid of honor is Emily Bertsche, from Flanagan, Ill. Popular man will be James Gundy, of Graymont, Ill. Jerry Yost, from Barto, Pa., was selected to be the queen's escort.

The crowning of the queen, to take place at 3:00 p.m. on Saturday, will be a highlight of a week end of commencement and May Day activities on the Bluffton campus, beginning with Swiss Day on Friday, May 31, and climaxed by the commencement program on Monday, June 3.

Dr. Edgar Dale, research associate in the Bureau of Educational Research and professor of education at Ohio State University, will be the commencement speaker. Dr. Dale has a national reputation as an authority on audio visual aids, and has written numerous books, articles, and papers.

KREIDER SPEAKS AT FREEMAN

Carl Kreider, dean of Goshen College and professor of economics, will address the graduating class of Freeman Junior College at commencement exercises on May 31 in Pioneer Hall.

Baccalaureate services are to be held on Sunday evening, May 26. It has become traditional for the president to deliver this sermon. Ronald von Riesen, who has been president of Freeman College since 1951, will leave for Europe soon after school closes. He will serve as leader for the European tour sponsored by the Council of Mennonites and Affiliated Colleges and will also attend the Mennonite World Conference at Karlsruhe, Germany.

The annual Alumni Banquet will be held in the dining hall of Pioneer Hall at 6:30, May 30. The classes of 1907 and 1932 will be the two honor classes. The Alumni Association has become very active in supporting the school and working for its advancement. They have recently completed a library project which has done much to improve facilities in that area, and they are now working on a project to equip and renovate the science laboratories.

POLICY REVISIONS

Several important revisions have been made in Bluffton College policy. These have been outlined in the 1957-58 college catalog. New eligibility and graduation ratings have been set up, affecting students graduating in 1961 or after.

A new course, "Speech for Elementary Teachers" has been added to the curriculum. Also in the elementary program, a new course of study has been set up for the student wanting certification to teach grade school music. This is done by taking eighteen hours of selected music courses along with the usual elementary education program.

Foreign language requirements for Bachelor of Science majors have also been changed.

SENIOR BANQUETS

Robert Hartzler, pastor of the Eighth Street Church in Goshen, Ind., spoke to the seniors and alumni of Mennonite Biblical Seminary at their banquet recently.

The All School Senior Banquet in which most of the forty-one seniors with their wives, as well as the combined faculties and staff, participated, was held in the York Center Church of the Brethren recently. Andrew R. Shelly was toastmaster and C. Ernest Davis, main speaker.

PROPERTY GIFT TO BETHEL

In a recent sale of property turned over to Bethel College by Mr. and Mrs. John D. Goering, Burrton, the college has realized a gain of $12,000, according to an announcement by President D. C. Wedel. Mr. and Mrs. Goering have previously made a major gift to the college, which was used in the building of the new library. The specific use of the recent gift has not been designated at present, stated President Wedel.

STAFF CHANGES

Miss Marjorie Ruth, associate professor of elementary education at Bethel College, is terminating her services with the college this summer. Miss Ruth has been associated with Bethel College for ten years. Due to circumstances in her home involving the health of her mother she will teach in Beatrice, Nebraska, her home town, next year.

Vernon Pauls, a Bethel graduate of 1956, and teaching in the McPherson County rural schools the past year, has been appointed to serve Bethel College during the coming summer as student admissions counselor.

Milton Goering, director of athletics and head football coach at Bethel College, has been granted a year's leave of absence to work for his master's degree at the University of Wichita where he has been given an assistantship in physical education.

Gerhard "George" Buhr, basketball coach and instructor in physical education the past two years, will head the coaching responsibilities at Bethel in Milt Goering's absence.

In addition, the college announces that Marlan "Lefty" Ratzlaff of Denver, a Bethel graduate of 1955, has been engaged to assist Coach Buhr. Ratzlaff received honorable mention by the Kansas Conference as a football player in his sophomore and junior years. In his senior year he was chosen to the all-conference team.

WORKSHOP AND MEETINGS

A considerable number of Canadian Mennonite Bible College students took part in the MCC Workshop in Altona on Wednesday, May 1.

On the following day Alden Bohn, acting director at the Ailsa Craig Boy's Farm in Ontario, gave us a challenging glimpse into the life and needs of the boys on this farm.

MCC news & notes

UNREST IN INDONESIA

The political unrest in Indonesia apparently has not hindered the work of the two MCC units in Indonesia — the medical work on Java and the agricultural work on Timor. Leonard Kingsley (Berne, Ind.) at Kupang, Timor, writes, "Generally speaking we have not been particularly involved except as byproducts of the economic problems have accompanied the political unrest."

Indonesia's political tension is exhibited chiefly in cities. Thus the MCC medical work in the rural area of Kudus, Java, has not been hindered up to this time.

AN OPEN DOOR

MCC's exploratory visit to the eastern Indonesian island of Halmahera was termed "an open door of opportunity" by the Kudus workers who made the trip—Dr. Glen Hoffman (Maytown, Pa.) and Christian Yoder (Warwick, Va.). Possible medical and agricultural work there are being considered. MCC was invited by the indigenous Evangelical Christian Church of Halmahera, which has 32,000 members. "Not only does the church seek assistance and guidance," the workers reported, "but in addition two-thirds of the island population remains unevangelized: 50,000 are Moslems and 40,000 retain primitive worship forms."

CLASSES AND WEATHER

Snowstorms, rain, or wind do not prevent youngsters at Baie Verte, Newfoundland, from attending Friday evening hobby classes. Mrs. Vernon Glick (Smoketown, Pa.) says the children enjoy shellcraft, leathercraft, basketry, textile painting, weaving, and model plane building.

Her husband, Vernon, teaches in one of the public schools. Plus caring for their twins, Craig and Carson, she teaches in the growing Sunday school of the Baie Verte United Church and has organized a club for married women. She also taught in the newly introduced summer Bible school program.

The Glicks say they enjoy visiting the picturesque fishing outposts and appreciate friendships with fishermen, lumbermen, and merchants of the northern Newfoundland coast.

Mrs. Glick said, "We may get mail only once a week and we may not be able to attend all the concerts and meetings as at home, but that does not loom so large when here. It is good to stay indoors when the snow is piling high and the wind is 'in the bay.' "

INVITED TO LECTURE

Alton Shelly (Quakertown, Pa.), as a worker at the international peace center at Heerewegen, Netherlands, participates in Dutch youth meetings. He has been invited to give lectures on peace and to give reports on American conscientious objectors. Shelly assists the Paul Benders (Goshen, Ind.) in peace promotion and fellowship activities of the Heerewegen Peace Center maintained jointly by Dutch Mennonites and MCC.

NURSE GOES TO MEXICO

Marie Neufeld, daughter of Mr. and Mrs. David J. Neufeld of Wheatley, Ont., has joined the nursing staff of the regional hospital at Cuauhtemoc, Mexico. A member of Essex County United Mennonite Church, Miss Neufeld was trained in Toronto and served as a practical nurse in three Ontario and Manitoba hospitals.

Director of the community service project at Cuauhtemoc is Erwin Schrag of Marion, S. D., who this spring succeeded Aaron Klassen (Homewood, Man.). This is Schrag's second term of service in Mexico.

1-W LEADERS

Elbert V. Detwiler, son of Mr. and Mrs. E. Vernon Detwiler of Westover, Md., has been named leader of the Denver 1-W unit. He succeeds **Olen Hershberger** (Louisville, Ohio), who was leader the past year and a half. Detwiler will give leadership to unit activities of the 155 1-W men working in a dozen Denver hospitals. Detwiler served a year of 1-W in the University of Colorado Medical Center. He is a member of First Mennonite Church, Denver.

Kenneth Esau, son of Mr. and Mrs. H. T. Esau of Premont, Texas, succeeds **Edwin Willems** (Hillsboro, Kan.) as sponsor of more than 30 1-W men at Topeka, Kan. Esau is a student medical technologist at Stormont-Vail, a general hospital in Topeka. He will co-ordinate activities and selective service procedures for the 1-W men. He is a member of Premont Mennonite Brethren Church and a graduate of Tabor College.

NEW STAFF AT BROOK LANE

Mr. and Mrs. A. Edwin Williams of Sterling, Ill., have begun Voluntary Service at Brook Lane Farm. He is a psychiatric aide and maintenance man and she serves in the kitchen. They are members of the Sterling Mennonite Church. Williams is the son of Mr. and Mrs. Arch E. Williams of Rock Falls, Ill., and Mrs. Williams is the daughter of Mrs. Eliese Swanson of Sterling.

Jottings

SACRED CONCERTS

—Alexanderwohl Church, Goessel, Kan.: Our Relief Committee sponsored a clothing drive during Feb. and Mar. David Wiens reported on his trip to Russia on Feb. 20. Mr. and Mrs. Samuel Stephen, India Christian teachers, spoke to us on Feb. 24. Seven new members were welcomed into our church fellowship on Feb. 24. The Goessel High School A Cappella Choir gave a sacred concert at our Senior C. E. in Feb. The North Alexanderwohl Mission Society celebrated their 40th anniversary March 3. We observed holy communion on Sunday, March 10, and the Junior Church was in charge of the Bethel College Christian Fellowship. A new Baldwin piano has been installed, and was dedicated during the morning worship services on March 17. Mr. and Mrs. Joe Goossen left on March 29 for their first term of mission work in Brazil. John R. Schmidt showed slides of the leper work in Paraguay on the evening of April 14. Bro. and Sister Samuel Moyer, returned missionaries from India, spoke at the midweek services on April 17. Curt Boese from the Walton Church brought the Good Friday morning message. The choir presented "The Seven Last Words of Christ" by Haydn on Good Friday evening. The Hillsboro High School Chorus was in charge of special music on the morning of April 28, and that same evening the Hesston Academy Chorale presented a program. P. M. Schroeder and Mrs. Lena Wedel were united in marriage on Feb. 3. Dwane Allen Klassen and Arelen Schmidt were united in marriage on Mar. 4, and Goldwyn Schroeder and Sylvia Porter of Michigan were married on March 30. Mr. and Mrs. Ferd Goertzen celebrated their silver wedding anniversary on April 13. Susan Carol was born to Mr. and Mrs. Roland Duerksen of Topeka, Kan., on Jan. 20. Bradley Scott was born on Feb. 12 to Mr. and Mrs. Galen Schroeder. Diane Renee was born on Feb. 19 to Mr. and Mrs. Alden Schroeder. Marlo Ray was born on April 5 to Mr. and Mrs. Milton H. Duerksen. Also Bro. and Sister Herb Ediger, missionaries in Ethiopia, announce the birth of Merle Van on April 12. There have been three deaths during the last few months. Jake K. Funk, age 78, passed away Feb. 3. Gustav Wiederstein, age 63, passed away on Feb. 12. Margaretha Schmidt, age 71, passed away on March 20.—Corr.

GOERING EVANGELISTIC SPEAKER

—Burrton Church, Burrton, Kan.: P. K. Regier brought the morning message on March 3. March 10 H. A. Fast of Newton preached. The evening of March 24 the Student Christian Fellowship of Bethel College presented a program. A son, Ronald Theodore, was born to Mr. and Mrs. Peter T. Klassen on March 30. Dr. John R. Schmidt gave an illustrated lecture on the MCC leper project in Paraguay on Sunday evening, April 21. The Ladies' Missionary Society sponsored a fellowship supper on April 24. After the supper they presented a missionary program, and an offering was taken for missions. Roland Goering of Halstead served us for our evangelistic meetings April 28 to May 3. In one of these meetings. Kunio Kodaira, a native Christian from Tokyo, Japan, also brought a short message. Our pastor has started a related series of sermons on "How is the church attempting to do its task?"—Mrs. Harold Martens, Corr.

MEMORIAL FUND FOR MISSIONS

—**First Church, Madrid, Neb.:** Mrs. H. J. Huebert of our church passed away April 8 in Reedley, Calif. She was an active member of our mission society and will be greatly missed. A memorial fund for missions is handled by the Society as requested by the deceased. We thank each contributor. Our C. E. gave an Easter program to a Brandon, Neb., church April 21. On April 22 we heard the Tabor College Freshman Choir at the M. B. Church, and on April 28 the Freeman College Choir was here. President von Riesen gave the meditation. Mission Society had a successful bake sale April 20 and are getting their Christmas bundles ready. Pastor and Mrs. B. H. Janzen attended the Neb. All-Mennonite S. S. Convention at Beatrice May 5, where pastor Janzen spoke on missions. High school seniors from our church who will graduate are Dewey Wiens, Diann Friesen, and Ivan Regier, the latter attending Freeman Academy.—Mrs. Herman Regier, Corr.

YOUNG PEOPLE MEET

—**Zoar Church, Waldheim, Sask.:** The young people of Waldheim Zoar church and community met in a sunny and peaceful country spot for a sunrise service early Easter Sunday morning. After an inspiring message on the meaning of Christ's resurrection to Christians by missionary Sylvester Dirks and a session of prayer and singing, the young people returned to the church basement for a tasty breakfast. Then everyone took part in the singing of Easter songs for various older residents of the town. Attendance at the 11 o'clock service the same morning was excellent as Christians came to commemorate Christ's resurrection. At 6 o'clock, Tues. evening, April 23, everyone was invited to the Zoar Church for a supper sponsored by the young people. A musical program was presented by the Zoar Church choir.—Reginald D. Friesen, Corr.

SCHMIDTS SPEAK TO UNION SERVICE

—**Bethel Church, Marion, S. D.:** Our church had communion services on Good Friday, with H. J. Brown bringing the message and conducting the service. The joys of Easter cease not with that day but linger on because of the daily nearness of the Christ who arose. We had as visitors in our morning service: Mr. and Mrs. August Ewert of Omaha, Neb., Mr. and Mrs. Marvin Ewert, their son, and Milton Ewert, all of Newton, Kan. In the evening the C. E. presented an Easter program, the main theme being the Seven Last Words. April 24 Mrs. Peter S. Ewert was taken to the Freeman Hospital. We are happy that she can be at home with her family again. May 5 the Men's Chorus planned to make a tour of the Northern District Conference Retreat Grounds at Swan Lake, S. D. John R. and Clara Schmidt, missionaries to the lepers in Paraguay, S. A., have recently returned to America. Dr. Schmidt is well known in S. D., having served as doctor in Freeman years ago. He showed pictures and told of his work at the Bethesda Church May 8 with the following churches co-operating: Bethesda, Silver Lake M. B. Church, E. M. B. Church, and the Bethel Church. The meeting was sponsored by the Mennonite Ministerium.—Corr.

WEEKEND WORK CAMP

—**First Church, Nappanee, Ind.:** The Gospel Team from Bluffton College gave a program at the church March 3. The World Day of Prayer union service was held March 8 at the First E.U.B. Church, with Bro. Ingram as speaker. March 10-15 we had our week of Lenten services with J. N. Smucker as speaker. April 7 the young people of Nappanee were invited by the First Brethren Church to see the film "Seventeen." Our missionary group met with Mrs. Eldon Schrock April 9; the project: white goods for bandages. Our communion service was held the evening of April 18. Easter Sunrise service was held at 6:00 a.m. with an appropriate program, followed by a breakfast in the dining room of the church. The Council of Church Women held their May Fellowship meeting at the Methodist Church May 3. The weekend work camp was held May 3-5 at Camp Friedenswald. Four of our young people attended. May 5 the Missionary Group met with Mrs. Earl Nunamaker, the project being sewing supplies: needles, scissors, yarn, thread, etc.—Corr.

VARIETY OF PROGRAMS

—**Immanuel Church, Delft, Minn.:** D. B. Wiens, who was sent by the MCC, was in our community to give a report of the tour to Soviet Russia. How thankful we should be that we live in a country where we have freedom of worship. Barbara Fiel, a member of our congregation, was married to Sam Magnolo, and Patty Goertzen to Merle Hale. We have had quite a variety of C. E. programs. The March program was brought by the Mountain Lake Bible School; the April program was brought by our own group with Miss Sarah Loewen, missionary to Africa, as speaker. The choir from the Covenant Church of Worthington, Minn., and their pastor brought the May program. May 19 will be a joint C. E. program with the Gospel Church in Mountain Lake. While our pastor was away for special services, Orlando Waltner, missionary to India, and Merle Christianson had charge of the morning worship service. May 5 when our pastor was in the hospital, the pulpit was occupied by Arnold Ratzlaff, missionary to French West Africa. Not having been able to attend church services since Nov., Mrs. John Wall has been back a few times and we greatly rejoice with her.—Corr.

YOUNG PEOPLE GIVE PAGEANT

—**Carlock Church, Carlock, Ill.:** Pre-Easter services were held in our church April 7-12 with Arnold Funk, pastor of the North Danvers Church, as guest speaker. Our pastor, Paul Roth, was guest speaker at the North Danvers Church the week following, April 14-19. The Junior Choir sang at the Palm Sunday service. The annual Candle Light Communion Service was held on Thursday evening, April 18. A large group of young people enjoyed an Easter breakfast at the parsonage. The children of the Elementary Dept. presented their Easter program during the S. S. hour. The young people of the church gave an Easter pageant entitled "The King Is Coming," on Easter Sunday evening. This service was in charge of Kenneth Dovel, and consisted of pantomine, reading, and song. Our church assisted in caring for the delegates to the Central Dist. Conf. held at Normal, Ill., April 25-28. A group of our ladies assisted at the Meadows Home May 8. The annual Mother-Daughter tea was held in the church parlors on Sat. p.m., May 11.—Corr.

SHORT BRINGS MESSAGES

—**Inman Church, Inman, Kan.:** Holy Week services were held in our church with Reuben Short of Archbold, Ohio. The blessings received through the searching and inspirational messages brought us by Bro. Short will long be remembered. He also brought the Easter message at the combined Inman-Buhler sunrise service at Lake Inman. The Junior Choir, under the direction of Mrs. Clarence Froese, with our pastor Ben Rahn had the privilege of appearing on television KTVH April 19. An all-musical program was sponsored by the music dept. of the church the evening of April 7, with choirs and smaller groups participating.—Corr.

REPORT ON NEW CONFERENCE

—**Apostolic Church, Trenton, Ohio:** Charles McKinney, Robert Kennel, and William Kennel were baptized and received into church fellowship the evening of Good Friday. These names were omitted in the last news report. Altogether there were eleven in the catechetical class. On May 4 a report of the conference was given during the church hour by Simon, Clarence, and Carol Ehresman, and pastor Amstutz, who attended the (new) Central District Conference, April 26-28, at Normal, Ill. The trustees are having the church rewired and some new lights placed on the outside of the church. The Brotherhood toured the Sorg Paper Mill Co. in Middletown, Ohio, the evening of May 7.—Mrs. Orlan Gingrich, Corr.

LORD'S ACRE PROJECT

—**Bethesda Church, Henderson, Neb.:** A week of pre-Easter services were held with R. L. Hartzler giving the messages. Easter sunrise services were sponsored by the Christian Youth Fellowship. "The Seven Last Words of Christ" was given by the cantata choir on Easter Sunday evening. The Junior Youth Fellowship invited their parents for the film "King of Kings" on April 22. On April 29 they spent an evening planting potatoes for their "Lord's Acre" project. A Daily Vacation Bible School workshop was held April 17 with Beatrice, Neb., churches invited to participate. D.V.B.S. will begin May 21 and continue through June 7. Places include the Henderson School, Lushton, and Council churches. The Freeman College Choir presented a program of sacred music April 28. The Men's Brotherhood sponsored a Father-Son banquet April 23. The program included reports by the men who visited the Oraibi Mission station. The offering above expenses went to Basna Reading Room. Dr. John R. Schmidt brought a challenging report of the Paraguayan leper work on the evening of May 5.—Mrs. D. P. Ratzlaff, Corr.

SPECIAL MESSAGES

—**Butterfield Church, Butterfield, Minn.:** On the mornings of Good Friday and Easter our pastor, Peter Tschetter, spoke respectively of the individuality of Christ's death and the propinquity of the risen Lord. Lowell Stoesz, student at Asbury Seminary in Wilmore, Ky., portrayed parts of the love chapter of 1 Cor. 13 on Sunday morning, April 28. An informal Sunday school teachers' meeting was held in the parsonage on the evening of May 7. Thirty-two mothers were present on Mother's Day morning, during which time our pastor reflected upon the virtues of Christian temporal motherhood. —Willis Linscheid, Corr.

W.M.S. ACTIVITY DAY

—**Zion Church, Donnellson, Iowa:** A union World Day of Prayer service was held in the E. and R. Church, March 10. Verney Unruh was our guest minister. He, with his family, has spent a number of years in Japan as missionary. The Brotherhood banquet with the men of the four Iowa Mennonite churches was held March 13. Warden Lainson of the Ft. Madison penitentiary was the speaker. The Women's Missionary Society invited all the ladies of the church to their annual activity day. Lunch was served at noon and a program given at 1:30; the remainder of the day was spent in quilting, rolling bandages, and knotting comforters. Pre-Easter union services were held on Sunday evenings of the Lenten season in the four churches of Donnellson. April 14, during the morning worship service, the catechetical class of five boys was baptized and taken into the church. The following Thurs. evening Holy Communion was observed. Union Easter Sunrise service was held at 6:30 in the Evangelical and Reformed Church. —Corr.

VORAN CONDUCTS MEETINGS

—**Eden Church, Inola, Okla.:** Peter Voran, missionary from Japan, conducted a week of revival meetings here May 5-10. Also morning Bible study was held. The whole series of messages was most inspirational and we were all challenged anew to give our all for the work of the Lord. The Okla. Bible Academy Choraleers brought us a musical program Sun. morning, May 5. It was a real blessing to hear the singing testimony of the young people. May 9 Mr. and Mrs. Theo. Pankratz took some of our young people to Meno, Okla., for students' visiting day there. They also attended the musical drama, "Rejected," given by the O.B.A. students.—Corr.

UNION SERVICES

—**Eicher Church, Wayland, Iowa:** A number of the men of our church attended the annual dinner meeting of the men of the four Iowa General Conference churches at Donnellson on Wednesday evening, March 13. The ladies of our church co-operated in the union World Day of prayer service held at the Methodist church. On the evening of March 8 we joined with the Wayland church for a service, at which time Verney Unruh, missionary on furlough, gave an interesting and challenging presentation of our mission work in Japan. From January to Easter the pastor's texts were taken from the Gospel of Luke. The adult group has completed the study of Genesis at the Sunday evening meetings and has begun the study of 1 John. The YPF is studying "The Nation Under God" at Sunday evening meetings with Mrs. Warren Schlatter as teacher. Mr. and Mrs. P. P. Graber, Mrs. Robert Freyenberger, and the pastor and wife, attended the Middle and Central District Conferences held at Normal, Ill., on April 25-28. Four of the young people also attended Saturday and Sunday meetings. Our church co-operated with other churches of the community in Passion Week services, which were brought to a fitting close on Friday evening, at which time the ministers and a number of laymen presented the Seven Words from the Cross. On Tuesday evening, April 30, J. E. Hartzler presented an interesting illustrated lecture, in which he pictured his recent round the world tour.—Corr.

MISSIONARY PANEL

—**Gospel Church, Mountain Lake, Minn.:** Missionary Louise Loewen returned home the first part of April following a deputation trip to the West Coast. The King's Co-Workers Mission Society met April 12 for their regular meeting. It was guest night, and Mrs. A. H. Schultz was the moderator for a missionary panel discussion with eight missionaries from the community taking part. A number from our church attended the Minnesota State Sunday School Convention in St. Paul April 8-10. On Palm Sunday, April 14, baptismal services were held for six young people, namely: Willar Friesen, Marlis Krause, Marilyn Heide, Grace Peters, Ruth Peters, and Ruth Schultz. They gave their personal testimonies at the morning worship service the Sunday before. Also received as new members were Helga Kuhn and Mrs. Harvey Loewen. The observance of the Lord's Supper was held on Good Friday. Missionary Luella Loewen was the speaker at the C. E. program April 14, telling how Passion Week is observed in the Philippine Islands. April 17 was the annual spring cleanup day. A combined church choir under the direction of Harvey Loewen presented an Easter Cantata, "Life Eternal," Easter Sunday evening. They also sang at the worship service Sunday morning. A son, Richard Dean, was born to Mr. and Mrs. Elmer Buller April 25.—Mrs. Waldo Staesz, Corr.

CHOIR PROGRAMS

—**Salem Church, Dalton, Ohio:** We are happy to report that we have gone over our goal and 45 shares worth $1,125 have been purchased in the Markham Mission. The Bluffton College A Cappella Choir gave a service of sacred music April 12. They presented the "Seven Last Words." On April 14 the Men's Ensemble of the Mennonite Biblical Seminary, Chicago, conducted our morning worship service. Brother Lester Hostetler, formerly the pastor of Bethany Church, Freeman, S. D., brought us a pre-Easter message on April 18. The Brotherhood recently spent a very enjoyable evening as guests of the Wadsworth Brotherhood. Union Good Friday services were held at the Methodist Church in Dalton with Merrill Marker as speaker. The annual Sunrise Service was held on the Badoja Farm. Charles Poling was the speaker. In the evening the Church Choir presented the Cantata "Calvary" by Wessel. Sister Callie Amstutz left to take up residence in the Mennonite Memorial Home in Bluffton. Four of our members are now living at the home. Brother William Detweiler, assistant pastor at the Pleasant View Mennonite Church, brought us the morning message on April 28.—Mrs. Donald Miller, Corr.

"A Desire For His Work"

During this time of the year churches are working on final plans for summer Bible school. Missionaries Bernard and Ruby Thiessen in Japan write that at their station the first mission sponsored Bible school opened on March 25 with eight students. Their letter continues,

"Taking advantage of the regular school vacation, we planned for a school of two weeks. Doubtful that very many would enroll the first year we decided that if five students came it would be a worthwhile venture. At the end of the two weeks twenty different people had enrolled. We explain this only as the blessing of God and a desire for His work created by the Holy Spirit. The main teacher was Hashimoto Sensei, of the Japan Evangelistic Band Japanese Conference. Students of our mission in Bible school taught such classes as personal work, children's work, and personal devotions.

"A Christian lady from the city gave two evening lectures on Christian ethics. The school was a great blessing to the students, to the local Christians, and to the teachers. In fact, Hashimoto Sensei, who is a pastor of many years, was so impressed by the diligence of the students and the blessings coming with such a school that he wants to try a short term Bible school with his own church group."

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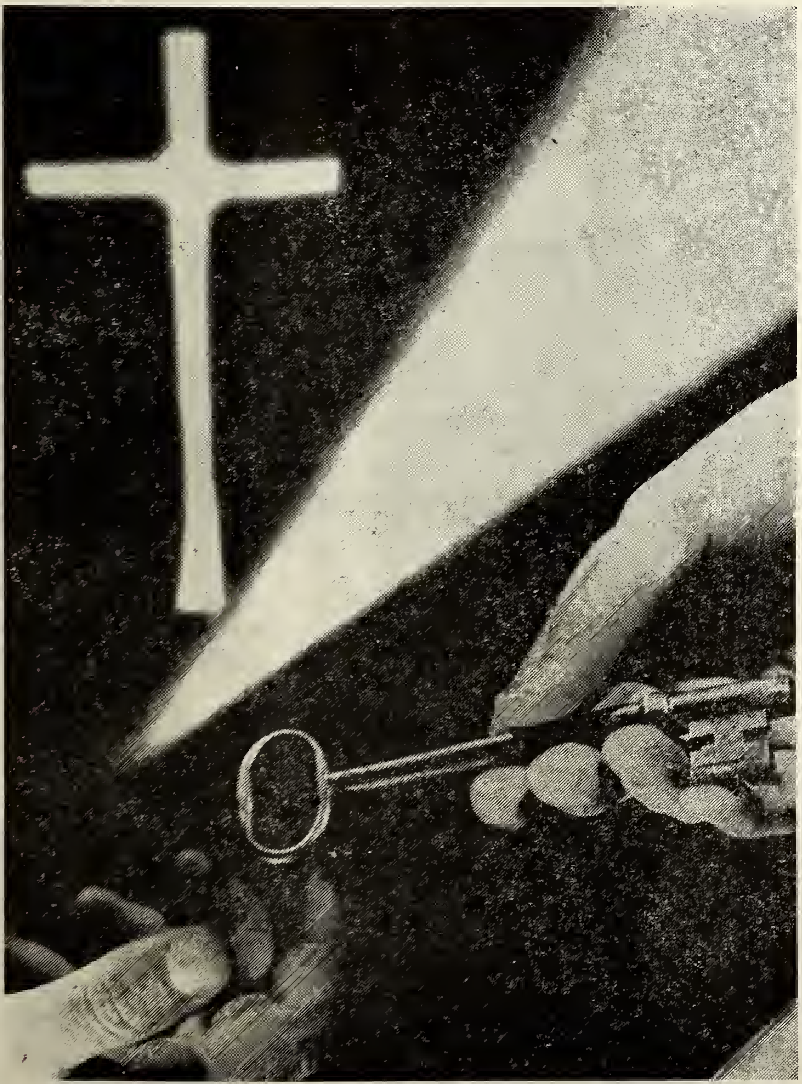
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"Ye Shall Receive Power": The Holy Spirit is the Key.

FOUR C'S THAT SEPARATE
Levi H. Koehn

FELLOWSHIP WITH RUSSIAN BAPTISTS
H. S. Bender and David B. Wiens

THE HOLY SPIRIT AND THE PRACTICAL WORK OF THE CHURCH
Andrew R. Shelly

Volume 72 Number 23 June 4, 1957

In This Issue

ARTICLES:
Four C's that Separate
By Levi H. Koehn 356
Fellowship With Russian Baptists Was Enriching
By H. S. Bender, David B. Wiens 357
The Mennonites in Mexico: Part II 358
The Holy Spirit and the Practical Work of the Church
By Andrew R. Shelly 360
DEPARTMENTS:
Editorials 355
Flashes of Thought 359
MENNONITE YOUTH:
Dispensing the Therapy of Christ 362
Old Fashioned Work 364
Our Schools 365
MCC News Notes 366
Jottings 367

ANNOUNCEMENT

We regret to have to announce the tabling of all plans for a delegation to visit Russia this year in connection with the World Conference. Since I have not yet received a visa to go to Moscow to make the necessary arrangements for the delegation trip, there is no longer adequate time to arrange for the trip following the World Conference. The considerable number who have applied to join the delegation will now want to make other plans. H. S. Bender

Of Things To Come

June 9—Pentecost
June 16—Topeka, Kan. Charter Membership Service; 4:30 p.m. at Fifth and Western.
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference,
July 29-Aug. 4—Intermediate Retreat, Northern District.
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat
OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat
WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats
Aug. 19-21—Family Retreat

Home Front

How can we acquaint our people with the startling challenges facing us in the spread of the gospel? This question has faced the Board of Missions through the years. Missionaries itinerate and tell of the work. Literature is produced. Articles appear in *The Mennonite* and other papers. However, it has been felt there is special need to release the challenge of the work generally known as home missions. Actually it it recognized that missions is one task—the gospel to "every creature."

The Board of Missions office has announced that a new 50 minute sound, color, documentary film entitled "Home Front" is in the last stages of production and will be ready for release shortly. It is expected that the first showing of the film will be at the Pacific District Conference to be held at Aberdeen, Idaho. From then on it will be shown in other district conferences and will be ready for general release.

"Home Front" begins with a scene of a typical farmer musing about the challenge of missions. While acquainted with mission work in various countries of the world, he recognizes that he knows little about missions on the "home front." He then goes to Newton and has a talk with John Thiessen at the mission office.

The film shows what the farmer learned about the outreach of home missions in Canada and the United States, from modern city scenes depicting the challenge of the urbanizing culture, to the migrant challenge in Arizona, to the challenge of the Negro with scenes from Gulfport, Mississippi.

Canada is given special treatment in the film because of the amazing story of the coming of the Mennonites to Canada and the unique challenges faced there. Next the film moves to the Indian American work, showing brief glimpses of work in three states. In addition, reference is made to Jewish, mountain, and Voluntary Service work.

KAZADI TO VISIT AMERICAN CHURCHES

Kazadi Matayo, senior pastor of the Charlesville area in the Belgian Congo, will leave for America on a Belgian freighter July 13 for a four month visit to the churches of America. Baptized and reared a Catholic, Kazadi was led to a conversion experience by Brother L. B. Haigh. He served the missionaries as cook and housekeeper and soon heard the call of the Lord to service.

He was placed as an evangelist in the village of Basongo, where he served with devotion and energy for 19 years, building up a great indigenous work over 100 miles from Charlesville station. Educated Africans from the Gold Coast, employed by Lever Brothers Palm Oil Refineries, attended Kazadi's church and fellowshiped with him, teaching him English.

These later years Kazadi has been burdened about the seemingly helpless economic state of his people and the indigenous church, and has started extensive plantations with the help of his sons and sons-in-law. They have been successful, specializing in coffee, and they have also continued in the ministry and building of the church. This last year he started a new indigenous church about ten miles from Charlesville station. Kazadi will represent officially the 20,000 members of the Congo Inland Mission church.

CHRISTIAN LITERATURE WITNESS

Levi Keidel from the Banga station in the Congo reports a sellout of Bibles, books, and literature on a trip through the regions north to Basongo with the new Bookmobile,

(*Continued on page* 366)

GIVE A PLUS GIFT BY PENTECOST

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, **Maynard Shelly,** Menno Schrag, **Cornelius J. Dyck. Editorial Assistant:** Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT

Pentecost is probably the most ancient festival which we celebrate today. In earliest Jewish times, Pentecost, or the Feast of Weeks, was an expression of gratitude for God's covenant with Noah, the promise of regular "seedtime and harvest." Later it became associated with the giving of the law to Moses.

In our Christian observance, Pentecost comes fifty days after Easter. Christ had promised the gift of the Spirit to the handful of followers, and as the Christian community of 120 people gathered together to celebrate this age-old festival, the Holy Spirit descended upon them and some 3,000 converts were added to the group of believers. This special day in the early church was one of the most joyous times of the year and was celebrated with songs and festivals.

The same Spirit of Power is available today. As in the early days the Spirit filled and empowered men with a new joy and strength, so today He still carries individuals beyond themselves and gives them new strength for the Lord's work. The Spirit comes as a blessed disturber both to individuals and to church groups. We are disturbed in our complacency and indifference, and given a new sense of obligation and opportunity.

The early disciples were often in quiet meditation; they devoted themselves to prayer; there was an atmosphere of expectancy and open readiness to God. These attitudes of meditation, prayer, and expectancy are not easily attained. We are too busy to meditate; too hurried to pray as we ought; and often do not really expect some great gift of God, for we feel we can achieve what is needed in our own ability and strength. But if we really desire a fresh outpouring of the Spirit, our souls must be ready to receive Him. He comes where He is welcome and where the way is prepared.

WHEN TRAGEDY STIMULATES UNITY

The success of the dramatic efforts to rescue seven-year-old Benjamin Hooper trapped in a 24-foot well in the back yard of his Long Island home sent a wave of relief and joy throughout the country. It is said that in radio studios, press rooms, and on the streets, when the glad news came that the boy was safe, people gave way to outbursts of joy. Such a near-tragedy makes the whole world kin and brings out a true spirit of brotherhood. Race, class, color are forgotten as all unite in such times of tragic need. Here is no question whether a colored man should associate with whites (the first man to reach the trapped boy was a Negro), but all are on the same level in the face of desperate need. The first man to reach the boy says he prayed as he worked, and thanked God for the deliverance.

But why must it take a near-tragedy to arouse such generous and kindly feelings in the human heart? Why cannot we, at all times, have a real concern for the needy, the underprivileged, the dispossessed, and the starving peoples of the earth regardless of race or color? Instead of planning and plotting how to annihilate whole groups of people in the "next war" why not devote our full energies and attention to ways of relieving distress and suffering, and saving starving peoples the world over? We may be in danger of smothering the noblest impulses under the haste to build more destructive bombs or under the pressure of establishing our own comforts.

GOD'S GUIDANCE AVAILABLE

Now that our schools and colleges are closing, the graduates face the prospect of new adventures. Let it be hoped that all such seek divine guidance for their further steps in life.

To most, planning for a life work is not easy; others have decided early what they want to do and drive straight toward their goal. But it is really a serious matter to choose a life work; there are so many phases to consider and so much involved. Fortunate the youth who has early learned to seek the guidance of God in all his decisions so that this very important choice may be felt to have God's approval and backing. If that is the case, it furnishes a drive and an anchor that will keep one secure.

Perhaps teachers and parents could do more in helping youth at this critical time. Not that they should make choices for them and tell them just what to do—but rather that they help youth to see that God is concerned in all choices and that He is more willing to help them make the right choices than youth are to discover it. Where one approaches life's choices in that spirit, God has a chance to give His guidance and blessing.

How may we know what is the will of God for a life? The answer comes in various ways and perhaps after much patient searching. It may be through reading, through listening to sermons or addresses, through the suggestion of a friend, or through the small voice within which becomes louder and louder until it cannot easily be silenced.

Perhaps we help our young people most, not by telling them what they should do, but by earnestly praying for them that their hearts may be open to hear and receive whatever God would say to them. There would be fewer mistakes on the part of youth if there were more prayers on the part of parents and friends.

Four C's That Separate

Levi H. Koehn*

That the peoples of the world are divided or separated from each other must be accepted as an existing fact. In the Old Testament is the record of the people uniting in a great co-operative effort to set God aside in the building of the Tower of Babel. God's judgment upon men was to separate them from each other by creating a confusion of language to prevent them from carrying out their ungodly purposes. Babel stands as a symbol of the separation of mankind.

There may be valid reasons why the peoples of the world should feel a sense of separation from each other. But what is absolutely without basis and is tragic, is that *Christian* people should be separated from each other. Certainly it is not the will of our Saviour that those whom He has redeemed should regard each other with contempt or suspicion, or that they should exclude one another from their circle of Christian fellowship. Our Lord, speaking to His disciples, who were Jewish in background, said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be *one* fold, and one shepherd."

It is unquestionably the will of God that Christians shall regard themselves members of one fold, shepherded by the Good and Great Shepherd. If such is the will of God, why is it not being realized? Why is it that Christians do not always have this sense of belonging to the same fold?

The answer must be that there are things that separate. Consider these four things that cleave Christian fellowship.

• COLOR

Today we are more conscious of color because of the desegregation issue. One hundred years ago the issue was slavery. At that time God's people in the churches whose consciences had been awakened agitated for the abolishment of this great evil. The Christian conscience was ahead of civil government. Today the order is largely reversed; government has taken a bold step and it remains to be seen whether the Church of Christ is going to give full support to desegregation. Will America have interracial schools but segregated churches?

It has been estimated that over 90 per cent of Negro Christians have no Christian fellowship outside of their own Negro churches. 99 per cent of the churches in our land are segregated, so sharply does the color of skin separate Christians.

Many of us may assume that Christianity has always been predominantly white, that the colored people of the world have always been on the fringe of the Church. Nothing could be farther from the truth. The early Church was interracial; it was so for the first 600 years. Tertullian, Cyprian, Athanasis (early Church fathers) were from Africa. By 700 A.D. the Church was white, and it is only in the last two centuries that the Church has taken an interest in dark skinned people by sending missionaries to Asia and Africa. Does it not seem strange that dark skinned persons are accepted as brothers on the mission fields but that we continue to make a distinction at home?

• CULTURE

From the earliest times cultural differences have served as barriers to Christian fellowship. Apostolic Christians struggled with the problem of whether persons who had found liberty and freedom in Christ were bound to submit to the observances and prohibitions of the Jewish way of life. Clearly some of the Jewish practices had served their purpose and were no longer valid. The Scriptures definitely state that there is no difference between Jew or Greek before God, for whosoever shall call upon the name of the Lord shall be saved. Some observers believe it will be harder to break down the barrier of culture within the Church than it will be to overcome race prejudice.

• CLASS

One's standard of living largely determines the class group in which a person finds himself in society. Boys and girls feel sharp distinctions in school which make them aware of the class in which they belong. It must be admitted that such class distinctions also enter into the life of the Church. Some churches are composed mainly of upper, middle, or lower class people. If there is one organization which should be free from class distinction, it should be the Church. We Mennonites must confess that we have been unable to reach and convert either the very poor or the very rich, which points to the fact that we too have not been guiltless in this matter of observing class.

• CREED

A creed or statement of faith could well serve to unite Christians. But instead Christians are often prone to overlook the things they have in common and accentuate the differences. It should not be forgotten that we are members of the household of God, and as there are differences in human households, we should not be surprised to find some differences among members of the household of Faith. But in such diversity there can still be unity.

Will Christians some day have to answer for excluding from their fellowship believers whose skin is a bit darker than their own? Or whose cultural background is different, who may speak a different language, eat chop suey or pizza pie instead of zwiebach? We should think seriously about allowing class to enter into the Church. What arguments will we be able to give to our Lord in defense of class? None. Perhaps we will be just as silent if we are asked why we allowed creeds to separate us from each other.

These four "C's": COLOR, CULTURE, CLASS and CREED threaten to separate, but, thank God, Christ unites.

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*Pastor, Friedensfeld Ch., Turpin, Okla.

Light in the East: IV. This is the last in a series of four articles reporting the official visit to Russia by Mennonite Central Committee.

Fellowship With Russian Baptists Enriching

H. S. Bender and David B. Wiens

One of the purposes of the official visit of the Mennonite Central Committee delegation to Russia last October and November was to fellowship with the Baptists (their full name is the Evangelical Christian Baptists). The Baptists received us royally in the finest degree of Christian fellowship. We were much impressed by the evident spirituality and the growth of the Baptist Church in Russia. We heard some ten sermons preached, which seemed to us biblically sound and evangelical. There appeared to be a deep interest and a devout spirit. Well-trained choirs sang. High standards of Christian living are maintained by members.

Churches Crowded

Churches were crowded. In one church, which has a membership of around 5,000 persons, the pastor making an announcement told the congregation of about 2,500 persons that at the next service they should accept it as their Christian duty to not attend so there would be room for other members to be present.

We were entertained twice at dinner at the large Moscow church and invited to eat with the presidium (executive board). A farewell dinner at the home of president Jacob Zhidkhov near Moscow was very fine and was capped with the presentation of a gift box to each of us.

On our first day in Moscow the Baptists gave each of us money to buy souvenirs. The personal attitudes in Moscow were wholehearted, sincere, and warm. We had discussions with pastors in all the cities where we visited churches, and we found them helpful to us in many ways.

We preached by invitation in Moscow three times and once in Alma Ata. Lack of invitations to preach in Kiev and Tashkent were due to explainable local circumstances and did not reflect ill will.

It was common to receive notes from worshipers during the service. One note said: "You are quite welcome! We shall not forget your visit and your preceptorial talk in the name of Christ. Remember our best respects to all Christians in America. The hour has struck for the unity of all Christianity. Long live the world unity of all Christianity. God be with you."

Baptist Christians of Russia are loyal to their country, but they of course are not members of the communist party as no communist can be a member of the Baptist church.

Baptist-Mennonite Relations

Baptist churches are the only organized and registered protestant congregations in most of the communities where Mennonites live. The forms of worship, church organization, and qualifications for membership in the Baptist Church are similar to the prevailing customs among Mennonites.

Baptists welcome attendance of Mennonites. Many Baptist churches have closed communion, which means Mennonites who are not members of the church are not admitted to communion; but in some places the rule is not applied strictly. Some Mennonites, who do not prefer immersion as a mode of baptism, do not have opportunity for baptism. Apparently in some places some Mennonites have joined the Baptist church. At least one Mennonite Brethren minister is reported to have become a Baptist minister.

The All-Union Council of Evangelical Christian Baptists is willing to extend the courtesy of membership to German-speaking Mennonite congregations, assuring full autonomy. A Mennonite Brethren congregation near Talas in the Kirghiz republic has done this.

After some consideration we were convinced that the Baptist attitude on this point is sincere. They are willing to help Mennonites get registered recognition in this way and they do not mean in any way to take advantage of the Mennonites.

We believe the North American Mennonites should maintain close relationship with the Baptist church of Russia, both as a matter of Christian fellowship and encouragement in Russia and as a channel of association with Mennonites there.

We have been assured of the continued goodwill and brotherly assistance of the Baptist leadership to this end.

Pentecost

On this birthday of the Church of Christ we should remind one another that the Church was born when the Holy Spirit was poured out on the apostles, constraining them to proclaim to all around them the mighty works of God. . . . To be the Church is to live by the power of the Holy Spirit. It is this power which we need if we are to find repentance and renewal of life. It is this power which enables the Church to give hope to the hopeless.

The nations are looking with fear to an unknown future. Grave problems of human relationships which cause the suffering of millions of our fellow men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill. It is rather because men have not the power to do the good that they know they ought to do. . . . Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life giving Spirit which turned disappointed disciples into courageous witnesses.

We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. We are often in such a hurry to do things for God that we forget God Himself and do not wait for the Spirit. "Not by might, nor by power, but by my spirit" says the Lord of Hosts. . . .

—From a message from the presidents of the World Council of Churches

Mennonites in Mexico: Part II

Our Agricultural and Educational Mission

General Conference Information Service

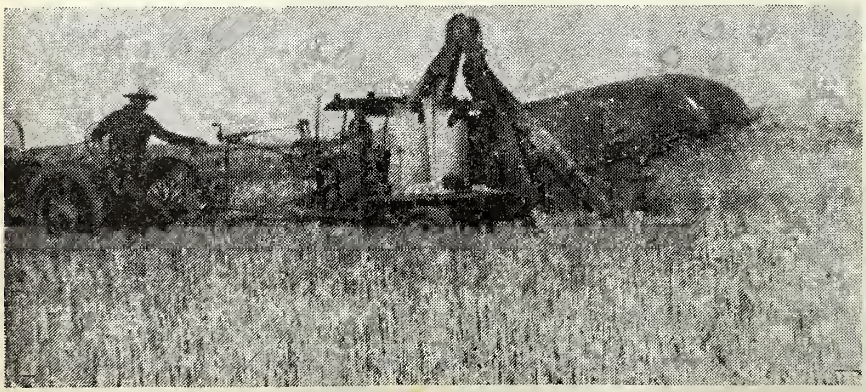
Our Agricultural Mission in Mexico

People in the wheat producing areas of the United States and Canada, where restrictions are in effect to control overproduction, probably find it hard to understand why the Mennonite Colony in Chihuahua is trying so hard to introduce wheat. In Mexico, however, there is no surplus of wheat. In fact, this may be the first year that Mexico will not import a substantial amount of wheat. Since the currency exchange rate is almost 12.50 pesos to the dollar, wheat flour becomes rather expensive if it has to be paid for at the dollar price. Wheat flour, needless to say, is still an important staple in the diet of the Mennonites in Mexico.

Besides the high price of flour, there is the problem caused by the fact that Mexico does not offer a stable market for the oats produced by the Mennonites. Very little grain is being fed to livestock outside of the colony. Oats is the crop that is most extensively produced here; an old Texas variety appears to be the best adapted.

The results of such a market situation is that when there is a good oats crop, the price drops so low that it is only the big farmer who can show a profit, and when the yield is low, as it was in the last crop year, it is again the big farmer who has a surplus to sell at a relatively good price. This past summer there was a shortage of rain, and the small farmers will barely have enough oats for their own livestock.

The Mennonites have tried to find some variety of wheat that could be generally produced in Mexico so that they could at least bring down the cost of flour for their own consumption. This has been an endeavor of these colonists since first coming to Mexico. They have found some varieties that produce well if planted in the winter and irrigated. Irrigation needs to be done during the dry and dusty season, and since the water needs to be pumped from deep wells, the cost of the wheat produced in this way is still high.



Harold Voth Combining Wheat in Mexico.

Working largely with Canadian varieties of wheat, the Mennonites were never successful in finding a wheat that resisted all the races of stem rust in the area of their colony. The irrigated wheat escapes the rust, because it is largely dormant in dry, cool weather, and will still mature in the short summer growing season.

During the past summer six varieties of short season, rust-resistant wheat were seeded. These had been developed by the Rockefeller Foundation's staff of plant breeders at Mexico City. Also sixty-five one-row samples of wheat that were still segregated as to type were seeded, in the hope that should the other varieties not prove useful in the existing growing conditions, something might be adapted from the samples.

The six varieties all proved to be free of rust, but only two appeared very promising in six of the seven locations in the colony where they were seeded. A third variety showed some promise, but appeared to be a little too short-strawed for the binder-thresher method of harvesting that is still used in this area of Mexico.

These results will need to be rechecked in another seeding next summer. Plans are also to plant some sorghums and legumes, and to put more effort into fertilizer trials, since the soil is rapidly becoming depleted as a result of continuous cropping.

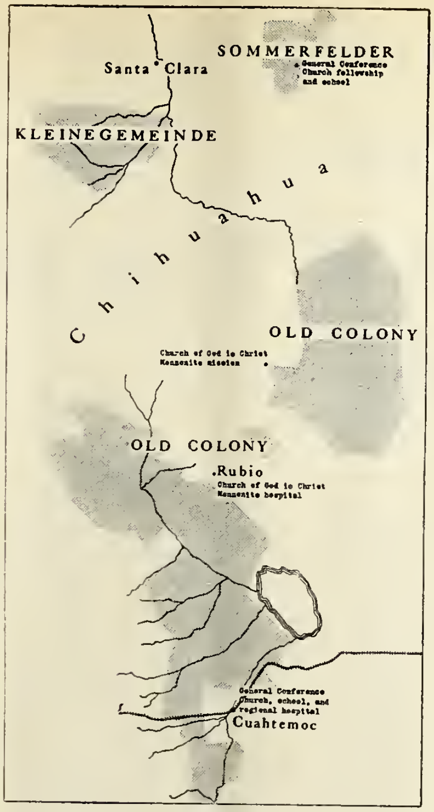
Land for these experiments is either rented or just loaned by farmers in the community. It was possible to purchase some old machinery to carry on the agricultural mission work, but many other factors enter in to make the work difficult. Transportation is one of the biggest problems since the distance between experimental plots is great and the roads are not the best. The best way to get farmers to see what these new crops will do is to plant them right on their land beside the crops they are now growing. Work has also been done with beans, potatoes, and oats.

Our Mission Endeavor Through the Schools

For several years prior to the coming of General Conference workers to Mexico, the Mennonite settlement near the village of Santa Clara was, in part, dissatisfied with what the village schools were offering. This small dissatisfied group began casting about for a solution to its problem. A private teacher was employed for several years, but as tension mounted this co-existing school was discontinued. In the year 1950, Daniel Peters, under the MCC, was the first full time teacher of this minority that desired a better school. Harold Voth, now engaged in the agricultural work, also previously served as part time teacher for this group. The General Conference workers in Cuauhtemoc encouraged this group that desired better schools, and during the year 1951-52 the first General Conference teacher (H. T. Neufeld of Enid, Oklahoma,) came to the Santa Clara district and served for three years. In 1954 John Friesen, present teacher and pastor of the church group, began teaching in a private home. After Christmas the school was transferred to the Redekop Ranch just beyond the village limits. Fifteen children were in school at that time. The number of children has been decreasing because families are leaving this area for Canada and elsewhere.

During 1956 the school year began with only eight children. The German language is used for the subjects of reading, geography, history, arithmetic, and writing. The older children also receive instruction in elementary English and Spanish.

Teaching is a challenging profession. As in schools everywhere, the preparation of young lives for a successful future is an important task. Efforts must be multiplied to teach also the hardest lesson, learning to love. So the task of teaching must transmit love from its source in Jesus Christ.


SOMMERFELDER
General Conference Church fellowship and school
Santa Clara
KLEINEGEMEINDE
Chihuahua
OLD COLONY
Church of God in Christ Mennonite mission
OLD COLONY
Rubio
Church of God in Christ Mennonite hospital
General Conference Church, school, and regional hospital
Cuahtemoc

In Cuauhtemoc the school is carried on much as in Canada. Pupils come to school at nine o'clock in the morning and return home at four, with an hour and a half for lunch. As in Santa Clara, the instruction is largely in German, with special emphasis on grammar. The same subjects, including Mennonite History, are taught in German, but a period for English is also provided. In the near future Spanish is to be introduced since it is the language of Mexico. The program is full, but is very essential to insure the children here the training they need in an environment that is not always ideal. The class greatly enjoys the discussion periods on everyday problems in connection with the Mennonite faith and tradition.

The teachers at Cuauhtemoc, Helen Ens and Daniel Peters, are working toward raising the school to Mexican standards. A curriculum must be worked out. More Spanish must be offered. Other efforts are being directed toward a general policy which will place more responsibility on the parents in the hopes that eventually a Parent-Teacher Association can be organized and a school board elected.

The field in Mexico is very difficult but also extremely important and potential. Some opportunities and tendencies indicate that a rare opportunity might be in the future to strengthen our work. In any event our best leadership in the United States and Canada should be utilized during the infancy of our mission effort. Our present organization in Mexico still appears to be the best opportunity we have to help our Mennonite brothers.

Flashes of Thought

BEFORE DAWN

Walter Gering

Why is it that we are so slow to comprehend the simple little lessons of life? How clearly they are presented to us; how dull is our sensitivity to their voice. It seems as though we ought to be able to understand.

The thought came while she was speaking to the group at a Mother's Day service. Often I had been in the same circumstance. Because of some special activities to come, I had risen early, even before the break of day. A few hurried preparations and I was out in the great outdoors. How wonderful it all was. The air was so fresh and so invigorating that every muscle vibrated with life. The skies above were so inspiring with the glittering stars, soon to disappear in the first rays of the morning sun. Even the birds, later to be bursting forth in song, praising the Eternal God, were silent. It seemed as though a solemn, holy hush had fallen upon the whole universe. Was it any wonder that I found myself standing in reverence before this soul stirring moment? Unitedly — man and creature — we were quiet before the Lord.

But somehow it never impressed me in full reality of its significance until I heard her speak. I do not remember her words; neither do I remember that which followed. But suddenly the thought came: this is how God would have it to be. In His wise providence He has ordained that even in nature there should be a few moments of holy, awe-inspiring silence before the break of day. Shall not we learn from His handiwork the lesson concerning our own day with its feverish activity? Can we do less than the creation about us?

The Holy Spirit and the Practical Work of the Church

Andrew R. Shelly*

"I wonder what God would do in response to our faith." These were the words of a Christian worker who was visiting in our home many years ago. What *does* faith have to do with our lives? Certainly the principle of the Bible is "we live by faith." More specifically, what does faith have to do with the so-called practical aspects of the work of the church? Actually, to differentiate between the spiritual and practical is somewhat artificial because if it is in the plan of God it is all essential. (The account of the tabernacle in the Old Testament illustrates this point.)

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). There is no indication in the Bible that this applies to only one kind of experience.

"Holy Spirit, faithful guide." What is the meaning of the familiar words of the hymn? How can we be led by the Holy Spirit? Does the Holy Spirit lead only in certain spheres of activity?

The Holy Spirit: The Power

Certainly it is clear in the Word of God that power for service comes from the Holy Spirit. "We have this treasure in earthen vessels" (2 Cor. 4:7). The Holy Spirit is active in all phases of our spiritual lives. (Note such passages as: John 16:13; Heb. 9:14; Romans 1:4; 8:11; Acts 1:8; Eph. 3:16; 4:3; Phil. 2:1.)

Just before our Lord left the earth He said: "And, behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Again: "But ye shall receive power after that the Holy Ghost is come upon you . . . " (Acts 1:8).

It is true that many have perverted the teaching of the Bible regarding the Holy Spirit. It is possible to attribute an action to the leadership of the Holy Spirit when it is our spirits alone motivating us. Recently I overheard a Sunday school teacher, speaking about following the Lord's will, say this: "Many times we make ourselves believe it is God's will because of our own desires." However, this by no means says that there is not a legitimate application of the doctrine of the Holy Spirit to guide and empower us in our personal and corporate plans and witness.

It is my conviction that the release of the power of the Holy Spirit is the greatest single need in the church today.

The Key

The key which unlocks the power of the Spirit is willingness to be led. "If any man will to know . . . " It is not easy to be at the place of spiritual growth where we will actually desire His leading and empowerment above all else.

All of us see so much to be done. There is so much evil, so much sin, so much suffering. We are apt to unconsciously (or consciously) feel that if we pause we are wasting time. In commenting about prayer, I heard a man say many years ago: "Well, I don't spend much time in prayer: I believe in being practical." Michael Angelo was asked why he paused so long between his strokes in painting. His reply was: "The longer the pauses, the more telling are my strokes." If our "strokes" are to be telling, we need the Spirit for guidance and empowerment.

Now when we project this power to committee, board, and Conference work as a whole, we get a new dimension. Obviously the Spirit will need to work through the individuals, leading to His decision. One of the striking things about Pentecost is that they were "in one accord in one place."

The Clue

The clue is the will of God! The Holy Spirit will empower us to accomplish what the will of God asks of us. The Christian life is not a "pull yourself up with your own bootstraps" matter. The Christian does not say, "I can do all things," but rather, "I can do all things through Christ . . . "

It is safe to assume that if the Lord reveals His will to us by His Spirit, certainly the enabling grace and power will be forthcoming.

This is the case on both the human level and the corporate. Pentecost was both an individual and corporate matter! Each person was there—and there were 120. In the New Testament we have many references to the leading of the Spirit. One example is Acts 13:2: "The Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' "

In the work of the Holy Spirit in the church we have a completed circle: the direction, the action, and the sustaining power. The Holy Spirit initiates and He empowers.

Thus the challenge before us is to grow ever nearer to that spiritual sensitivity in which the Holy Spirit's prompting will be discerned by us. Then we can assume that the Spirit will work in *every phase.*

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*Director of Public Relations, Menn. Biblical Sem.; member, Board of Missions

This applies equally to *all* the phases of doing the Lord's work: choice of a missionary, money to support missions, publishing a book, feeding the hungry, operation of schools, and so forth.

The Action

One important aspect of this consideration is that action must be initiated in faith. We cannot possibly see the end from the beginning. If the Holy Spirit would not lead us far beyond our knowledge, He would be on our level. We must launch out in faith. We walk by faith. Obviously this is a safer way, for our wisdom is so limited. Those who walk by sight are bound by their own limited wisdom and foresight. Those who seek genuinely to walk by faith are led by the all-seeing eye of God, who sees "the end from the beginning."

Now, this does not mean we will not need to plan. Indeed, we will *plan in faith.* The proper application of this truth means not that we will be haphazard, but that we will plan more vigorously. "No man buildeth a tower except he first sit down and count the cost." To some, dependence on the Holy Spirit and aggressive planning seem contradictory, but they are not. Actually, a biblical faith in the guidance and empowerment of the Holy Spirit will lead us to plan carefully and aggressively.

Some Applications

- **Our individual lives.** "Lord, what wilt thou have me to do?" This ought to be the burning question in the heart of every question. The Holy Spirit is ready and willing to guide us. This applies equally to all believers. Some seem to have felt the Spirit's guidance is of a different quality for a missionary than a person in one of the hundreds of vocations at home. Not so. "God is no respecter of persons." Receptivity is the condition.
- **Our families.** The Lord hath "set the solitary in families." The Bible abounds in passages having to do with the family. Joshua makes a solemn declaration when he says: "As for me and my house we will serve the Lord." In order to do this we need the guidance and power of the Holy Spirit.
- **The larger circles of witness:** local churches, institutions, and conferences. Here is where very deep spirituality is needed. Some may not readily admit it, but all of us have our background of experience which influences our thinking. We have opinions, prejudices, and leanings. Now the Holy Spirit can work through our diversity of background. Indeed in this there is strength, but it requires deep consecration.

Our Conference

How does all this apply to our General Conference Mennonite Church? For one thing we are composed of people living in many places. We have varying ideas. How will we achieve the guidance and empowerment of the Spirit?

First, we need ever to seek fuller *commitment to the Lord's Will.* This applies to His will for our corporate witness. It does require much prayer and heartsearching to discern just what He would have us do — for an example, in missions. This applies equally to every other phase of the work of the church.

In every home, in every local church, in every committee, and in other organized bodies we need to seek consciously the guidance of the Spirit. It is so easy to consider an "opening prayer" as a convenient way to begin a meeting rather than a dynamic seeking of His will in the matters at hand. Prayer and "waiting on the Lord" must be considered fundamental rather than merely supplemental.

In a conference organization, committees, boards, etc., are the representatives of the total body. This being so, prayerful interest and concern are required on the part of the entire group.

Second, we need to seek the guidance and empowerment of the Holy Spirit in the *full circle of operation.* Most agree that the Spirit is active in the initiation of Christian work, as in sending a missionary. But the Spirit is also active in the entire circle of carrying on the work.

One day the writer was descending the steps to go to the weekly prayer meeting. He became aware that he had often preached about the utter necessity of money in the work of the Lord. He had tried to show the teaching of the Bible on it. But he had never directly challenged the people to pray that the Holy Spirit would work in the hearts of the people in using their pocketbooks as He would direct. He confessed this and requested special prayer.

An article in *Christian Life* magazine was entitled "The Crime of the Centuries." What was the "crime"? It was that in a time of unprecedented prosperity, a lack of funds is one of the main causes of lack of more progress.

Certainly I believe in planning in regard to financing the work of the Lord. However, it is my conviction that fundamental to any planning is the release of the guidance and empowerment of the Holy Spirit. Too often we limit this or almost ignore it.

In our Conference we do need money. The Lord's leading seems to have led us to launch out faster than supporting funds have come in. We always need to give attention to methods in our work; however, more basic than that, we need to *complete the circle* for the operation of the Holy Spirit. Individually, as families, and in our churches and other groups we need to pray fervently that the Holy Spirit will empower in this area as well as others.

Third, we need *bold action undertaken in faith.* This is not a wild visionary thing but a dynamic action based on authentic spiritual experience.

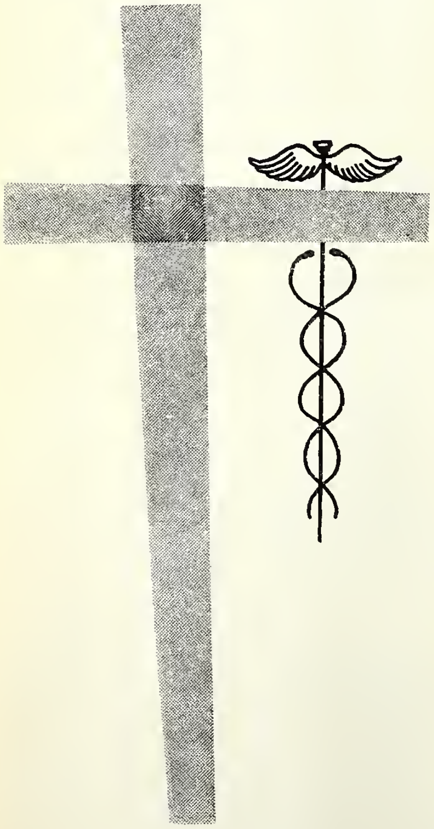
Much More

In *A Theology for Christian Stewardship,* T. A. Kantonen says: "The distinctive trait of the Christian life is that it is created and sustained by the Holy Spirit. The faith that motivates stewardship, the acceptance of Jesus as the Lord of our whole life, and the dedication of all that we are and have to Him, is impossible to self-centered human nature. It is the work of the Holy Spirit."

In 2 Chron. 15: 9 we read: "The Lord is able to give thee much more than this." How true! He has "much more" for each one of us and "much more" for our conference.

Dispensing the Therapy of Christ

With God's power, healing becomes deeper than physical. Here's the story of hospital chaplain Glenn Martin of Denver.



FRIDAY evening. Tomorrow Chaplain Glenn Martin hopes to enjoy relaxation and fun with the family. Fried chicken for Friday night dinner will ease his mind from thoughts of polio patients in iron lungs, cancer patients eking a few last days of existence, the aged, the lonely, the fearful, the confused, the mentally ill, and other patients with whom he spends an ordinary day as chaplain of Colorado Medical Center.

Dinner was ready and the family was seated, ready for evening devotions. The ringing telephone interrupted. "This is Colorado General Hospital. Mrs. X wants to speak to Chaplain Martin."

Between sobs a woman told the chaplain about her husband just out of surgery that revealed a case of hopeless lung cancer. Only a few days remained for him at best. Could he be baptized? Mrs. X said, "I love him, Chaplain, and I want him to become a Christian before he dies. I'm afraid he won't accept. Can you help?"

God Loves

Later they talked about confession, salvation, faith, and baptism. They prayed and went to the husband's bedside. Mr. X greeted his wife with a smile and kiss. She wept and introduced the chaplain, reminding Mr. X of his earlier promise to be baptized when he recovered. Mr. X wept. The chaplain stroked his forehead and said, "Mr. X, Jesus loves you and is holding open the way for you."

He turned toward his wife and then toward the chaplain and said, "Pastor, I want baptism. I guess I've always wanted it. I believe in Jesus." A simple service followed. In a few days the man died.

Supreme Opportunity

Anyone who has been in a hospital as a patient knows this experience can be a severe test. It is an experience of anxiety, tension, and uncertainty from the time of admission through receiving the bill. The hospital experience, therefore, presents to the Christian Church a supreme opportunity to witness the Christian faith.

Chaplain Glenn Martin began service in Denver more than three years ago after a pastorate at Lima, Ohio, and chaplaincy service at La Junta, Colorado. He is supported jointly by 1-W men in Denver, First Mennonite Church of Denver, and the Voluntary Service section of Mennonite Central Committee. His official appointment is by the Denver Council of Churches. Chaplain Martin is accredited with the American Protestant Hospital Association.

The Medical Center in Denver, serving between 4,000-5,000 patients, is part of the University of Colorado which has its main campus in Boulder. The Medical Center is located on a 32-acre campus and has four major facilities — School of Medicine, School of Nursing, the 275-bed Colorado General Hospital, and the 90-census Colorado Psycopathic Hospital—with a student enrollment of 1,000 persons.

Ask the Chaplain

The chaplain's ministry generally is in four categories: patients, patient's family, hospital personnel, and the public.

The 70-year-old court reporter just returned from surgery — the type surgeons sweat over and sew up again without success or hope. She asked for the chaplain.

Chaplain Martin stood at her bedside. She smiled bravely and whispered, "I have cancer. They think I do not know it. It will not be long. I want you to say a little prayer for me. And please, Chaplain, help my family, will you?"

The chaplain said, "You are accustomed to handling facts, aren't you? I will let your physician tell you the facts about your surgery and together we will search for the facts that Jesus gave." He read Psalm 23 and asked, "What are the facts for you from this?"

She smiled again and replied, "He will be with me. When I cannot hold your hand any longer here, I will just slip my hand into His over there."

Therapy seen from the perspective of a chaplain takes on eternal significance. When the power of God is at work, healing becomes deeper than physical.

Understanding Needed

"My growing conviction is that my role," Chaplain Martin comments, "is to bring God's Spirit to sufferers through acceptance, forgiveness, and understanding with a creative concern to help the patient find himself and his own resources for life within the grace of God's redemptive love."

He had occasion to minister to a midget woman who for 33 years had a multitude of bone fractures due to a brittle bone condition. She never walked, yet she taught herself the art of a professional manicurist and had positions in leading shops in Denver and Colorado Springs.

However, she became a drug addict. She was in psychopathic hospitals on three occasions following attempts to take her own life. After the third discharge she entered Colorado General Hospital for surgery. A nurse suggested she speak to the chaplain.

'Devil's Partner'

He listened to her story and recommended she use the talking Bible and hymns to ccupy her mind when she had a drug craving. Sometime later she wrote:

"I had the nurse call the chaplain. He was kind and understanding and I felt he was a friend. I called him almost every day. He had nothing in me to work with but the devil's partner, but the chaplain didn't give up. His very earnest prayers and patience rewarded us both.

"He taught me day by day how to work with God instead of against God and I began to live one day at a time. Medical science will never give me legs, but God has helped me use the legs I have."

She now walks with crutches and has entered a Christian school to study for service among alcoholics and drug addicts.

Work Multiplied

Chaplain Martin is assisted by an office secretary and children's chaplain, MCC volunteer Naomi Schellenberg of N. Newton, Kan., (other Voluntary Service workers also have served in this position), and apprentice Bill Bob Anderson of Denver.

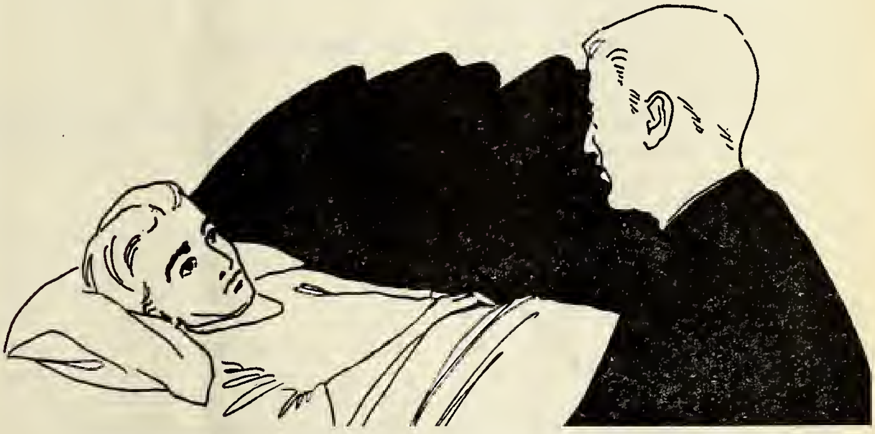
Together they provide literature, distribute Sunday morning bulletins (with some practical assistance from Denver 1-Ws and VSers) and plan Bible classes. They conduct Sunday morning worship services in the Psychopathic Hospital. A patients' library was started. They coordinate the work of volunteer groups from Denver churches. The chaplain holds seminars with medical student groups and speaks to many church, civic, and professional groups.

Working with patients' families is a big job too. This includes counsel with the family, checking with attending physicians, home pastors, morticians, or even planning and conducting funerals.

Members of the MCC Voluntary Service unit in Denver serving in the hospital have opportunity to refer patients' needs to the chaplain. If patients have post-hospital needs (work on the house, counseling, cleaning, or any other) the chaplain may inform the Voluntary Service unit who in turn serve the patients. A chaplaincy internship in connection with the Denver unit is also possible.

Opportunity for Outreach

Fifteen million persons will enter hospitals this year. Half of them will not have a church affiliation. So the institutional chaplaincy seeks to bring Christ to these people.



"Jesus loves you and is holding open the way for you," said the chaplain.

Both Hospital and Church increasingly are recognizing the importance of this type of ministry. Today this work is considered the fastest growing and most wide open of the specialized Christian ministries. Opportunities are limitless for trained chaplains to help meet desperate human need. The spirit and love of Christ can change the lives of seemingly hopeless cases.

Chaplain Glenn Martin and Denver workers at Colorado Medical Center are dispensing the therapy of Christ.—MCC Release

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Do you pray for others? Pray for those who suffer from ills of the body, mind, and heart, that they may be strengthened and healed through the love of God.

PENCIL POINTS

Old-Fashioned Work

I took my temperature and felt my pulse. Everything seemed to be all right. But there was this strange feeling.

Something within me told me that I was in favor of work — just good old-fashioned work. It was just as if a life-long Republican had discovered that he was really a Democrat at heart.

But it didn't happen suddenly. I knew it was coming on me when I went into the camera shop to buy a greeting card. There sat a fellow behind the counter, studying his history book. Now this is a good occupation and needful, too, since exams were near, but I assumed that being in the employ of the camera shop he should be toiling for the proprietor instead of for himself. But then, everybody goofs off once in a while, don't they?

And then there were the two girls laboring (I use the word loosely) in the roadside ice cream parlor. While waiting for customers they chattered away and pressed their noses against the smudgy plate glass window to wave at the boy at the service station across the way.

That's when it got me. I couldn't help myself. I just said to one (not very loud, of course), "Sister, why don't you wash that stained pane while you're waiting? You'll gladden the heart of your boss and you'll be able to see the boys better and vice-versa."

Of course, she could have replied, "No one told me to do that."

And that was probably the case. (My observation of employers is that they are queer creatures who expect you to read their minds and love the business as they do.) And so we plod along, just doing what we are told to do — sometimes less, but never more.

For the job you have isn't really such an important job. Your grind probably includes helping Dad on the farm, mowing lawns, digging post holes, grading eggs, or washing dishes. Whatever it is, it doesn't match your talents, because you are capable of bigger and more responsible tasks.

Or are you? Sure you are, if you can find in your job that second mile stuff which will change a chore into a challenge.

Take our paper boy, for a "for instance." He continually challenges me. Whenever he delivers the paper, the only assurance I have on its location is that it is somewhere within the city limits — lucky for him that ours is a good-sized town. I really have no objection to crawling under the porch, climbing a tree, or beating the bushes for the local paper. I need the exercise and the mental stimulation of the search.

But I like to speculate about the kind of young man who could deliver a newspaper properly by puting it under the door mat every time. It makes me glad just to think about it, but then I shake my head and say, "It's no use; anyone with such devotion to his job couldn't last long. He would probably become manager of the circulation department in six months and then I'd be back under the porch with the cat again."

My point is that when someone hires you to work and you do work —let me assure you—everyone will be in for a surprise.

(If my boss will be so kind as to refrain from referring to this article in my presence, I will appreciate it.)

—Maynard Shelly

The Living Word **By Luther A. Weigle**

'Bowels' in the New Testament

When Judas fell headlong, his body burst open and "all his bowels gushed out" (Acts 1:18). This is the only New Testament passage which uses the word "bowels" in its literal physical meaning. In eight other cases it is used by the King James Version in the sense of affection or compassion.

The Greek word which the King James Version translates by "bowels" does not refer to the intestines specifically but to the "inward parts" or internal organs generally. Like the Greek word for "heart," this word was also used for the feelings and affections. It is translated "inward affection" by the King James Version in 2 Corinthians 7:15.

In the English language of 1611 both "bowels" and "heart" had this double reference to physical organs and to the emotions of which these organs were supposed to be the seat. Today only "heart" retains the double reference.

When Paul wrote, "Ye are not straitened in us, but ye are straitened in your own bowels" (2 Corinthians 6:12), he meant "You are not restricted by us, but you are restricted in your own affections." When he tells the Philippians that he longs for them "in the bowels of Jesus Christ" (1:8), it means "with the affection of Christ Jesus." Again in Philippians 2:1 "bowels" means "affection."

In Col. 3:12 "bowels of mercies" is now translated "compassion"; and "shutteth up his bowels of compassion from him" (1 John 3:17) is "closes his heart against him." The short letter of Paul to Philemon comes alive with the substitution of "heart" for "bowels" in verses 7, 12, and 20.

The Greek verb derived from the noun which KJ translates "bowels" is used twelve times in the New Testament, and is always translated by the King James Version as "have compassion" or "moved with compassion." The references are listed in any good concordance.

On June 9 we celebrate the birthday of the Church. You may want to observe it by reading the account in Acts — try the Phillips translation: Acts 1:4, 5, 8 and 2:1-4.

Seminary Graduation

Dr. J. H. Jackson, president of the American Baptist Convention, U.S.A., addressed the senior classes of Mennonite and Bethany Biblical Seminaries at the Commencement exercises in the Bethany Chapel on Monday morning. Jackson spoke on the topic, "Against What, for What, with What?" At the Baccalaureate service on Sunday evening, Bethany president Robinson spoke on "The Minister's Credentials." The Bethany Chapel Choir brought music at both services. Marian Franz, M.R.E. graduate, won the highest class honors, graduating Magna Cum Laude.

The senior class, composed of Leo Dreidger, Menno Ediger, Marian Franz, Raymond Reimer, Don Wismer, and Eleanor Wismer, presented the Senior Vespers on Sunday afternoon in the Woodlawn Church. The class voted as their gift a contribution toward the purchase of a dry duplicator, useful in reproducing valuable documents.

IT REALLY WORKS!

The Voluntary Service unit at Gulfport, Mississippi, has as part of its work the teaching of Bible and recreation classes in some of the Negro schools. One of the teachers reports that the experiences of this teaching are crowded with many memories. "The lesson on loving your enemies seemed to interest many of the children. Some thought that this was impossible. For several weeks we reviewed the verse found in Matthew 5:44, 'But I say unto you, love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you.' Many children were pleased to discover that it did work. These stories were shared in Bible class, thus encouraging others to try it also. They often referred to it as the new way of treating their enemies.

"A fourth grade boy was beaming as he told of one Sunday morning when he had stopped at a grocery store to buy some cookies before going to church. A boy grabbed them out of his hands when he stepped out of the store, expecting to start a fight. He said he remembered the Bible verse and decided to go on to church and let the boy have the cookies. He noticed the boy with the cookies following him and calling to him, "Don't you want your cookies?" He replied, 'Yes.' The boy's next question was, 'Aren't you going to fight to get them?' When he replied, 'No,' the boy returned the cookies and ran away. He finished the story with the remark, 'It really works!'

"It is our prayer that these months of Bible lessons will influence the future of these energetic young lives."

GIFT INCOME

Gift income to Bluffton College from the Ohio Foundation of Independent Colleges for the year ending April 15 was $20,055.33, plus preferred stock in one corporation with a par value of $400. Contributions to the Foundation are divided among the member colleges according to the formula 60% equally and 40% in proportion to the full time undergraduate enrollment of the colleges. The only stipulation concerning use of the money derived from this source is that it is to be used for current operating expenses. Bluffton's share has gone almost exclusively to increases in faculty salaries.

SINGERS GO WEST

On May 28 The Mennonite Singers of Bethel College embarked on a four week tour which is taking them to the northwest as far as Washington and British Columbia and through California and Arizona before returning to Kansas. Some two dozen concerts are scheduled for this tour, with the first stop at Madrid, Neb., and the final concert on the return trip at Turpin, Okla.

Walter H. Hohmann, director of the choral group, is completing his thirty-fourth year of service to the college and the Mennonite constituency. The Chicago Conservatory of Music, his alma mater, has recognized his unique contributions by granting him the honorary degree of Doctor of Music. He is the composer of several selections used by Bethel a cappella choirs in their repertory. Besides directing the choral groups at the college, he has annually directed the presentation of "The Messiah" at the college and has frequently conducted music clinics in Mennonite communities.

STAFF CHANGES AT FREEMAN JUNIOR COLLEGE

The Arnold Nickel family will leave for Moundridge, Kansas, sometime this summer. Brother Nickel who taught Bible and sociology here the past year, has been called to serve as pastor of the Eden Mennonite Church. Mrs. Nickel is the former Bertha Ewert, who taught at Freeman College before her marriage. Nickel is president of the Northern District Conference and is also serving the Bethany Church of Freeman as supply pastor.

The Leland Voths begin a three year period of service for MCC in Korea early this summer. Voth taught agriculture at Freeman and he will teach in the same field in a boys' school in Korea.

Walter Jost, head of the music department for the past several years, has been awarded a scholarship at the University of Southern California, where he will do graduate work in the field of sacred music.

Freeman regrets the loss of these staff members but is grateful for the many outstanding contributions they have made to the school, the churches, and the community.

COLLEGES FELLOWSHIP

Recently the students of Canadian Mennonite Bible College were the guests of the student body of Mennonite Brethren Bible College. After songs and opening, the Literary Committee presented the drama "The Triumph of Joab," an excellent depiction of this story as given in the Old Testament. Following a lunch, the evening was closed with a devotional and testimony hour. These hours of fellowship spent with our friends from the neighboring college have proven to be hours of inspiration and blessing. I believe every one present added his assent to the final words of our student president, Larry Kehler: "May we in future years when we hold more responsible positions remember these hours when we have worked and fellowshiped together."

Our college family laid aside studies and books for one afternoon and participated in what was called a "tree planting day." Shipments of various types of trees had arrived the day previously, so everyone helped to plant them.

MCC news & notes

GOERING TO DIRECT MVS

Erwin Goering of North Newton, Kan., director of public relations for Bethel College, will become director of Mennonite Voluntary Service in Europe. He succeeds LaMarr Kopp (Ephrata, Pa.) who served as director of MVS the past three years. The Goering family expects to go to Europe in July. Goering will take a leave of absence from Bethel College to perform this two-year assignment. He directed the Mennonite student tour in Europe last summer and served with MCC at Akron headquarters in 1945.

MVS, now in its ninth year, is administered by a council composed of Mennonites from the Netherlands, Germany, France, Switzerland, and North America (MCC workers). Its principal activities are international and interfaith workcamps which are formed to meet particular needs and to provide a common ground of fellowship and understanding for young people of many backgrounds. Last year approximately 200 persons from 15 nations participated in MVS workcamps in the Netherlands, Germany, France, Austria, and Spain. They helped construct orphanages, aided flood victims, built or rebuilt churches, and participated in other helpful projects.

SAO PAULO CENTER

Emma Schlichting of Weatherford, Okla., with MCC the past 12 years, has taken up a year's work at the MCC center in Sao Paulo, Brazil. She will serve during the one year's absence of Mr. and Mrs. Abram J. Dick (Kitchener, Ont.), who directed the center the past five years. The Sao Paulo center serves as a meeting place for fellowship for more than 60 Mennonite girls from outlying communities who work in the city. Thursday night Bible discussions are provided. Sunday morning worship services are usually conducted by Mennonite ministers from Brazil churches.

Latest census figures show Sao Paulo to be the largest city in Brazil with a population of more than two million persons. The MCC center, a large residence, is located near the center of the city and is supported by both MCC and Brazil Mennonites. Approximately 1500 Mennonites live in southern Brazil. Most went there from Russia in 1930. They are engaged chiefly in agriculture, dairying, and small industry.

Miss Schlichting is a member of Corn Mennonite Brethren Church and is the daughter of Mr. and Mrs. J. D. Schlichting of Weatherford. She previously served in Paraguay, Germany, Austria, and in the Akron headquarters.

REFUGEE HOMES CLOSING

Two MCC refugee homes for Hungarians in Austria were scheduled to close May 31, and the third is slated to terminate services on June 30.

The three homes served small groups of refugees who fled from Hungary at the time freedom fighters rebelled against the communist government. An estimated 180,000 persons left the country between November and this spring.

Most refugees have been resettled in many nations while a few remain in Austria because of filled immigration quotas. One MCC worker in each home helped with immigration procedures. MCC Akron helped resettle two cases.

Nikolas Taljak, a 17-year-old lathe worker, is now living with Mr. and Mrs. Norman Tyson of Kouts, Ind. He was recommended by MCC worker Glen Good of Kouts. The Janos Pinter family is now living in West Liberty, Ohio, as a result of the interest of MCC worker Forrest King of West Liberty.

Irene Bishop (Perkasie, Pa.) gave administrative leadership to refugee services in Austria. She continues to direct MCC work in Vienna. Staff workers in the homes, composed of Paxmen and Pax matrons, are resuming their housebuilding work in Germany.

ENTERPRISING VILLAGERS

Paxmen in northern Greece villages have been busy distributing 1500 chicks to villagers to start commercial poultry and egg enterprises. Villagers interested in the project receive at least 25 chickens to raise. "Everyone is doing nearly a perfect job of raising the birds without us having to give the same advice a number of times," writes one Paxman.

Meanwhile the dairy project is progressing satisfactorily, the men report. A house-to-house milk market is being set up. The cows, donated a year ago by Lancaster Conference Mennonites, are each producing at a rate of 3.09 gallons a day.

Meat curing is also on the list of village improvement projects. Bulletins with instructions on how to cure meat are distributed to villagers. Consideration is being given to enlarging the cannery for commercial use. Other projects include introducing new and improved strains of swine and turkeys. Rabbit raising is becoming popular with village youth. An experiment in apple storage is proving beneficial.

CHRISTIAN LITERATURE WITNESS

(*Continued from page* 354)

purchased last year by friends of Central Illinois. F. J. Enns, field chairman of the Congo Inland Mission, estimates there are now 70,000 intelligent literates in the mission communities who crave something to read.

Irena Liechty, manager of the C.I.M. press, now on furlough at Berne, Indiana, recommends expansion and modernizing of press facilities. The Board has been able to grant $2,500 for this of accumulated memorial gifts. The extension of the Christian literature witness through the use of memorial gifts is very commendable.

EXAMINATIONS TRYING FOR JAPANESE STUDENTS

"This last month has been a time of entrance examinations for the students here in Japan," writes Robert Ramseyer, missionary, "and thus it is a time of rejoicing for a few and profound discouragement for many. Entrance examinations are required for both high schools and universities. The largest percentage of those who apply for high school entrance are admitted but for the universities it is very small.

"In the lesser known universities, as many as one out of four applicants are admitted; but in the better national universities it runs one out of ten, one out of fifteen, or even one out of thirty-three. Many high school graduates take entrance examinations for four years or more before either being finally admitted or giving up.

"For the majority it is quite hopeless. In Japan, in the fifteen to twenty-five age group, the greatest cause of death is suicide, and this is an important factor in that. These students need the prayers of all Christians that they may come to Christ and find what they are lacking in their lives."

AGRICULTURAL MISSIONARY TO THE CONGO

At its annual meeting the Congo Inland Mission Board officially authorized the missionaries to initiate a new phase of missionary work: agricultural, and appointed Arnold Regier, graduate of the University of Minnesota College of Agriculture, to serve in this area.

The Executive Secretary was also authorized to seek contributions from business firms in the mission constituency to undergird the work. Thus a more positive attitude to the problems of poverty and the desire for better things of life is being taken.

Feeding the hungry, clothing the needy, caring for the orphans and sick ones—surely; but educating the children of the villages, providing wholesome literature and helping people to understand it, and taking boys and girls to the fields and letting them work is a part of the Christian life as well. The hands that use the pen will also gladly use the hoe. The tractor and printing press are missionaries also.

CONGO CONFERENCES CONVENE

Easter weekend marked the convening of the first annual district conferences of the churches in the Congo. Previously one large "native" conference for the entire mission was held on one of the mission stations. Each district conference chose delegates to a general conference held at Charlesville the last of May. This marks a great step forward toward a self-governing church in the Congo. A detailed report of one such district conference will appear in a later issue.

ELECTED TO BOARD

Harold Buller, pastor of the First Mennonite Church at Beatrice, Nebraska, was elected to the board of directors of Bethel Deaconess Hospital at a May 7 meeting. Brother Buller was the nominee presented by the General Conference Mennonite Church.

Into the Beyond

Abraham J. Claassen, was born in Germany, February 7, 1875, and died after a lengthy illness, January 24, 1957. He was a member of the Willow Creek Church, Paso Robles, California, where he had served in many capacities.

Ernest Lichti, of Reedley, California and member of the First Church of Reedley, was born November 22, 1873, and died May 13, 1957.

David F. Ratzlaff, of Reedley, California, was born March 9, 1871. He had been ordained at the Orienta Church, Fairview, Oklahoma. As lay pastor he supplied in California and was deacon of the First Church, Reedley. He died May 14, 1957.

We Give Thanks

at Gulfport, Mississippi

- For the privilege of completing another year of work in the schools. Once during this year we were asked to discontinue at one of the larger schools, probably because of increased racial tension. After about one month we were permitted to return and complete the year.
- For about 60 reaffirmations or decisions to live Christian lives indicated in recent months.
- For improvements at the Center, including a 35 x 65 concrete slab for recreational activities.
- For increased attendance at the Center of the high school age group.
- For the interest in the Wednesday night Bible classes at the Center through the winter months.

For This Pray:

- That those making decisions may remain faithful and that they may grow.
- That young people may be kept from gross sins which will mar their souls for life.
- That we may have needed personnel for the summer, fall, and winter. (Need another teacher, single person.)
- That we may have spiritual maturity as we live and work in this area.
- That parents and adults may open their lives and hearts to Christ, and that the adult Bible class beginning at the Center this month may be used toward this end.
- That the retreat in May, the Bible school workshop, the Summer Bible Schools, and the summer activities at the Center may be used by God for the furtherance of His work here.

—Orlo Kaufman

God loaned me coins I may not spend
For any wasteful, selfish end;
They are a trust that I must hold
As sacred. All the world's bright gold
Belongs to Him, and in my spending
I must repay His gracious lending.

—*The First Churchman*

Today you must love God with all your heart and soul and mind—or you may never love Him.

Jottings

PROGRAM ON KINGS VIEW HOMES

—**Glendale Church, Lynden, Wash.:** The Homebuilders' Class met in the home of pastor Regier for a social hour in March. They also presented pastor Regier with a birthday present of a pen and pencil set. We welcomed the Gear Dycks and Lynfred Geortzs into our group. May 7 the Ladies Mission Circle gave a ham supper in the church parlors. We had Dr. Miller from Bellvue, Wash., as our guest speaker. He spoke in the interests of Kings View Homes in Reedley, Calif. The proceeds of $54.74 were sent to Kings View Homes. Recent speakers in our church have been Mr. Anderson, in interest of the local Lighthouse Mission; Miss Rosa Kim, MCC worker in Germany; and Mr. and Mrs. Paul Entz, missionary candidates to Africa. April 28 a young people's group from Abbotsford, B. C., gave us a special program followed by a social hour. Edwin Hiebert is home after serving for two years in a Denver hospital for his 1-W service. Harold Loewen is serving his 1-W term in Seattle for the Good Will Industries. Mr. and Mrs. F. F. Loewen announce the engagement of Francee to Harold Loewen, son of Mr. and Mrs. F. J. Loewen. Mr. and Mrs. F. J. Loewen announced the engagement of their daughter Frances to Gerald Duein. An August wedding is planned.—Mrs. I. J. Reimer, Corr.

GUEST SPEAKERS

—**Willow Creek Church, Paso Robles, Cal.:** A number of guest speakers have been enjoyed in our church: Miss Louise Loewen, Mountain Lake, Minn., missionary under TEAM, told of her work in India and showed pictures; missionaries Mr. and Mrs. George Neufeld from Congo Inland Mission in Africa brought the message and related about the work there, March 17. It was very interesting. John Thiessen, sec. of Gen. Conf. Mission Board, was here March 29 and reported on his world tour to all our mission stations, and showed pictures of them. He brought much information about the different stations that we are happy to know. Miss Rosa Kim stopped with us in April, showed pictures, and told of her work with MCC in the free sector of Berlin where she worked for two years. They do a fine work there. Robert Young from Atascadero held special evening services April 24, 25, 26, and 29. They were an uplift and a blessing to all. The choir gave a fine Easter cantata Sunday evening. There was a pot-luck and fellowship meeting in the church annex on our pastor's birthday.—Mrs. Ben A. Claassen, Corr.

RECOGNITION SERVICE

—**Bethel Church, Inman, Kan.:** The men's chorus of the M. B. Church of Buhler presented a program of sacred songs April 14. A service of recognition for many years of service as ministers in our congregation was held April 14 in honor of Bro. and Sis. D. Friesen, and Bro. and Sis. J. H. Ediger. A fellowship meal was served after the service. Churches of the Inman and Buhler communities joined in an Easter sunrise service at Lake Inman on Easter morning. Our choir, under the direction of Simon Wiens, presented the cantata, "Gloom to Glory," April 21. Mrs. Levi Wiens was the accompanist. A son, Warren Dale, was born to Mr. and Mrs. Eldo Kroeker April 27. Orlo Kauffman from Gulfport, Miss., brought the morning message May 5. Brother and Sister George Neufeld held open house for all friends and relatives on their 23rd wedding anniversary May 5. Seven children were presented by their parents in a child consecration service on Mother's Day, May 12.—Mrs. A. F. Enns, Corr.

S. S. and C. E. CONFERENCE

—**First Church, Upland, Calif.:** March 17 Bro. and Sister A. J. Neuenschwander worshiped with us. March 22 Bro. and Sister George Neufeld, missionaries to the Belgian Congo, gave an interesting report and showed pictures of our mission. March 31 Alvilda Landis and Jerry Boshart were received as members into our fellowship. April 5-7 the Sunday School and C. E. Conference was held at our church with John Thiessen as guest speaker. A community Good Friday service was held at the Upper Nazarene Church, with local ministers speaking on "The Seven Words from the Cross." For our midweek Bible study our pastor requested meditation on Phil. 1:12-28. Our Family Church Night was held May 15; Bruce Boshart showed pictures of the second portion of his Paraguay work. The junior choir sang.—Corr.

CHURCH RESUMES ACTIVITIES

—**Bergthal Church, Pawnee Rock, Kan.:** After six weeks of interruption the church has resumed all its regular functions since electricity has been restored. Graduates of the Red Cross First Aid class demonstrated various kinds of life-giving techniques at the Men's Fellowship recently. The class was sponsored by the Fellowship. About a hundred mothers and daughters enjoyed the program given at the Mother-Daughter Tea April 28. The guest speaker, Mrs. Cornelius Krahn, presented "Family Life in Holland" very interestingly in word and picture. Sun. evening, May 12, a special program in song was given by the Guhr brothers' quartet at C. E. The Bethel College Fellowship supper was held the evening of May 16. Harry Martens was the speaker.—Corr.

MOTHER-DAUGHTER BANQUET

—**First Church, Reedley, Calif.:** Over 100 were present at the Mother-Daughter banquet held in the church basement May 13. Mrs. R. L. Cramer of Fresno spoke on "The Pattern of Living." Those going to the Pacific Dist. Conf. from here are pastor and Mrs. Aaron Epp, Mr. and Mrs. John Ensz, Mr. and Mrs. Earl Eymann, Mrs. and Mrs. D. H. Friesen, Jacob H. Friesen, Harry Harder, Clayton Auernheimer, and Mr. and Mrs. J. P. Glanzer. May God bless the people as they fellowship there. We expect the Bethel College singers June 16. Quite a few Christmas bundles have already been prepared for overseas shipment. Offerings for different causes usually run about $300 per Sunday. Daniel Ewy has been promoted from Instructor to Asst. Professor at Fresno State College. Daniel is our S. S. Supt. David Krehbiel, who is our choir director, presented a recital at Fresno College where he is a student. —J. P. Glanzer, Corr.

MISSION PROGRAMS

—**Ebenezer Church, Bluffton Ohio:** April 7 the choirs of our church sang Stainer's "Crucifixion," directed by Bernard Windmiller, student at Bluffton College. April 14 Dr. Braford Steiner gave the message in the morning and showed slides in the evening of their work in India. In a program by the Girls' Mission Band on Good Friday the film "Martyred Men," portraying scenes of events surrounding the martyrdom of the missionaries by the Auca Indians, was shown. Pastor and Mrs. W. Flickinger, Mr. and Mrs. Milo Lora, Mr. and Mrs. Robert Hammon, Mrs. Phares Bixel, Mrs. Walter Sommer, Mr. and Mrs. Eugene Basinger, and Doneta Amstutz represented our church at the meetings of the Central District Conference in Ill. Conference reports were given the evening of May 5, after which the Moody Institute of Science film, "Facts of Faith," was shown. There was a men's meeting May 8, when Waldo Yeager from Toledo, pres. of Christian Businessmen's Committee International, was the speaker. On the afternoon of Mother's Day the Girls' Mission Band sponsored a tea for the women of the church with Mrs. Peter Voran as guest speaker. Kathryn Gratz, Africa, was the speaker at a joint C. E. missionary program in May.—Corr.

PROJECTS FOR AFRICA

—**Hoffnungsau Church, Inman, Kan.:** Our church observed child consecration on Mother's Day. Three children were dedicated to the Lord. In the evening, the Jr. and Sr. C. E.'s met. The Jr. program was a tribute to mothers and graduates, while the Sr. program centered about the theme, "God's Great Creation," as given by "Uncle Davie" Richert. The approaching marriage of Marlow Ediger to Mary Elaine Duerksen has been announced. May 14 the Men's Brotherhood sponsored a program consisting of songs, testimonies, and a sermon at the Union Rescue Mission, Wichita, Kan. Mrs. John R. Schmidt of South America was the guest speaker of the Happy Hour Serving Circle at the April meeting. The members have also been busy making a quilt, schoolbags, and cards for the African Mission station. Missionaries George Neufelds will take these things with them when they return in the near future.—Corr.

DAILY MINUTE MEDITATION

—**First Church, Aberdeen, Idaho:** We welcomed the Howard Barnard and Ernest Claassen families of Beatrice, Neb., and the Galen Rudiger family of Newton, Kan., into our community and church. They are working on farms here. Our pastor, Walter H. Dyck, has installed an electronic secretary in his study. During the pastor's absence, this device answers the phone by playing a recording made previously. Those who dial the study during his absence are greeted by the pastor's recorded voice giving information as to where he is, when he will be back, and where he can be contacted should it become necessary to do so. This device also makes it possible for our pastor to make a daily recording of a "Minute Meditation." This is a brief devotional message for those who phone the study between the hours of 6 p.m. and 8 a.m. The King's Daughters entertained their husbands at a potluck supper in the church basement on May 7. A children's consecration service was held May 12, Mother's Day, with four couples and their children participating. Plans and preparations are well under way for the Pacific District Conference which meets in our church May 29 to June 2. The 50th anniversary celebration of our church will be held on June 2, the closing day of the conference.—Corr.

MISSION INSTITUTE

—**Upper Milford, Zionsville, Pa.:** A Mission Institute, to enlighten and inspire us to more and better Christian witnessing, was held with George Neufeld, missionary to Belgian Congo; J. N. Byler, director of Relief in the Near East; and Richard Ratzlaff, home mission worker in Huntingdon Valley, as speakers. Our Wednesday evening prayer group is studying the book, "Getting to Know Your Bible." This is a course on how to study and use your Bible. Vernon and Dorothy Burkhart came before the congregation to confess their faith and give public testimony of their consecration to Jesus Christ in the ordinance of baptism. May God continue to bless them. We again had Family Fellowship Night with a potluck supper, and Paul Hunsberger as speaker. We also enjoyed singing and family entertainment. A dinner meeting for S. S. superintendents, asst. supt., and pastors, with their wives, is to be held at our church. This is sponsored by the S. S. Union. Our pastor, Burton Yost, made a trip to a number of southern cities that are points of racial tension. He traveled with members of various Mennonite groups.—Corr.

RODNEY GROSS KILLED IN ACCIDENT

—**Hutterthal Church, Carpenter, S. D.:** During the past two weeks the Lord has taken two from our midst: Rodney Gross, 14, and Mrs. Wm. Gross, 77 years. Rodney, a freshman at Logan, died almost instantly in an auto accident while returning from school. Mrs. Gross passed away at the home of her son after a prolonged illness. On Easter Sunday morning nine persons were baptized and received into the membership of the church; also seven persons were received by letter and the right hand of fellowship. In the evening the pageant, "The Risen Lord," was given by the Ladies' Missionary Society. The Lord's Supper was observed on Sunday, April 28. We have been privileged to have V. W. Steele as our evangelist for the past two weeks of May 5-19. The meetings were held every evening except Saturday. On Mother's Day Bro. Steele spoke to us on the topic, "The Home." Afterwards a dedication service was held. Six babies were dedicated to the Lord. The young people met at the home of their sponsor, Gary Hofer. Bro. Steele led the inspirational service. Afterwards officers were elected for the coming year. On the evening of May 19 C. P. Klassen, missionary to South America, showed pictures presenting the needs of South America and also depicting the work God has done through missionaries. On May 2 the Christian Helping Hands held a shower in honor of the Verney Unruh family, missionaries to Japan. This was the second in a series of missionary showers to be held this year.—Corr.

THE Mennonite

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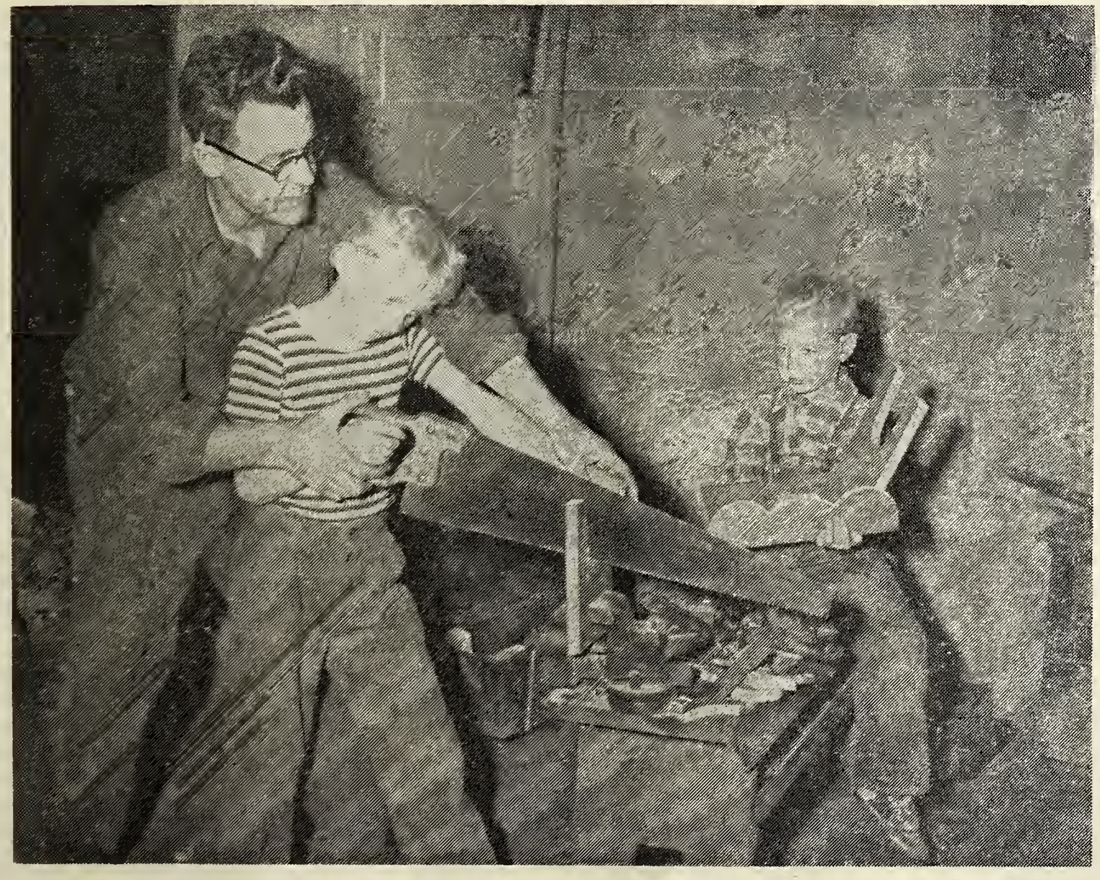
Other foundation can no man lay than that is laid which is Jesus Christ.



Luoma Photos

Teamwork: father and sons

THE MINISTER'S WIFE
Wilma L. Dyck

MAKING THINGS HAPPEN
Abe M. Wiebe

THE UNFINISHED SYMPHONY
Ronald Kirkwood

Volume 72 Number 24 June 11, 1957

In This Issue

ARTICLES:
The Minister's Wife
By Wilma L. Dyck 372
Making Things Happen
By Abe M. Wiebe 373
The Unfinished Symphony
By Ronald Kirkwood 374
Northern Dist. Conference Program 375
Selling Books for Christ 376
DEPARTMENTS:
Editorials 371
Bookmarks 375
Flashes of Thought 375
MENNONITE YOUTH:
Genius Means Effort 378
"On the Road" for YPU 379
Teaching Bible in Public Schools 380
Our Schools 381
MCC News Notes 382
Jottings 383

Of Things To Come

June 9—Pentecost
June 16—Topeka, Kan. Charter Membership Service; 4:30 p.m. at Fifth and Western.
June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference,
July 29-Aug. 4—Intermediate Retreat, Northern District.
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats
Aug. 19-21—Family Retreat

Into the Beyond

Mrs. Ethel (Kern) Friedt, of Medina, Ohio, and member of the First Church, Wadsworth, Ohio, was born May 26, 1889, and died May 22, 1957.

Mrs. Anna (Haury) Galle, of Reedley, Calif., and member of the First Church, Reedley, was born November 27, 1868, and died May 22, 1957.

New Nursery-Home-Church Series

The Mennonite Publication Office announces the publication of the Nursery, Home, and Church Series. This series is to be available for use October 1957, and uses a unique approach to the teaching of the nursery-age child. The materials provide guidance to parents for supplementing in the home the teaching of the Sunday school.

This course was tested in actual home and class situations during its preparation. The series includes Nursery Song Book, Nursery Stories of Jesus, and Nursery Happy Times Book, and may be ordered along with regular fourth quarter Sunday school materials.

PRAYER PILGRIMAGE FOR FREEDOM

Thirty thousand Negroes took part in a prayer pilgrimage for freedom at the Lincoln Memorial in Washington, D.C., May 17 at 12:00 noon. Representatives from noncolored churches were also in attendance.

One observer, Curtis Bedsworth, pastor of the First Mennonite Church, Philadelphia, remarked, "This was not just a mass meeting; this was a moral crusade where every noncolored person searched his own soul as to the truth of the brotherhood of man in Christ. Here at this vast gathering one could perceive a people awakening to their potential, a people who are on the march, overcoming obstacles through faith and conquering hearts through weapons of love found in the teachings of Jesus Christ."

CHRISTIAN STEWARD OR AVERAGE AMERICAN?

The Department of Commerce reports the average American distributes the dollars entrusted to him as follows:

Food	28.4%
Clothing	3.7%
Housing, furnishings	17.7%
Alcoholic beverages	7.8%
Tobacco	3.0%
Transportation	7.8%
Recreation	3.0%
Medical Care	3.1%
Personal services	2.3%
Church, philanthropy	1.1%
Other	12.1%

SAMUEL STEPHEN TO VISIT CONGO

The Board of Missions has approved the visit of Samuel Stephen, from the church of India, now studying in this country, to the Congo on his return trip to India. This visit should begin a bond of Christian friendship and fellowship that will grow to the honor of God and the extension of His Church.

CHURCH, HOME, COMMUNITY

The Committee on Education in Church, Home, and Community met in Chicago May 23 and 24 to plan Christian education activities related to family life, temperance, doctrine, leadership education, children's work, and retreats. Present for the meeting were Jacob T. Friesen, Harold Buller, Howard Baumgartner, Norma Voth, Henry Poettcker, Maynard Shelly, and Willard Claassen.

The Discipline Study Committee, a sub-committee of the above group, met on May 24. This committee is preparing a study on Church Discipline to present to the 1959 General Conference. Members of the committee include: Jacob T. Friesen, Henry Poettcker, Cornelius J. Dyck, and A. E. Kreider.

Dorothea Froelichin, an Anabaptist widow, was branded on both cheeks and banished from Augsburg in 1528 because she was baptized and had lodged Anabaptists in her house (see Mennonite Encyclopedia, Vol. II).

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newtou, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

THE SHEPHERDESS

If the minister is a good shepherd of his flock, the chances are he is so largely because of his consecrated shepherdess wife. She may not be so constantly before the public as her husband, but yet wields a great influence. She may not receive the praise (often perfunctory) which her husband does, but must always keep a modest spirit. She may not be speaking forth the Word of Life, but her conduct speaks powerfully either for or against what her husband may preach.

She should be willing to help with the church work, but not be too bold with her opinions. She should be a good listener but not a commentator; interested but not inquisitive; holding high moral standards but not preachy. Neither should her part of the work in the church be at the expense of her home.

She is the inspiration and challenger of her husband. Her spiritual insights and intuitions can be most valuable. She should exercise infinite tact in helping her husband attain his greatest usefulness, but see that he is not hurt by flattery nor crushed by criticism. The lady of the parsonage can make or break her husband's usefulness in the community. She must not be too aggressive nor too retiring, but maintain a proper balance in every situation. Her life needs to be fully dedicated to God and His cause.

May God abundantly bless the shepherdess! And may the congregation hold her up in prayer (not criticism) that she may be used of God and always to His glory.

NOW FATHER HAS HIS DAY

Were it not for the fact that advertisers keep the matter before us, Father's Day on the third Sunday in June could easily be overlooked. Perhaps it were just as well, for fathers generally do not care to be set on pedestals where, secretly, they are well aware they do not belong. To give exaggerated praise and attention makes father uncomfortable and only makes him realize how far short he comes of being the hero some would paint him.

And yet it may be good for father to face frankly what he might be and isn't. He may have the feeling far back in his mind that he is not paying the attention to the family that he should. But he is usually so "busy" rushing hither and yon that too seldom does he take an inventory of himself to see whether he is really taking his proper place as a true father. If Father's Day helps him to stop and think how he might be more of a father, it has fulfilled a worthy purpose.

It often happens that fathers realize too late in life that they have put their business or profession in the center, where it has pushed family life and relations to the edge and out of focus of real life. Regrets cannot then change this neglect, and the opportunities to be a real father to growing children may have passed.

So to fathers who still have growing children in the home: stop and look at yourself on Father's Day. How can you be more helpful to the good mother who too often has more than her share of the home burdens? How can you hope to retain the confidence of the children when they grow old enough to realize that you may not be the perfect hero? And especially, what is being done to have the child's spiritual life develop properly along with the physical and mental?

May fathers be more worthy of Father's Day.

ATTAINING UNITY OF THE FAITH

Attention has been called in these pages to the union of two districts of the General Conference — the Middle and the Central — into one district: the Central District of General Conference. The final accomplishment of this union at the April meeting in Normal, Illinois, required years of patient, careful planning and work. Now there is rejoicing that such unity has become possible.

On June 25 in Cleveland, Ohio, there will take place a church union on a far vaster scale. At that time the Congregational Christian Churches unite with the Reformed Church to form a new denomination: "The United Church of Christ."

This group will then be the seventh largest Protestant denomination, with over 2,000,000 members and over 8,000 churches. The union unites two groups, both born in the Reformation, but one stemming from the 16th century Continent reformation and the other from the 17th century England reformation. Fifteen years of struggle and deliberation have gone into making such a union possible. The Congregational Church and the Christian Church merged in 1931; so also the Evangelical Synod and the Reformed Church united in 1934. At Cleveland we will have four former denominations merging into one body, a remarkable and significant event indeed.

If such groups of various backgrounds and forms of church government can resolve their differences and unite their similarities, is there not hope that the various groups of Mennonites may yet unite into one strong united Mennonite Church? Would it not be well if the different groups would appoint joint planning committees to consider seriously the possibilitity of such union? Would it not be to the greater glory of God if we could fully fellowship together and bring a united witness of our common principles of faith? Does not our Mennonite Central Committee organization and work demonstrate the possibility of united work? Are there valid reasons why at least some effort should not be made looking toward such unity?

Some day it will come; how long will we delay that day?

The Nature and Authority of the Message of

The Minister's Wife

Wilma L. Dyck*

WHAT is the will of God for the minister's wife? What keeps her busy in her place of service? What is her philosophy of life? What does she have to offer her husband, her family, and her congregation? What has God given her to pass on to those about her? What is the nature and authority of her message for others?

Whatever else the message is or means for her as well as for any Christian, it is embodied in Jesus as Christ, pre-existent, incarnate, crucified, risen, coming again. He is the nature, the content of her message. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God," 1 Cor. 1:23, 24.

The authority of the message comes to us from God's holy Word, the Scriptures, in passages like the following from the Gospel of John: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into damnation" (5:24); or, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (14:6).

But especially does the authority of the message come through personal experience of Christ as the Saviour, the Lord. Out of this nature and authority then comes willingness to share the redemptive Christ, a message which is for all situations—personal, inter-personal, social. This concern to share is a definite factor in bringing a minister's wife to her vocation.

Perhaps most ministers' wives receive their call through marriage, i.e., they fall in love with a seminary student (or a college student who is already planning on the ministry), he falls in love with her — they are married and when he graduates they move to some small congregation. Many are called to be a minister's wife after marriage, at which time the husband may feel the call, or they may together decide to serve their Lord in this way.

But regardless of how the call comes it is imperative that the minister's wife have her own sense of call. It will be necessary to rethink the part and place she has in life, not only as a minister's wife, but as a person as well, for she must be happy, which she can be only if her role is felt to be the call of God — her very own call — for her life. This sense of the call is very necessary to help her find her place beside her husband as a helpmeet: supporting him, yet not being subservient nor secondary, but playing a primary role. It will help her to attain the right tension between being his servant on the one hand or his promotional manager on the other. She must be much more than someone who sees to it that he is clothed and fed, yet she should not expect to work out his sermons for him, nor to speak up in his place at church meetings. Her husband's promotion will in a very real sense depend upon her, but it is not so much what she does overtly as what she is covertly to him. For her quiet reassurance and encouragement do more for him than all the sermon themes and illustrations she might find for him.

Not only is the sense of call necessary for her to find her place—it is also necessary for her happiness, for this is dependent upon the work she does. Should the sense of call not be her own, she will find it difficult to take the criticism whch is likely to come in any church. For wherever there are people in a congregation there are usually some whom you cannot please all the time. Because the call is not her own but that of her husband, she may feel that he is responsible for the criticism she is receiving. She may bear the burden patiently and quietly, but that is not enough; she needs to bear it triumphantly if she wishes to be a help to her husband. The call, then, must be her very own from God; she cannot coast on her husband's call and expect to be worthy of him or the call itself.

It seems to me that for a Christian woman the work of a minister's wife is one of the most challenging fields of service. Here she can use to the fullest all the talents God has given her and sometimes those which He has not given her. She is first of all a homemaker for her husband and family — someone who would rather be a wife and mother than anything else in the world, yet someone who is also concerned that her message be shared. As such she will be expected to operate her home in somewhat of a model way. Her home must be ready for any emergency that may arise — always tidy, always ready. Yet, she must expect to be interrupted in her work, and if it means leaving the family washing half done she takes all in her stride, realizing that people are worth more than things. She has learned short cuts to get her work done, to have her house looking presentable even though there may be a speck of dirt here, or a dusty curtain there. A well-kept home for her should be a means to an end, not an end in itself. As wife of a man who is likely in a low income bracket she will of necessity need to be a good financier. Some women are naturally good financiers; others just aren't, but both kinds will find they can learn much.

In a home where religion is constantly thought, heard, and practiced, it is up to her to prevent it from becoming routine and meaningless. She will need to keep the family altar on a high spiritual level. It will be up to her to give vitality to the family devotions when her husband on a Sunday evening may feel — yes, and even say — "Oh, I've preached twice today, prayed seven times, taught a catechism class, and counseled all afternoon. Now it's your turn." And how wonderful when after a day like that for him as well as the family, she can lead them to fresh springs of living water.

---

*Mrs. C. J. Dyck, Chicago, Ill.

As a church worker she finds expression for her desire to be more than a homemaker. This may be as a Sunday school teacher, as director of the weekday church school, as the choir director (provided she is qualified and has tact), or as an inspirational devotional speaker.

Whether she is homemaking or churchworking she is not only *embodying* the message, but also giving *expression* to the message. The message is her very own and has effect only if it is alive within her. The nature and authority of her message come out of her relationship of faith with her Lord. The awareness of herself as a sinner and recipient of the grace of God gives mellowness to her message. Finally, it is Jesus Christ who not only calls the minister's wife to a wonderful vocation, but He also is the content of her message and gives her the grace to live it and to speak it.

Making Things Happen

Abe M. Wiebe*

In the Gospel according to John, chapter five, verse 17, we have the words of Jesus when He said, "My father worketh hitherto, and I work." Another translation says, "My father is working still, and I am working."

Someone has said that there are three classes of people: those who make things happen, those who watch things happen, and the overwhelming majority who have no idea what is happening.

If you and I ponder that statement and observe history as well as ourselves and life around us, we are led to agree. Turning to the book of Acts and to the writings of the early church fathers, we discover that this was true in the first Christian century. There were a few who were really making things happen in those early years of the Christian Church. Time and time again one stops to marvel at the truly small number who were making all of the progress. They were the ones who were bringing the gospel of Christ to the non-Jewish world. We read that wherever they went, a vast change took place. Paganism was transformed almost over night. A new spiritual climate was brought in. But the second group was also there. They were the many who merely watched the movement. Then there was the third group, by far the greatest majority, who had no idea of what was going on. They did not understand the new life that surged all around them, nor did they particularly care to understand.

To our minds also comes the reformation period, when but a few names stand out. It took only one man to nail the 95 theses on the church door at Wittenberg, and yet that was the exact beginning of the protestant movement. But as in every other age, there were those who were merely bystanders, watching the developments. Some criticizing, some encouraging, some just watching. And again there was that large majority who had no idea that anything important was going on.

Isn't this true also in many of our local churches? There is the group, usually small, that makes things happen. They are the ones who lead the church in vital worship and real service. And again there are those who watch, often sympathetically, but who are still bystanders. This second group reminds one of the crowd that gathers around an accident. They wonder what's going on; they are curious to know what has happened and to whom it has happened, but there it ends. They go away shaking their heads and then promptly forget what they witnessed. But there is a large fringe in our local congregations that causes us real concern. They are the ones who really know nothing of what is being attempted or done. You see some of them only at Christmas and Easter. And even then they do not know the true meaning of these observances.

It is quite obvious in which group Jesus found himself. The day He made the statement, "My father is working still and I work," He had healed a man who had been infirm 38 years. When Jesus saw this man, He went into action and said to him, "Rise, take up thy bed and walk." Such truly has been the work of God throughout all ages: to make the blind to see, the lame to walk, the doubtful to have faith, the discouraged to grasp hope, and the defeated to find victory.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done, He goes to those already at work. When God wants a good servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.

One of the red-letter days we will remember is the day when you and I are promoted from the second or third group into the first: the day when we leave the ranks of those who watch things happen or of those who have no idea of what is happening, and join those who are making things happen.

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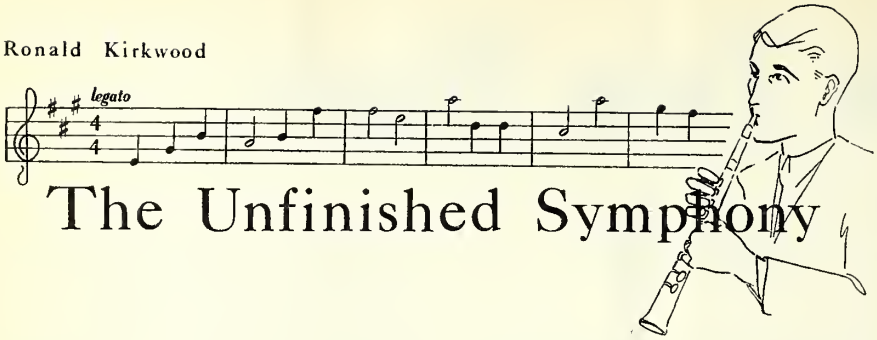
*Pastor, Hutterthal Ch., Freeman, S. D.

Ronald Kirkwood



The Unfinished Symphony

THE conductor raised his baton to begin the first rehearsal of the orchestra. The music was difficult, and he knew that it would tax the skill of the famous performers he had seated before him. In fact, as yet no group had ever been able to perform this symphony. Many had tried before this, but somehow they had always failed. Many generations had waited eagerly to hear it played, and the conductor wondered if after all these countless ages he dared hope for success. Yet try he must, because the successful performance of this music was all that could restore him to the eminent position he had once held long ago.

With great anxiety the conductor brought down the baton for the first chord. Intead of the harmonious sound that should have come from these famous players, there emitted a horrible discord.

"The trouble seems to be in the Race section," remarked the conductor. "Mr. Prejudice, you seem to be out of tune."

"I'm always out of tune, it seems," said Mr. Prejudice, "but it's no wonder when you consider that I have to play these black notes on white paper. Everyone knows you can never put black and white together and expect to get anything but discord. I can play all right when I have the music slanted my way, but just as soon as I have to look at it straight I can't play because I'm blinded by color."

"Well, we can't have anyone out of tune in our orchestra," said the conductor. "We shall have to eliminate Mr. Prejudice from the Race section."

"Now," said the conductor, "let us begin again." With Prejudice gone from the Race section, the first few strains of music were of unearthly beauty, but at this point the Diplomatic section was all astir and the music faltered.

"What seems to be the trouble in the Diplomatic section, please?" asked the conductor.

"Pardon sir," a gentleman in pin-stripe trousers said in cultured tones, "But Mr. Dictator has broken our most important instrument, the Treaty Horn. We can never depend on the Treaty Horn because Mr. Dictator is so unpredictable."

"Then," said the patient conductor, "I shall ask Mr. Dictator to leave and we shall do without the Treaty Horn."

Once again the music began and continued for a few measures, but then Mr. Reason in the Intellectual section muffed his important solo entrance by coming in too late.

"I can play the solo fine by myself," moaned Mr. Reason, "but when I play with the group I always seem to come in too late to do any good. The result is that I usually have to depend on Mr. War in the Chaos section to cover up my mistakes until I can catch up again."

"That's right," boomed Mr. War, a loud burly figure. "I always cover up for Reason. In fact I can drown out the whole Intellectual section if I want to. They all say they don't like me, but they keep me around because I cover up their mistakes."

"Well Mr. War," said the conductor, "it's an admirable trait to cover up another's mistakes, but not if you do not enhance the beauty of the music. I'm afraid I can't use you in this symphony because it calls for us to correct our mistakes rather than cover them up."

"Then I guess that leaves me out, too," said a tired old voice from the Past Ages section. "My name is Mr. History, and although I've been playing for these good many years, I still make the same old mistakes over and over. I've been told about them many times and yet I can't seem to correct them. I just continue to repeat myself."

"Well Mr. History," said the conductor kindly, "perhaps you haven't gone to the right teachers to help you correct your mistakes but rather always depended on Mr. War to cover them up. Stick with us and you may yet learn."

The conductor raised his baton and the depleted orchestra was off. Now, though the notes were right, the music seemed cold, calculated, and without feeling. The conductor stopped the orchestra and looked toward the Philanthropic section. "You play the correct notes, but your music has no warmth, no soul."

"We've always been told that," said Mr. Humanitarian irritably. "It seems our music is technically above reproach but they say it lacks the 'spiritual element.' I can't see what difference that makes, when we do the best we can by our good playing."

"It takes more than that to make good music," said the conductor. "Now I have heard all the sections except the Love section. Could I hear them, please?" The conductor lifted his baton and as the Love section began to play he felt as though he were being transformed by the ethereal beauty of the music. It seemed to fill his soul and release the anguish and anxiety within him. At last, at long last he had found a group of players capable of playing his Peace Symphony!

When the composition was finished, and the last strains of the Peace Symphony rang in his ears, the conductor turned a tearful face toward the Love section. "Who are you, that you are able to play this heavenly music?"

"I am Mr. Church," said a kindly voice, "and these are my colleagues, Mr. Old and New Testaments. It is the spirit of Christ reflected in our music that makes it beautiful. Alone, however, we cannot form a whole orchestra, but if we can bring in Mr. Youth and Mr. Tomorrow we can play your Peace Symphony perfectly. Now sir, could you tell us who you are?"

The conductor turned a radiant

Ronald Kirkwood is a teacher at Pandora, Ohio, and a former MCC worker in Jordan.

Flashes of Thought

THOUGHTS FROM THE OFFERING

Walter Gering

For several weeks I carried it in my coat pocket. Almost unconsciously I would finger it as my hand slipped into the pocket in search of other things. As the pocket of a small boy often becomes the repository for countless articles, all seemingly useless, so it is with the pockets of many an adult. Articles may be obviously useless, yet for some unexplainable reason we find it difficult to discard them. So it was with this tiny bit of plastic. It was of no material value to me or to anyone else. In fact, I had shown it to a number of individuals and no one seemed to know what it was.

Perhaps I had kept it because of the sudden thought that came when I saw it for the first time. It had appeared on a Sunday morning. Standing near the front of the sanctuary, the church treasurer was taking care of the offering. Plate after plate was emptied of its contents. Then he discovered this plastic item as a part of the offering. Holding it up in full view he called out: "Look what I found in the offering!" Like a flash came the thought: "Ah, somebody has put their heart into the offering."

No, it was not that! It was just an ordinary plastic object which by a stretch of imagination could be made to resemble a heart. But the thought kept probing my mind: "Somebody has put their heart into the offering."

During these past days repeated calls have come for greater support of the work of the Conference. May it be that these appeals are the challenge to put "our heart into the offering"? Is that partly what the Word of God means when it states: "Thou shalt love the Lord thy God with all thy heart"?

---

face toward them. "I? I am not the same man that I was when I began this rehearsal. Then I was Man representing the Old World Society, but now I have become Adam. For I represent a new man, recreated in a new earth through you my friends, along with the help of Youth and Tomorrow!"

Program of the

Northern District Conference

(condensed)

First Church, Mountain Lake, Minnesota

THEME: "Christian Living in a World of Tension"

Thursday, June 20. Afternoon: registration. Evening: welcome by host pastor, Willard Wiebe; conference sermon, Arnold Nickel, president of the Northern District Conference; sound film, "Home Front," depicting home missions in the General Conference.

Friday, June 21. Morning: conference business; message, Gordon Kaufman, Pomona College, Claremont, Calif. Afternoon: conference business; reports by Home Missions, Peace, Examining, and Education Committees. Evening: service in charge of Men's Brotherhood; speaker, William Stauffer, Sugarcreek, Ohio.

Saturday, June 22. Morning: communion service; conference business continued; reports by General Conference secretaries; message, Gordon Kaufman. Afternoon: business meetings of Women's Mission Society, Men's Brotherhood, and Young People. Evening: service in charge of Women's Mission Society (All missionaries, former and present, are requested to be seated on the platform).

Sunday, June 23. Morning: delegates attend churches in Mountain Lake area. Afternoon: song service; devotions and memorial service, J. Herbert Fretz. Choir groups from the Bethesda Church, Henderson, Neb.; Hutterthal Church, Freeman, S. D.; Salem-Zion Church, Freeman, S. D.; Bethel Church, Mountain Lake, Minn.; and Gospel Church, Mountain Lake, Minn. Message, Gordon Kaufman. Evening: service in charge of Young People's Fellowship; speaker, Gordon Kaufman.

Bookmarks

The Communication of the Christian Faith, by Hendrik Kraemer, The Westminster Press, Philadelphia, 1956, p. 128. $2.50.

The short book published recently by the Dutch scholar, Hendrik Kraemer, is a very valuable addition to the growing literature on the current question of the Church. His writing is lucid and strictly to the point. He speaks of the Church's communication of the Christian gospel. The treatment of this is scholarly and reflects acquaintance with extensive literature on the question.

The chapter headings indicate well his development of the question. They are "Communication in Biblical Perspective"; "Communication in the History of the Church"; "Psychological, Sociological, and Cultural Factors"; "The Breakdown of Communication and Restoring Communication." In each chapter the author raises basic questions on the matter of the church's communication, and points the way to possible answers for these.

It is the author's understanding that the Church exists for the purpose of communication. The search for souls is imperative. The history of the Church reflects a basic failure to accomplish this task because of its accommodation to the world culture and, currently, through its secularization. His plea for the Church is that she truly be the Church and express vitally her message, the gospel of Christ. The concern of the church is that she might properly interpret her message and that it be correctly understood and accepted.

In the book the author is critical of modern fundamentalism. In this we may not fully agree with him, but his discussion is one we should not ignore but conscientiously examine and evaluate as to its validity.

—Wilfred Ulrich

Nearly 60 per cent of all arrests reported to the FBI in 1956 were alcohol related, as well as about 50 per cent of highway deaths.

Lakshmi Prashad Tiwari selling literature to non-Christians

Selling Books for Christ

The following is a free translation of a report written by one of our Champa evangelists, Lakshmi Prashad Tiwari, after a four month bookselling tour. Brother Tiwari is a Brahman who became a Christian about ten years ago.

I left Champa with a couple trunks of books and the magic lantern (kerosene projector) and first went to Brijrajnagar where I preached among the Oriya people by day and showed pictures with the projector at night. Many people gathered to watch, and the Christian people among them gave me an invitation to come to their village. There I sang and preached, sold books, and showed pictures for four days. After this I went to Sason, a large church near Sombalpur where I preached, but the people could not understand my language. Then I met a Christian preacher, who helped me much by translating what I had to say. I stayed here for four or five days.

During these days a certain rich man saw the picture of Zacchaeus which I was showing one night. This rich man himself was a tax collector and took taxes unlawfully and unjustly. At night when he saw the story of Zacchaeus, his mind turned toward Jesus. The next day he accepted Jesus as guru (teacher) and Saviour, and was baptized. The husband, wife and child were given the Christian names of Annanias, Peninnah, and Elkanah.

Afterwards the Jharsuguda pastor took me to his village where the Christians were having a six day conference. There I opened a bookstore, selling books each morning from 10 to 11 and each afternoon from 4 to 5. At night I used the projector. The sale of books was very good.

During the next two to three weeks the work of the Lord was carried on among Hindus, Oriya people, Mundas, and Christians. Always I sold books and showed pictures. At one place it was very cold, and when the people saw I was wearing shorts as we do in our part of the country, they took an offering and had some long pants made for me. I worked for two days at a military camp, where I was also welcomed. Another place the people were especially interested in learning Christian songs.

I often sold books at bazaars. At one place a non-Christian bookseller bought some of my Christian books to sell in his shop. Through my selling at the bazaar, others heard of me and asked me to come to their village.

Then I went to Hathiwari where there were some sadhus. They were preachers of the Hindu religion and also had a projector. They showed Hindu pictures and took an offering to cover expenses. One of my relatives was a fireman here and through him I got to see the manager and thus got to go inside the Tata camp. The first evening I showed pictures, few people came. The second day there was such a big crowd that it was difficult to find space. The reason so many people came was that besides religious pictures, I also showed health and temperance pictures. The sadhus only showed Hindu religious films, so when their audience became small, they became very angry with me. They came to me the next day and told me to get out or my books and luggage would be taken from me. They scared me, but I listened quietly and prayed that God would give me courage to know what to do. When the people heard the noise, they called the manager, who came and was very angry with the sadhus. The public told the Hindu religious teachers that they had received much helpful teaching through my religious, social, temperance, and health pictures, and that the sadhus should not cause any trouble. They did invite the sadhus also to show pictures. In this way trouble was avoided, but the sadhus left the next day.

I stayed with these people a few more days, but one day when I was selling books in the bazaar, a Roman Catholic father invited me to come to show films to his school children. When I started showing the pictures he said, "Don't explain them, just show them." After I had shown a few, I asked the children if they understood. They said, "How can we understand if you don't explain?" So then I explained the meaning to the children. The next day I was called again, and because seven couples were getting married that day, the crowd was very large. The school hall was not large enough, so I asked the father for the use of the church building. After great hesitation, he granted it. Still the building was not large enough to hold the crowd, and many had to stand outside and couldn't see. The third day one couple (bride and groom) invited me to their house where I stayed for two days. Here I showed films of the life of Christ, starting with Jesus' birth up to Pentecost, besides showing some health pictures.

On Jan. 22 a man who was Congress Chairman invited me to attend the Gandhi Mela (fair) from the 25th to the 31st. I arrived there on the evening of the 24th. That evening a poetry and singing contest was held, and I also was asked to participate. All the contestants recited poetry, gave an essay, or sang a song. When my turn came I sang, "Flower garden, oh flower garden, the world is God's flower garden." When the prizes were given, I got first because, as the chairman said, I had included God and His creation in my singing. The prize was a book on the Hindu religion which I quickly gave away.

Inside the fair grounds a shop provided me with a chair and a table for displaying books. Over this shop, they put up a simple sign: "Christian Book Store." In the morning and evening I was privileged to speak and sing through the microphone on the fair grounds. And those people themselves (mostly non-Christians) announced over the microphone that there was a Christian Bookstore in the midst of the fair where Christians could buy religious books, and where they could see magic lantern pictures. So all day I would sit by the bookshop and from 6 to 8 p.m. I showed pictures. From 8 to 10 p.m. the Indian Government showed movies to the people.

From here I went to Ambapani where, with the help of preacher Babu Amanbagey, I worked in many villages. One night we were returning four miles, carrying the projector. It was a hilly and rocky place. I had given my only pair of shoes to be mended, so was walking barefoot. Suddenly I slipped and injured my heel. The next day my heel was swollen and had some pain. The pain increased and a local practitioner said my heel was infected, so he opened it, but instead of pus coming out, it only bled. The pain increased twofold and the wound became septic. It was impossible to walk. The hospital was eighteen miles away. I didn't have much money as I had sent most of my income from the books to Champa, but I asked the evangelist to get me to the hospital somehow or other. So the evangelist rang the bell and called the people together. They talked over the matter and then raised an offering of over nineteen rupees. So that very night he called four coolies to carry me on a cot to the hospital. Because the road went up and down, the cot was dropped twice. Because of this and all the shaking, the pain in my foot increased; I got fever and finally became unconscious. I don't know when we reached the hospital.

I was admitted to the hospital on Feb. 8. Afterwards I came to know that the rule here was that the patient should furnish his own food and that, since this was a government hospital, treatment and medicines were free. But first of all the doctor asked me for a down payment of twenty-seven rupees for medicines and injections. This doctor was not a friend of Christians. When he heard my name, which is a typical Brahman name, and then found out I was a Christian, he was greatly irritated.

After some days he did an operation but did not clean the wound thoroughly. He asked me for fifteen more rupees. The wound, instead of getting better, got worse. So I begged the nurse and dresser somehow or other to give me quick relief so that I could go home. These two were Christians, and they secretly began to treat me.

One day during this time the chairman of the Gandhi Mela and an auditor came to the hospital. They were very surprised to find me there. The chairman and the auditor asked me to tell them truthfully how much bribe the doctor had taken from me for treatment. When I told them, they asked me to give a written report against the doctor. They said this would be for the good of the public, as the people of that area suffered much because this doctor refused to give medicine without pay, even though treatment and medicine at a government hospital are supposed to be free. So, thinking of the welfare of the people, and myself a stranger in that area, I felt free to report that the doctor had asked me for forty-two rupees. I gave the report to the chairman, who sent a copy to the Medical College, Patna, and who also had it printed in a local newspaper. The paper came and the people read the report; the doctor also read it. He got very angry with me and said he would deal with me. By the mercy of God on the fourth day an order came that the doctor was transferred. He had to leave within twenty-four hours. In his place a Bengali doctor arrived. After examining my wound he gave me proper treatment, so that soon I was better. I was dismissed on March 25.

That evening the Roman Catholic father, who was principal of the high school there, invited me to show films at his school. I showed all the films I had, working until 2 a.m. The principal then gave me two five-pound tins of milk powder, one large special lock, and five rupees in cash as a present. The school children escorted me to the bus stand to bid me farewell. When I got to the next church, I mixed milk from one tin of powder and divided it out among the Sunday school children. I gave the lock to the church as a gift. One tin of milk I took home for my family. For the next two weeks I toured in a different village almost every night, showing the films and selling books. I finally reached home on April 11.

I had been on tour for almost four months except for ten days at Christmas time. During this period I sold 311 Christian Scriptures and pamphlets, of which 14 were New Testaments, 17 Bibles, and 5 concordances. I also gave away twenty pamphlets and one New Testament. I had sold about four hundred and four rupees worth of books. I am thankful to God that I had this opportunity. Who can tell what the effects of the preaching and the teaching, the filmstrips and books can be for the Kingdom of God?

Translated by Mrs. Harold Ratzlaff

In Christian Writing too—

Genius Means Effort

By Carlyle Groves

INTO THE LIFE of each student, whether grade school, high school or college, comes a time when emphasis is placed on "creative writing." In grade school the product is called a "theme," in high school a "composition" and in college a "term paper" or "thesis." Regardless of what it is called it will represent much time and effort and probably some moments of desperation. After much writing of this sort has been done, a strong decision regarding the question "Do I like to write, or don't I?" will probably have been formed.

For many years after the last formal school writing has been done, this decision will govern the creative writing done by any one individual. Perhaps the decision, whether negative or positive, will last a lifetime. There are few areas of life where a negative decision can be so stringently adhered to as in writing. Do we have any answer to the problem of why people don't write?

Few Are "Born" Writers

Whether student or professional, writers experience periods of "drouth" when no ideas come; the endless staring at a blank sheet of paper, the desperation of deadlines, the awful knowledge that what has been written is not the best that could have been done. People who were born to write are very scarce indeed. In fact I rather doubt that they exist. The master of the pen likely got his genius through effort rather than through heredity.

The need to expand effort is one factor standing broad and tall in the way of Christian writing. Many people, old and young, have a vague urge to write. It comes hard and strong at times, but goes away when nothing is done about it. All that remains is a desire to write "sometime," and that desire is not enough to get the job done. It is much easier to write a story while driving the car, drying the dishes, or mowing the lawn, than it is when you are facing a typewriter and a blank sheet of paper.

Let's suppose that you are one of those "would-be" Christian writers who from time to time is moved to think about writing. What are some of the qualifications and tools you will really need to get started?

Learn By Reading

You can learn good writing by reading. You can learn good writing by writing. This double-pronged rule is about as elementary as you can get. The average writer needs to read good writing in order to judge his own product. A vigorous program of reading may stimulate your interest in other people and their experiences. From the resultant storehouse of ideas (which you have kept in a notebook for that purpose) you can draw on material that will make your writing fresh and original. The Christian writer must remember that his own knowledge is better than second-hand. No matter how lacking in inspiration it may be, put something down on paper. If it's an article on a subject that is hard for you, complete it at all costs; preferably at one sitting. Then let it cool off a while and read it again. Even a negative reaction to what you have written is valuable. In rejecting ideas you are forced to think of new and better ones in their place. To have written something entirely unsatisfactory has better equipped you to write something good. Postponing the ordeal of writing "cold" never gets the job done.

Rewriting Is Important

After writing comes rewriting. This is not a thankless task. Particularly if the manuscript has had a cooling off period, rewriting is sure to improve your writing. The parts that are forced, unnatural, wordy, hard to understand, and even grammatically wrong will stick out like a sore thumb. Rewriting may even replace most of the original manuscript, but almost always this is to the good. If you don't like what you have written — and after all you *are* prejudiced in favor of your

"brainchild" — it is unlikely that others will like it.

The ideal Christian writer will appeal reasonably to Christians and non-Christians alike. This is not easy. You may preach all you want, use biblical-sounding language, trusty old clichés covered with moss and familiar to the ear, but don't count on any one reading it.

Make Personal Appeal

You are writing to only one person at a time. As in radio, when you appeal to "our vast listening (or reading) audience" you have ceased to be personal and what you have to say becomes less relevant to the individual reader. Besides, it is somewhat presumptuous to imagine that "many" people are reading what you write.

As a Christian writer your influence will be felt most if you live what you write. Can you write in love, making mature and unprejudiced observations of other people? Will your evaluations and criticism be done in the spirit of Christ? There is little to stand in your way if your inspiration comes from your Christian faith.

Iowa State Group Called "Witmarsum Fellowship"

Witmarsum Fellowship is the newly adopted name for the Mennonite Student Fellowship at the State University of Iowa in Iowa City. It is thought that similar groups on other University campuses may be interested in using this name as a means of closer identification with each other.

An important step during the past year was affiliation with the Student Christian Council, an organization of protestant student groups. Another interesting venture was that of sending several members to other student groups to lead discussions on Christian nonresistance.

Officers for the 1957-58 school year are Eugene Heise, president; John Bixler, vice-president; Marguerite Oskolkow, secretary; and Joseph Stoltzfus, SCC representative.

Alcohol has been termed "a major contributing factor to the highest crime rate in the nation's history" by Dr. C. R. Hooten, Gen. Sec. of The Methodist Board of Temperance.

Big Summer Schedules for Gering and Waltner

'On the Road' for YPU

Summertime — with its retreats and conferences — means a heavy travel schedule for some General Conference youth leaders. "On the road" for the Young People's Union during the coming months will be William Gering, youth worker, and Harris Waltner, president.

From home base in the Newton Central Offices, veteran YPU traveler William Gering will depart to all points of the compass — west to Idaho and Washington, north to British Columbia, east to Pennsylvania, and finally south to Oklahoma and Mississippi. Besides visiting youth groups and attending retreats at various localities, he will be the youth day speaker at the Pacific District Conference, Aberdeen, Idaho. Bill's wife, Lucille, will assist him in the youth visitation work.

YPU President Harris Waltner will momentarily leave his pastor's duties at West Zion Church, Moundridge, Kansas, to help lead Canadian youth retreats in Manitoba, Saskatchewan, Alberta, and British Columbia during July and early August. He will serve as youth day speaker at the Canadian District Conference, Winkler, Manitoba. His family will travel with him.

YPU'ers, especially, should pray for these workers in their task of inspiring and organizing Mennonite youth for a more effective witness for Christ.

Here are their respective summer itineraries:

William Gering

Harris Waltner

William Gering: May 29-June 2—Pacific District Conference, Aberdeen, Idaho; June 3—Aberdeen, Idaho Youth Meeting; June 4—Faith Memorial Mennonite Church, Filer, Idaho; June 5 — First Mennonite Church, Caldwell, Idaho; June 7—Spring Valley Mennonite Church, Newport, Washington; June 8-9—Menno Mennonite Church, Ritzville, Washington (including Saturday afternoon and evening workshop with Colfax, Newport, and Warden churches participating); June 10—First Mennonite Church, Monroe, Washington; June 11 — Glendale Mennnonite Church, Lynden, Washington; June 12-14—British Columbia.

June 30-July 14—Retreat at Camp Men-O-Lan, Pennsylvania; July 22-27—Oklahoma Retreat at Hydro; August 7-18 DVBS visitation and week of retreat at our mission station and YPU project at Gulfport, Mississippi.

Harris Waltner: July 2— Youth Day of Canadian District Conference, Winkler, Manitoba; July 3-7—Manitoba Retreat; July 10-14—Rosthern, Saskatchewan Retreat; July 17-21—Swift Current, Saskatchewan Retreat; July 27-28—British Columbia Retreat; August 1-4—Alberta Retreat.

Recreation for Your Youth Group

Yes, here is the answer to your recreation problem.

A group of Bethel College students have felt a need for providing better recreation for the young people in our churches. For this reason they have organized and are ready to go to various churches to assist in recreational programs during the school year and throughout the summer months.

A program of fun and fellowship, focused on the interests of youth, is being planned. Each program will include both recreational and devotional periods.

For further information and appointments with the group contact Miss Elvira Voth, 427 S. Poplar, Newton, Kansas.

VSers Witness to Gulfport Children by

Teaching Bible in Public Schools

Teaching weekly half-hour Bible classes and supervising recreation periods in six Negro public schools is one activity of Mennonite Voluntary Service personnel of Camp Landon, Gulfport, Mississippi. Each week of the school year this program brings the Christian message to nearly 1,000 children.—Ed.

Teaching Bible and recreation classes in the Gulfport area is an experience that leaves many memories. The enthusiasm with which the children participated in these classes, the friendliness and co-operation of the teachers, and the questions the children asked in class are some of the incidents that have made this year seem worthwhile.

"Is fighting wrong?" "Can Jesus forgive someone who has committed murder?" "Can we go to heaven if we are not baptized?" "Is it too late to ask Jesus to forgive us if we wait till He is coming in the air?" These are some of the questions which gave us opportunities to give the children the truths from the Bible. At times it was hard to close the class period because some were still waiting to have their questions answered.

On one such day arrangements were made to continue the question period during recess. During this period one of the girls asked if I would help them become Christians. All six girls prayed and asked God to forgive them and help them live a Christian life. They seemed confident that God had forgiven them.

Gulfbreeze

The Living Word

By Luther A. Weigle

'Wealth' and 'Virtue'

The word "wealth" was used in the sixteenth century not only to denote riches, but also in the sense of weal, well-being, or welfare. Unless we remember this, Paul's counsel in 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The present translation is: "Let no one seek his own good, but the good of his neighbor."

In the King James Version of the Old Testament, the word "wealth" is used three times as a translation for the Hebrew *tob,* which means "good," either as an adjective or as a noun. The passages are Ezra's recital (9:12) of the commandment not to intermarry with the people of the land, "nor seek their peace or their wealth"; the praise of Mordecai (Esther 10:3) as "seeking the wealth of his people"; and Job's description of the prosperity of the wicked who "spend their days in wealth." The Revised Standard Version uses "prosperity" in the passages from Ezra and Job, and "welfare" in the passage concerning Mordecai—"he sought the welfare of his people."

Both KJ and RSV use "welfare" as the translation for *tob* in Nehemiah 2:10, which tells how Sanballat and Tobiah were greatly displeased that Nehemiah had come "to seek the welfare of the children of Israel."

Another word which may be misleading in two contexts of the New Testament is "virtue." It does not refer to moral character in the statement made by Jesus when a woman touched him in the hope of being healed: "Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8:46; compare Mark 5:30). "Virtue" here, and in Luke 6:19, means nothing more than "power," and "power" is the proper translation of *dynamis,* the Greek term which is used in these passages.

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FIRST CLASS MAIL

Lipstick and Simple Life

Dear Editor,

Just a note to express appreciation for "What About Lipstick" in the April 23 issue of *The Mennonite.* Especially during the last year I have come to feel the need to be more specific in our teaching and preaching. The concept of the "simple life" includes many areas, and all need our attention. Some of these—for instance those that affect our standard of living—have perhaps been emphasized least. Sometimes one wonders just what content is actually given to this concept of the "simple life." We have neglected and shied away from it so long that some basic, concrete consideration is necessary.

In the same area as "What About Lipstick," I would like to see a presentation of earrings.

Arthur A. Voth
Akron, Pa.

"Why I Don't Attend"

Mulling over the time-worn excuses people give for not going to church, Rev. Grant H. Elford of Lake Crystal, Minn., and Rev. Ronald Meredith of Wichita, Kansas, on a trip together, compiled this list of reasons, "Why I do not attend the movies." They gave the piece the title:

"AND NO POPCORN"

1. The manager of the theater never called on me.
2. I did go a few times, but no one spoke to me. Those who go aren't very friendly.
3. Every time I go they ask me for money.
4. Not all folks live up to the moral standards of the films.
5. I went so much as a child, I've decided I've had all the entertainment I need.
6. The performance lasts too long; I can't sit still for two hours.
7. I don't always agree with what I hear and see.
8. I don't think they have very good music.
9. The shows are held in the evening, and that's the only time I am able to be at home with the family."

Plans For New Seminary Buildings Approved

Left to right, seated at tables: S. F. Pannabecker, president of Mennonite Biblical Seminary; Orus Eash, architect; A. S. Rosenberger, president of the Board of Trustees. Left to right, standing: Andrew R. Shelly, director of public relations; A. E. Kreider, Board member; Marvin Dirks, music department; Erland Waltner, president-elect; Elmer Baumgartner, treasurer; Jacob J. Enz, Old Testament department; Earl Salzman, advisory member of Board; Olin Krehbiel, Board member; Ed. G. Kaufman, advisory member of Board; Harry Martens, special assistant to the president on re-location; R. L. Hartzler, secretary; Willard Claassen, Board member; and J. N. Smucker, vice-president.

Preliminary plans for the erection of buildings for the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, were recently approved by the Board of Trustees of Mennonite Biblical Seminary in Chicago. Plans were laid for further progress in construction. Harry Martens, special assistant to the president on relocation, assured the board that, barring unforeseen circumstances, construction could be completed by Sept. 1, 1958.

Scheduled for construction are: library, institute of Mennonite studies, administration-classroom building, dormitory for men and dining facilities, and three apartment buildings for various size student families. The board also decided that a chapel should be erected with memorial gifts.

Architect's drawings adopted were of a one story type construction. The main academic buildings are placed approximately at the center of the 55 acre plot north and south and toward the west edge. Apartment buildings are to be located in the northern area. Plans indicate ample space for future growth.

The library and institute of Mennonite studies aspects of the building project are more particularly for general use and will be financed jointly by Goshen College Biblical Seminary and Mennonite Biblical Seminary. The total cost of buildings (exclusive of architect's fees and land) is estimated at $433,000.

OPPORTUNITY TO WITNESS

Twelve girls and two recreational instructors from the Manitoba Home for Girls took part in a social gathering at Canadian Mennonite Bible College on Monday evening, May 20. After some outdoor sports and a wiener roast everyone assembled for a devotional hour. The College Octet presented various numbers and Victor Fast gave a brief gospel message. We are grateful for the confidence placed in us by the Manitoba Home for Girls and for the opportunity to witness Christ's redeeming love to these young women.

AMAS SUMMER TRIP

The Association of Mennonite Aid Societies has asked H. D. Raid, professor of economics and business administration at Bluffton College, to visit the Mennonite Mutual Aid Societies throughout western United States and Canada.

Dr. Raid will continue his research in the field of mutual insurance as he visits each of these societies. His first research in the field was a study of the Federal Crop Program for the Federal Government. Since that time he has made annual studies of the operations of Mennonite Mutual Aid Societies.

DON. SMUCKER RESIGNS

The resignation of Don. E. Smucker, for ten years a faculty member of Mennonite Biblical Seminary, was accepted at a meeting of the Board of Trustees in May. Recognition was given to the years of Smucker's service in the motion: "that we accept with regret Don. Smucker's resignation as a full time member of our faculty with due appreciation for the years of service he has rendered." In the same motion which accepted the resignation, Don. E. Smucker was appointed as a special lecturer in the field of theology and ethics.

The resignation makes it possible for Smucker to accept a special assignment with the Presbyterian church as Associate Director of Social Service and Inner City Churches. A special area of work is the evangelistic outreach of the smaller churches in the more congested areas of the large city. One aspect of Smucker's work will be to study the responsibilities and opportunities of protestant churches in the opening of the Chicago harbor as a result of the St. Lawrence seaway. It is expected that as many as 2,000,000 people will move to the Chicago area within the next five years.

Don. E. Smucker

On June 7 Don. E. Smucker will be awarded the Ph.D. degree at the spring convocation of the University of Chicago. He did his work in the field of theology and ethics.

Bethel Graduation

Eighty seniors were presented for bachelor's degrees and eleven underclassmen were granted the associate in arts degree at the sixty-fourth annual commencement exercises at Bethel College. Seniors honored for outstanding scholarship and student citizenship were Harlan "Cot" Graber and Maynard Kaufman. Graduating with distinction were Cornelia Lehn, Myrtle Mendel, Mabel Boller, Wilfred Unruh, LaVera Schrag, Delores Yoder, D. Jane Epp, Edna Harder Andres, Alice Bender Young, Lillian Galle, and Vernon Yoder. Cited as graduating with high distinction were Vern Preheim, and Maynard Kaufman; Harlan Graber graduated with highest distinction.

Students at Bethel College who achieved high scholarship the past year were cited by Acting Dean Eldon Graber in the honors chapel exercises Saturday, May 25. Seniors having a grade point average of 3.5 or above were Maynard Kaufman, Harlan Graber, Jack Brubacher, Vern Preheim, Carl Jantzen, Nola Zuercher, LaVera Schrag, Wilfred. and Delores Yoder.

Juniors on the dean's honor list were Jean Wedel, John Bertsche, Evelyn Dyck, Virgil Peters, Winona Waltner, Wayne Wiens, Emma Voth, Robert M. Schrag, Melita Goerzen, Albert Braun, Lowell Teichroew, Mrs. Ellen Ortman, Delbert Dester, and Mrs. Ethel Kaufman. Scholarships were given to the three high ranking juniors as follows: Jean Wedel, $150; John Bertsche, $100; and Evelyn Dyck, $75.

Sophomores honored for high scholarship were Nola Kruse, Beverly Miller, Elvira Voth, Donald Hostetler, Richard Brandt, Audrey Friesen, Tom Young, Arlen Winsky, Marlene Winsky, Marilyn Miller, Myron Harms, Lois Franz, Felice Voth, Melvin Schmidt, Donald R. Schmidt, Cliff Slatter, Stanley Pankratz, Dorothy Ewert Goering, Omer Galle, and Loren Reusser. Those granted scholarships and their respective awards were: Nola Kruse, $150; Beverly Miller, $100; and Audrey Friesen, $75.

Freshmen on the honor roll were Barbara Rush, Gerald Schrag, Connie Goering, Delores Schmidt, Elsie Flaming, Geneval Nachtigal, Gary Franz, James Juhnke, Jeanette Weinbrenner, Sharon Grey, Norma Woelk, Adeline Peters, Rozella Schmidt, and Robert Siemens. Granted scholarships were: Barbara Rush, $150; Gerald Schrag, $100; Delores Schmidt, $75; Elsie Flaming, $75; Geneva Nachtigal, $75; Gary Franz, $75; James Juhnke, $75; Sharon Grey, $75; and Adeline Peters, $75.

MENNONITE CONTRIBUTIONS

Mrs. Jean Wedel, Moundridge, a junior at Bethel College, was granted first prize award of $25 in the Mennonite Contributions Contest, established by Mr. and Mrs. Julius Stucky for the promotion of student projects involving the Mennonite-Anabaptist faith, principles, and way of life. The project submitted by Jean Wedel was an original Amish figurine ceramic group with an accompanying descriptive essay.

Tied for second place with $12.50 going to each were Maynard Kaufman, Freeman, South Dakota, and Wilfred Unruh, Newton. Maynard Kaufman submitted a study of the nature of Anabaptism entitled, "Anabaptism As an Existentialist Philosophy of Religion," while Wilfred Unruh wrote an essay, "Through the Valley of the Shadow," a biography of his father who was one of the sixty-two Mennonite young men from Russia repatriated by the MCC via Constantinople following the First World War.

Robert Schrag, Newton, was cited for honorable mention for his paper on "The Role of the Mennonites in the Economic Life of Newton, Kansas."

The prospect of increased sales to women has caused a revolution in the alcoholic beverage industry. There is a "new look" in advertising and merchandising, fashioned to ladies' tastes.

Why? Brewers, for instance, have discovered that while only 40 per cent of the nation's women actually drink their product, grocery stores sell 55 per cent of all packaged beer. And who is the major shopper in grocery stores?

The industry is out to convince women that drinking, far from being something that no lady would do, is what every smart woman should do. The argument: If we can sell Mom, we can sell the whole family.

—*NEWS* release, June 3, 1957

MCC *news & notes*

MCC OFFICIALLY RECOGNIZED IN VIETNAM

A dedication service April 20 for three new buildings at the leprosarium at Banmethuot, Vietnam, marked the completion of a year of MCC medical and relief service in that nation. On the same day Presiden Ngo Dinh Diem of Vietnam signed a measure making the MCC medical program an officially recognized medical service agency in Vietnam. This was learned from Minister of Health Tran Vy in a visit to Banmethuot. Dr. Chuong, regional health inspector, is credited with extensive effort in bringing about this action. MCC previously operated through the Christian Missionary Alliance.

Director of the MCC medical project is Dr. Willard Krabill (Louisville, Ohio). Nurses are Margaret Janzen (St. Catharines, Ont.), and Juliette Sebus (Utrecht, Netherlands). Also at Banmethuot in relief and medical work are Mrs. Krabill, Mr. and Mrs. Harry G. Lefever (Harrisonburg, Va.), and Duane Swartzendruber (Princeton, Ill.). MCC Vietnam director Delbert Wiens (Reedley, Calif.), and Carl Hurst (Goshen, Ind.), serve in the capital city of Saigon.

Banmethuot is an interior village of brown-skinned primitive tribespeople. The Vietnamese people live in the coastal areas and are of Mongolian origin. In the Banmethuot leprosarium MCC works jointly with the Christian and Missionary Alliance, which has done most of the protestant Christian missionary work in the country, resulting in the Evangelical Church of Vietnam. The leprosarium also receives support from the American Leprosy Mission.

During the past year additional buildings at the leprosarium were constructed and a mobile clinic for interior villages was initiated and is administered by MCC. Approximately 1,000 treatments are given monthly. New buildings dedicated in April were a hospital treatment unit, a nursery, and a store-warehouse. Attending the ceremony were representatives of the Vietnam government, the American and French communities, leaders of the Evangelical Church, C & MA missionaries from Vietnam, and Thailand and Banmethuot workers.

CLOTHING TO HUNGARY

Parcels of clothing continue to be sent to persons in Hungary from MCC Vienna. Recipients furnish names of acquaintances who are in need and more parcels are sent. Meanwhile Hungarians who stayed in MCC refugee homes in Austria now settled in various parts of the world send many letters expressing appreciation for the Christian care they received when they fled from Hungary into Austria.

WORLD CONFERENCE

C. N. Hostetter, Jr. (Grantham, Pa.), chairman of the MCC Executive Committee, was designated by the committee as the official MCC delegate to World Conference at Karlsruhe, Germany, August 10-16. More than 200 American Mennonites representing nearly all conferences plan to attend the conference as visitors and delegates. Many will participate in post-conference tours of MCC projects and other attractions in Europe and the Middle East.

DELEGATION TO RUSSIA

The proposed MCC delegation to Russia is not expected to materialize this autumn because no visa was granted to H. S. Bender for a preliminary visit to arrange for the tour. The MCC Executive Committee agreed to table previous actions for the proposed delegation. Further study on the course of procedure for future visits to Russia will be made by the East-West relations office, which will begin this fall in Germany under the leadership of Peter Dyck (Moundridge, Kan.).

FIRST CHRISTIAN HOSPITAL IN NEPAL

Relief worker Rudolf Friesen (Marquette, Man.), does everything from X-ray work to hiring workers in Nepal's first Christian hospital. He is a member of the interdenominational and international United Christian Mission, the first organized Christian endeavor in Nepal. Nepal is a remote nation, closed to the Christian Church until five years ago. Schools and hospitals are being built.

Friesen works in the capital city of Katmandu, where an old palace is being converted into hospital use. Besides serving as the hospital's X-ray and darkroom technician, he is in charge of all construction and maintenance work which includes hiring, supervising, and paying salaries to an average of 12 Nepali men. He keeps the hospital's three jeeps in running condition. This, he reports, is a more complicated procedure in Nepal than in Canada.

"I only wish I had more time to give to all these responsibilities, for I enjoy doing them very much," he said.

The first Christian wedding in Nepal took place when one of the staff nurses was married on Easter, Friesen wrote.

Two other MCC workers serve in Nepal. Otho Horst (Clear Spring, Md.), and Earl Schmidt (Rosthern, Sask.), are supervising construction of a mission hospital at Tansen, an isolated town 45 miles west of Katmandu.

Jottings

NATIVE MISSIONARY SPEAKS

—Garden Township Church, Hesston, Kan.: Jose Archibald of Panama is living temporarily at the home of our pastor, Virgil Dirks. Jose will be a student at Elbing Academy next fall. Mr. Matsuda, native missionary from Japan, had charge of the services May 26. A fellowship dinner was served by the WMS at noon. The annual DVBS commenced May 27. Teachers are Mrs. Andy Bartel, Mrs. Menno Sperling (missionary on furlough from Japan), Verna Vogt, and pastor Virgil Dirks. A children's program is scheduled to be given Sunday evening, June 16. This has been arranged by the C. E. program committee. Visitors are always welcome. —Mrs. Albert Ewy, Corr.

A. R. SHELLY BRINGS MESSAGES

—Woodland Ch., Warroad, Minn.: Our congregation observed communion April 14. Missionary Sara Loewen of N. Nigeria, W. Africa, was with us April 17. The Women's Society had a special meeting in the afternoon where she spoke. Good Friday we had services all day with Andrew Shelly as speaker. Morning message: "Christ of the Cross"; afternoon and evening: "Missions." Slides were shown in the evening. Saturday was youth night. Andrew Shelly spoke on "Where Are You Going from Here?" Easter Sunday morning: "They Found the Stone Rolled Away"; afternoon: "Triumphant Certainties." In the evening films were shown. "Martyred Men" and "Stars in Your Crown" were shown May 1. Mr. and Mrs. Peter S. Heppner celebrated their 25th wedding anniversary May 5. Relatives from N. D. and Floodwood, Minn., came for the evening. Leonard Heppners are the parents of twins, a boy and a girl, born on Good Friday. Sylvia Unruh, who is taking nurse's training in Chicago, was home for three weeks. May 15 was cleanup day at church. Sun., May 19, was the dedication of the All People's Chapel at Carrick, Man., Canada. Some of our group attended; our pastor brought the morning message. We have seen again that the harvest truly is great but the laborers are few.—Corr.

MEN'S RETREAT

—Bethel Church, Hydro, Okla.: May 12 the Oklahoma Bible Academy gave a very fine program. Reports were given on the Men's Retreat at Camp Mennoscah on a recent Sunday evening. Two of our young people graduated from high school.—Wilfred Ewy, Corr.

LIFE OF PAUL STUDIED

—Hanston Church, Hanston, Kan.: At the Annual Business Meeting on New Year's Day a new Constitution was adopted. The Samuel Stephens, educators in India, were with us the afternoon of Jan. 27. Missionary pictures of Thailand taken by a local couple were shown at evening services on Feb. 17. A group from our church gave a program on brotherhood Sun. evening, Feb. 24, at Ransom. World Day of Prayer was observed by the Hanston community in our church on Friday, March 8. Mrs. Menno Hirschler was in charge. March 3 the Pawnee Rock Men's Brotherhood favored us with a fine program. Having completed a study of "Modern Religious Sects in America" we are now enjoying a series of filmstrips, "The Life of Paul," for our Sun. evening services. A recording accompanies each filmstrip. Mr. and Mrs. Kenneth Ewy are the parents of a baby daughter, Kenna Sue, born March 19. At the May meeting of the Ladies' Aid the group visited the Samaritan Rest Home in Jetmore, taking canned food for the home. At the morning worship service on May 5 the Young People had charge and the message, "Youth Look at the Church," was brought by the Youth Worker for the General Conference, Bill Gering. The pastor, his wife, and the Young People attended the Pawnee Rock Sunrise Easter Services. Plans are being made for the dedication of our new pews, used for the first time on Easter Day.—Mrs. Frank Sebes, Corr.

YOUTH MEETING ON JAPAN —Pulaski Church, Pulaski, Iowa: World Day of Prayer was observed Mar. 8 by our church and the Methodist group. On March 10 the young people of our church took charge of the service with Verney Unruh, a former pastor, who spoke on Japan. The Men's Brotherhood met March 13 at Donnellson, Iowa. Twent-two of our men attended. The Pastor presented a paper on "Who Are the Mennonites?" at the March 14 meeting of the County Ministerial Association. The Bloomfield High School Chorus presented a program of music in our church March 17. Pastor Shelly, representing the Middle District Conference, attended Education Committee meetings on April 2 and 3 in Newton, Kan. On April 11 the three Women's Societies joined together for a pre-Easter service. Seven were baptized and received into our fellowship Palm Sunday. A County Union Good Friday Service was held April 19. The pastor and Harold and Glen Baughman attended the Middle District Conference on April 25-28. Harold Baughman serves as one of the trustees of the Central District Conference and the pastor is on the Education Committee. The Iowa Ministers' meeting was held at the home of Bro. and Sister Loris Habegger in Wayland May 4. "Ingredients of a Christian Home" was the message for Mother's Day and consecration of children. There were four children consecrated. May 20-21 the pastor and Harold Baughman attended the Council of Committees meetings in Goshen, Ind., for the Central District conference. Bible school sessions were held May 27-June 7. Two marriages have taken place, that of Donna May Payne to Roger Augspurger, and Bonnie Traschel to Francis Blasi. The Mary Martha Circle at their May meeting sent 80 lbs. of used clothing to MCC. Reports of the Central District conference were given at an evening service May 5. —Corr.

INDIA MISSIONARY SPEAKS —Inman Church, Inman, Kan.: Miss Augusta Schmidt, returned missionary from India who has served in the Champa Leper Hospital, brought to us the morning message on April 28. The men of our church attended the Men's Retreat at Camp Mennoscah on that Sunday and served the noon meal to all retreaters present. The Laymen's organization of our church observed ladies' night at their meeting on May 6. They were also hosts to the Evangelical and Reformed Men's Brotherhood and their wives. Judge Sam Sturm, juvenile judge from Newton, Kansas, spoke to the combined groups on Christian responsibilities as parents. Special music was presented by the men's chorus of the Evangelical and Reformed Church. The Junior Choir participated at the Mennonite Song Festival in Newton May 5.—Corr.

Settlement Opportunities Studied

The Mutual Aid Committee of the General Conference is sponsoring a study this summer of settlement possibilities in the northwestern states of Idaho, Oregon, and Washington. Fred Unruh, Mutual Aid assistant in the General Conference, and Howard Raid, member of the Mutual Aid Committee, are to conduct this study.

Prompted by the fact that many of our Mennonite communities are overcrowded and offer no solid opportunity for young people to establish homes and permanent vocational placement, this study is an attempt to discover and analyze areas which offer settlement opportunities to Mennonites. Several specific areas are under consideration, such as the already established and growing Mennonite settlements in Idaho.

The second and perhaps major settlement area which will be studied is in the Columbia Basin in Washington State. The Columbia basin is that part of central Washington which is supplied with irrigation water by the Grand Coulee Dam on the Columbia River. With increasing acreages being developed for water each year and with the possibility of settling a large number of families in the Basin in a strong church-centered community, the Mutual Aid Committee is making this study to determine how Mennonites may be helped to relocate in areas of opportunity in the Basin. As in all settlement projects, financing remains a major problem. It is hoped that this study may discover a practical way to help young folks locate and establish stable homes and enterprises.

Warden, Washington, in the heart of the Columbia Basin development project, is the present center of Mennonite settlement in the area. A small number of Mennonite families have already settled there and talk of Warden as their "little paradise." This nucleus has established a small Mennonite mission church in Warden and meets regularly.

These two men plan to spend early July in the Columbia Basin making personal contacts with local realtors, businessmen, civic leaders, and government officials. It is hoped that as a result of the study the possibilities of Mennonite settlements in areas of rural opportunity may be clearly presented to our Mennonite young people who are interested in settlement and relocation.

While in the Pacific District, Unruh and Raid will contact many of the churches regarding the total program of Mutual Aid and especially the hospital-surgical plan. All this points to a concern that our Mennonite congregations be strong, Christ-centered brotherhoods where a total witness is based on internal strength and love for one another in every walk of life.

Starting Too Late

"What shall I think when I am called to die?
Shall I not find too soon my life has ended?
While I unheeding watched the years slip by
With little done of all that I intended.
There were so many things I meant to try,
So many ways by which I hoped to win;
Behold, the end approaches, just as I
Was *starting to get ready to begin!*"

—Harry Bowling, in *NOW*

Geerloff Gerritz, a Dutch martyr, was hanged at Utrecht in 1570 for attending an evening religious meeting addressed by a Mennonite preacher (see Mennonite Encyclopedia, Vol. II).

THE Mennonite

NNONITE BIB SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Bloom from Monkmeyer

Octogenarians

OLD AGE MAY BE BEAUTIFUL
Paul E. Whitmer

CHRISTIAN UNITY
Henry Poettcker

THE QUIET STUMBLING BLOCK
Robert L. Ramseyer

Volume 72 Number 25 June 18, 1957

In This Issue

ARTICLES:
Love: Hollywood or Christian? By Frank G. Ward 388
The Quiet Stumbling Block By Robert L. Ramseyer 389
Old Age May Be Beautiful By Paul E. Whitmer 390
Christian Unity By Henry Poettcker 392
DEPARTMENTS:
Editorials 387
Bookmark 397
Flashes of Thought 391
MENNONITE YOUTH:
Excursion in Argentina 394
I Am Camp 395
God and Nature 396
"Imitate Their Faith" 396
Our Schools 397
MCC News Notes 398
Jottings 398

Of Things To Come

June 20-23—Northern Dist. Conf., Mountain Lake, Minn.
June 28-July 4—Canadian Conference,
July 29-Aug. 4—Intermediate Retreat, Northern District.
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats
Aug. 19-21—Family Retreat

Interdenominational co-operation has not meant that differences have been watered down. They have been recognized as what they are, as honest interpretations of the record of God's work in history. They are not insuperable barriers to Christian fellowship, worship, and co-operation, but are indications of the richness of the Gospel of Jesus Christ that cannot be contained by manmade theologies.

—Randolph Crump Miller

Needed For Service

- An older couple as carpenter and cook for our high school teenage workcamp at Swan Lake, South Dakota, for July 8-28 under Voluntary Service. Building camp cabins would be the extent of carpenter knowledge necessary. Camp direction and counseling is already provided for.

- Two 1-W's to work on projects, recreation, and leadership in our Community Center at Gulfport, Mississippi, for a two year period under General Conference Voluntary Service.

- A schoolteacher to teach Bible and recreation for Circuit School at Gulfport, Mississippi, under General Conference Voluntary Service.

Write to:
Board of Christian Service
722 Main, Newton, Kansas

Reaching Unevangelized Tribes

Goal number ten of the eleven goals adopted at the Winnipeg General Conference sessions reads, "To reach one unevangelized tribe with the gospel." A recent letter from Brother Frank Dyck from Colony Friesland, Paraguay, tells of his contact with one such tribe. Brother Dyck writes, "During all these years here, I have always had a longing to go farther inland to investigate mission possibilities. This year we finally got down to it. On the first trip, Bro. Federau, Bro. Johann Regehr from the Lepra station, and I went by horses and buggy. On the second trip Bro. Federau and myself had for company a young teacher and two ladies of the colony. One of the ladies spoke Spanish and Guarani well.

"On the first trip we picked up a Paraguayan in Sn. Estanislao who acted as guide and interpreter. A day's trip from Sn. Estanislao we came upon an Indian camp, where we met the chief of a small tribe of Guarani Indians. They were quite friendly and willing to answer all our questions. We also visited the second camp which lay three and one-half hours farther. On our second trip we had clothing to distribute which had been gathered in the colony by the "Frauenverein." The Indians were quite happy to have this.

"Our findings: The tribe itself, in three scattered settlements, might total a little over a hundred persons, according to their chief. The Indians are small of stature, lively and quick, also friendly and talkative. Their families are small, mostly two or three children to a family. They have more or less left their tribal customs, live in simple houses the way the Paraguayans do, work in the woods felling trees, and have small gardens of about one hectar. The Paraguayans, who hire them to fell trees, know how to use them and probably sell them brandy for the money the Indians earn. The Indians expressed interest in having a school, explaining that they were in need of knowing more, so that they could understand the civilized man's actions. They also realized that they were often being cheated, but didn't know enough to help themselves. 'But,' they added, 'nobody cares to teach us.'

"Our chief, Benito Gonzales, also told us of other Indian tribes. The Tembecua, meaning lip-hole (because of a hole made in the lower lip) is bigger, more or less friendly, but more primitive. The Guayaqui he described as 'pure animals' who lived mostly by hunting. Both Paraguayans and other Indians are afraid of them."

It is hoped that Mennonite congregations will establish a mission station among this tribe that is yet to be touched with Christianity.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

PRODUCE THE EVIDENCE

As brought out in the article, "A Quiet Stumbling Block," when we try to bring the gospel to others, they automatically look for the evidence in our own lives. We speak of the gospel of peace and seem to be outstripping all nations in war weapons. We speak of goodwill and yet wish to decide policies for others to our advantage. We talk about all men being created equal and yet refuse rights for the Negro. Is it any wonder that other nations become confused and ask us such embarrassing questions?

It is easy to see how such a wide gap between words and works becomes a terrible stumbling block both to others and to ourselves. To others, for they cannot believe that we really mean what we say, or that we have any faith in its outworking. To ourselves, for what we do speaks so loud that they can scarcely hear the nice things we say. The neat explanations usually offered are unconvincing and do not impress others, for they rightly know that if we really believe something we will fit the deed to the word.

The general feeling against American domination is mounting even among those countries where we thought we were special friends and were doing a real service. Countries prefer being unpushed by other nations and being permitted to work out their own destinies. If we have something worthwhile to offer, they are willing to check to see how it works with us. They are not impressed by mere words and promises.

What a tremendous obligation is thrown on us to actually live what we profess to believe. When we really do that, our influence will be powerful and convincing. Christians must set the pattern in this respect, and give a worthy example of living the Christ-life.

THE GOLDEN YEARS

Now that we have observed Mother's Day, Father's Day, and Children's Day, we might well give some thought to the "Golden Years" of life, with their problems of old age and retirement. The article on another page shows how one man worked through this problem until he could look upon old age and death as two friends. With an increasing number of people reaching the older age bracket, more such friendships should be recognized and cultivated.

The common tendency is to put off serious thought of that period of life when we need to "slow up" or "retire" until it is actually upon us. Then with a shock we realize we have not properly prepared ourselves for these times that they may be the "Golden Years" they might be. They can become years of lead, in which time hangs heavy upon us and we feel miserable and unhappy. We can no longer carry on the heavy schedule of middle life but have failed to prepare ourselves for a different pattern of living. Now we do not know what to do with the time we find on our hands. Thus we can easily become lonely, disgruntled, and miserable.

But there is a better way. Old age can be beautiful. During the younger years a reserve can be built up for this transition period. Such habits of living should be established which can be followed through the years. Foundations for a full life should be well laid. Plans and schedules can be so arranged which will keep up our interest in the finer things of life. God can be put at the center of all life as we follow Him through the years. We plan in great detail for the active years of youth and middle life — why not the same careful planning for the sunset years? Now there is more time for good reading, for useful hobbies, for certain types of Christian service, for enjoying people, and for being more useful in quiet ways.

The latter years can be "golden." We are assured of that by some of the beautiful old people we have met. But this is not the privilege of the few only; the years can be golden for all of us if we properly plan and prepare for them before they are actually upon us. These years are not made "golden" by the amount of gold we have accumulated, but by the spiritual gold we have built into our character.

WHICH SELF TO SAVE

A recent commencement speaker in addressing a large college audience made quite a point of the fact that all through life we must choose between the higher and lower self and decide which self we shall save. If it be the lower, we lose the higher.

This truth is well illustrated in the home. Any member of the family bent mainly on saving himself will lose all the finest relationships. He tries to save his lower self and so loses the higher. But in the Christian family, each one is not trying to get from others all he can for himself, but is freely ready to give himself for the good of any of the other members. This is what makes such beautiful home and life relations. He who gives his life saves his spiritual self.

This same truth applies in larger relationships. The one who is constantly concerned that he gets all that is coming to him will grow to a small self indeed. But he who is ready to give himself for the good of others will grow and develop the higher self. It is a truth so clearly enunciated and practiced by our Lord that it seems strange that we are so slow in grasping its great power.

Nearing the close of his life, one man put it thus: "All that I kept I lost, and all that I gave I have."

LOVE:

Hollywood or Christian?

Frank G. Ward*

THE GREEK language in New Testament times used three words which we translate by our English word "love." The one, *eros,* refers to love which seeks to possess for one's own satisfaction. It is usually, though not always so, associated with the physical aspect of love. *Eros* never occurs in the New Testament.

The second term, *philia,* refers to the love expressed in friendships between persons. It is used only occasionally in the New Testament.

The third, *agape,* is by far the most important word for love in the New Testament. For the Greeks, however, it had a quite colorless meaning. It is only the Christian meaning of the word which is important. *Agape* refers to a self-giving love. It is the love, according to the New Testament, which God showed for us through Jesus Christ. The Christian in turn reproduces this love of Christ, or allows it to be expressed, in his own life. In a very real sense, only he who has experienced this love can express it. It springs from a heart renewed and possessed with the love of God.

Since the twelfth century *eros,* the self-seeking love, has been emphasized and popularized to a degree never before seen. We know it generally today as "romantic love." Properly understood and related to *agape,* this romantic idea of love is not wrong. But in our culture it has been divorced from Christianity to a great extent. Possibly the term "Hollywood love" is as good as any to describe the prevalent attitude of our day. This kind of love is proclaimed by the film industry, comics, magazines, radio, theater, television and literature. The worst feature, however, of this "Hollywood love" is that it has been accepted almost entirely without question by Christians as well as unbelievers. It is considered the normal pattern of our society.

"Hollywood love" is basically an ego-centered love. "I love you" means "I desire to possess you because you have certain attributes and qualities which can offer *me* satisfaction." This satisfaction lies generally in the physical realm but is not always so. It can be of a more nebulous character. Marriage on this level, then, means that two people do not become "one flesh" but rather that two people possess each other—or try. It would be incorrect to say that persons who love on this level never seek the happiness of their partners. Nevertheless the basic goal in such a marriage is the satisfying of one's own desires. Thus a husband attempts to please his wife in order that she might continue to be pleasing to him. Unless a couple accepts the Christian conception of love, their marriage will seldom, if ever, rise above this level.

It has been already stated that *eros* is not necessarily bad. It becomes such only when it is removed from the control of *agape,* the self-giving love. Both aspects are needed for a rich experience in marriage. The dominating force, however, is that of self-*giving* rather than self-*seeking* love. It is not based upon passion or emotion primarily, but is an act of the will which regulates and enriches *eros* and *philia,* and gives first place to the good of one's marriage partner. It is Christian love operating in the marriage relationship.

Jesus speaks of a man and woman becoming "one flesh." It is to our loss that we have often accepted this merely as a metaphor. The self-giving love of both partners makes them one flesh in a very real sense. This is God's love being expressed in and through the lives of the marriage partners. Paul also points this up when he says, "For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does" (1 Cor. 7:4, RSV).

Young people facing marriage today are confronted on every hand with the Hollywood version of love. This fact cannot be emphasized enough. The suggestion that one should allow himself to be guided in choosing a mate by means other than emotion and physical attraction is often met with horror. It is equated with a suggestion that we return to the days of child marriages and bartered brides. We have accepted the propaganda of romantic love so unquestioningly that anything else seems wrong and almost sinful.

It can be said with little exaggeration that often more care is taken in the purchase of one's automobile or automatic dishwasher than in the choosing of one's life partner. The fact that a couple has "gone together" for a few months or even a year is no proof that they can objectively and correctly predict their success as "one flesh." Emotions are usually so strong at this period that objective evaluations are difficult to make—if such evaluations are even wanted.

The answer lies only with the church. The Christian concept of love must be taught both to young people and adults. This is essential if we wish to increase the strength of the church. Ten or twelve lectures to the teenagers of the church are not sufficient. They must be taught this concept of love from childhood, and they must experience it. The church must seek to draw her families into a closer relationship with Christ in order that the marriage partners and children may experience in daily life this self-giving love. The children especially must be taught in deed as well as in word. And it must be sustained teaching. Every day in a hundred ways we are brought face to face with the Hollywood version of love. Thus it cannot be defeated by one Sunday school lesson or one sermon a year.

In a very real sense the church and parents can help young people choose their life partners. They must begin early to teach the proper values, attitudes, and characteristics to be looked for in a mate. Parents must also help their own children grow to emotional maturity with a balanced concept of true love, spiritual and physical. It is dangerous and usually futile for parents to attempt to change the minds of late adolescents who are "in love." The scriptural admonition to "train up a *child* . . ." is still as sound as ever.

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*First Church, Philadelphia; graduating student, Goshen Biblical Seminary.

All these suggestions take large quantities of both time and effort on the part of the family and the church. They make neither a quick nor an easy solution—there is no such when we deal with human beings. It is not a simple task which we face. In this task, however, lies at least a partial solution to the problems of divorce and delinquency which confront us today. Love: Hollywood or Christian? It is imperative that we decide.

The Quiet Stumbling Block

Robert L. Ramseyer*

"It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin" Luke 17:2.

"What do you think about nuclear weapon tests?" "What causes the race problem in America?"

These problems and others of a similar nature are a real cause for stumbling to students and other thinking Japanese. "Actions speak louder than words," it is said, and it often seems that the actions of the "Christian" West speak louder than the words of those who tell them of Christ. The Japanese student is not interested only in the salvation of his own soul, but also in the future of his country. World peace is one of his greatest concerns. If he is to become a Christian, he must believe that Christianity will work for peace. We can tell him that true peace can only come through Christ, but how does he square that with the fact that to him "Christian" America seems a major threat to the peace of the world? It was not "Hindu" India or even "Communist" China that set off H-bombs in the Pacific. It was "Christian" America and "Christian" Great Britain. We can answer, of course, that only a minority of Americans have really experienced a new birth in Jesus Christ, but this student knows that Eisenhower and Dulles are supposed to be devout Christians.

We tell the student of the power of the true God. We tell him of the new birth in Jesus Christ, of becoming a new creature. We tell him of the power that God will give him when he becomes a child of God. Then comes the real problem. What about examples? We turn to the Acts of the Apostles: there is the example, a church where each one used the power of God, a church which was not afraid of the power of the government and the sneers of the neighbors. But what about the church today? What about the churches in Kansas and Ohio—every believer speaking the Word of God fearlessly, not caring about the sneers of fellow townsmen? Where are the examples of the power of God in the church today? Examples of pastors or a few exceptional individuals are not sufficient. Buddhism has its great saints too. Where is the church where *every* Christian shows the power of God; where the whole congregation testifies to its salvation in Christ; where the whole church speaks out fearlessly to neighbors, to legislators, to the President against the arms race; where the whole church speaks out against racism in all forms? Where is the power of God?

Here in Japan there is a vigorous religion which began about the time that protestant Christianity was introduced into Japan; however, it now has over ten times as many believers as Christianity. The followers of this faith believe that their founder is living today. When we asked him for evidence or proof of this, the head of the religion pointed to the rapid and continued growth of the movement and the earnestness of the believers. There was the evidence. When others look at us, can they see that Christ is living today?

On the day of Pentecost the disciples *all* received power to speak out boldly before men. That same power is available to every Christian, not just leaders, not just ministers, not just missionaries, but to every Christian. Every Christian can have the power that Peter had, but God will not give it to us unless we will use it. God does not waste His resources. Unless we use all of the power we have already received from God, no matter how insignificant it may seem, God will not give us more. This ought to be obvious, but how many of us sit and wait for a great outpouring of the Spirit, never using what God has already given us?

The "Christian" West, and especially America, is a great stumbling block to "the little ones" in the world today. She merits that millstone around her neck. Your neck and my neck also deserve that millstone unless we are speaking out boldly and fearlessly in the power of God. God does not call any man to be "the quiet in the land." Imagine Peter or Paul being referred to in those words! God calls us everyone to speak for Him, and when we do He fills us with His power. It will not make us popular, it may make us objects of ridicule, but when we are silent, *by our silence* we are stumbling blocks to millions of the world's people.

Are you and I stumbling blocks or are we trusting in the power of God, using it, and showing His power in our lives? May God forgive us if we are not.

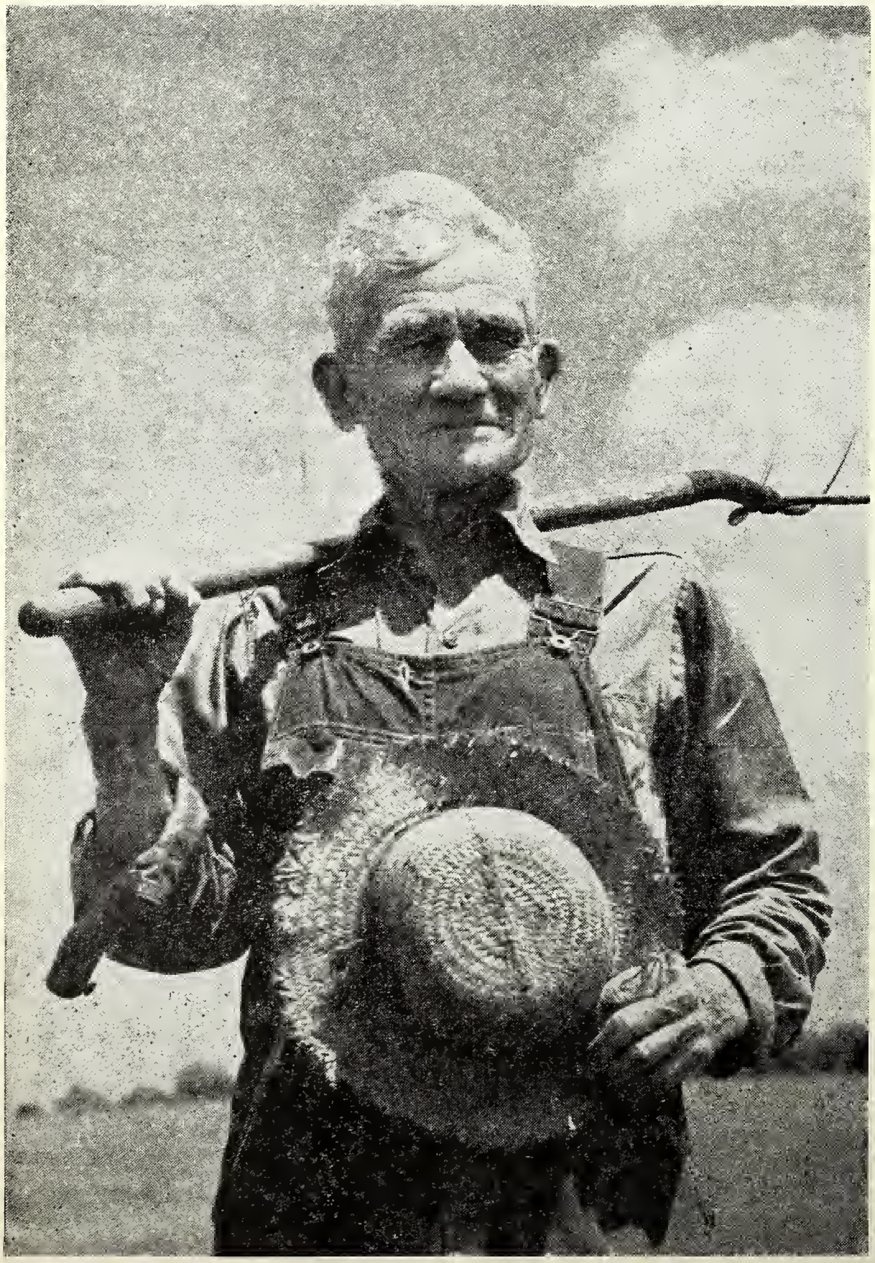
---

*Missionary to Japan

Old Age May Be Beautiful

Years ago the author contributed two articles to THE CHRISTIAN EXPONENT on Charles M. Sheldon's conception of the blessings of old age and death if rightly conceived and rightly lived. After the lapse of so long a period of time it may be permissible to reproduce the first one of the two articles for THE MENNONITE.

Paul E. Whitmer*



THE closing chapter of Charles M. Sheldon's most delightful autobiography is: "Two Old Friends: Old Age and Death." At first thought it seems a melancholy subject with which to conclude the story of so beautiful, sunny, and heroic a life as that of Charles M. Sheldon. But upon further thought it occurs to the reader that there could be no more fitting conclusion to this charming story of a beautiful life than to carry the same undimmed cheerfulness of youth and manhood into old age and death. Charles M. Sheldon would not have been true to himself, would not be himself, if he did not approach the last stages of life in the same spirit that sustained him and made him great and good for nearly seventy years.

What deep secret must lie at the seat of a life that can call old age and death two old friends? The classical writers of the ancient world certainly did not regard old age and death as friends to be welcomed with quietude and glad confidence. Why could old age and death be two old friends to Charles M. Sheldon — and enemies to be dreaded and feared to most people?

It is hardly a sufficient answer to say that the reason for Charles M. Sheldon's cheerful attitude toward old age and death was his Christian faith. For who has not seen multitudes of morose and disgruntled men and women, who make strong claims for their own Christian faith, to whom old age and death are anything but friends? It is evident that there are various types of Christianity in their practical outworking. It is said that Phillips Brooks was never satisfied with the assurance that a man was a Christian. He always asked: "Is he a sour tempered or a sweet tempered man?" believing that the answer to this question told more about a man than the mere assurance that he was a Christian believer. Charles M. Sheldon possessed the type of Christian faith and life that made him a sweet tempered, hopeful man, even in the presence of old age and death. There is an assurance and a confidence in his Christian faith that cannot be dismayed.

Not only had Charles M. Sheldon the right type of Christianity in the strength of which to meet every experience in life, but he had also developed many wise applications of that Christian philosophy to everyday affairs of life. After years of careful living he had found his limitations and had decided to live within those limitations. Even in such ordinary matters as physical exertion and diet he had found what was best for him and gave him the largest amount of health and energy for his work. These rules of health and work he scrupulously observed; consequently he was able to do a volume of work—and do it with enjoyment—that was beyond the strength of many men in the prime of life. To accept one's lot in life cheerfully is an act of Christian faith and source of much happiness.

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*Retired minister; former professor and pastor.

But more important than accepting one's physical limitations is the development of wide and varied interests in order to keep life fresh and young. Those who have lived for one thing primarily in life—work, play, pleasure, money, or whatever it may be—will sooner or later find that the one interest has lost its charm due to old age, loss of health, inability to work, a depressing monotony resulting from lack of change, or some other cause. The one-interest man or woman is to be profoundly pitied, for that one interest will surely sooner or later lose its interest. How fine it is if the man who works also learns to interest himself in the multitude of marvelous things with which God has stored this world. The physical world with its wonders is a never failing source of varied interests and enjoyments to the one who has eyes to see them and a mind to perceive them. The scientific farmer who studies his soil, his crops, and his animals with a view to improving them has a range of interests, pleasures, and joys that his neighbor who pays little attention to these things cannot have. To enjoy old age Charles M. Sheldon deliberately built up interests and forms of activity adapted to one well on in years.

It is a fine thing to go before one is forced from his place in life by the oncoming generation. Many people have a sorrowful and heartbroken old age because they were unable to let go or were unwilling to let go of places of responsibility from which they must finally be removed in ways that are painful to all. Sheldon said: "I do not like the idea of youth shoving me off the bench where I have been sitting so long, and in order to keep from being shoved, I think it is more dignified and pleasant to get up quietly as I see him coming, and walk majestically away, giving him the impression that I am going because I have a more important engagement elsewhere. I have known old men to have many unpleasant experiences because they did not know that their time was up."

On a slightly different phase of the same subject he said: "There is another determination I have made and that is not to aggravate Old Age and make an enemy of him by finding fault with the rising generation. The rising generation is what the setting generation has made it. . . ."

One of the great delights of old age is the opportunity it affords us to read quietly and in an unhurried way the books we have long loved but did not have the leisure to read and ponder over as much as we should have liked to do. There are some worthwhile books we have read once or twice or perhaps oftener that we are anxious to read again in the quietness and maturity which old age alone affords. In the full maturity of life and experience our reading of the Psalms, the Sermon on the Mount, and the great prayers of Jesus in John's Gospel will all mean more to us. The joy that must be in store for one who reads these great passages from such a vantage point! Then, too, there are some poems that we have long loved and partially committed to memory in the busy, hurried, active life when one duty crowds another upon us year after year. Now we shall be able to read these and enjoy them without being rudely interrupted by the stern call of duty to meet this engagement and that demand upon our time and strength. The quietness of old age is more than rewarded by a yearly reading of the Bible, Shakespeare, Milton, Wordsworth, Tennyson, Browning, and Longfellow.

Perhaps better than all these joys of old age are the friendships that we have been able to develop through the years of our active life. In the community in which we have lived our life we have formed many friendships. Some of these are friendships that have come with us all through the years and some of them are friendships of recent years with those much younger than ourselves. If we show ourselves friendly we shall never lack friends. Longfellow's old age was constantly brightened by the many evidences of genuine friendships. Young and old loved Longfellow because he in turn loved them. There are no friendships like the friendships of old age.

Flashes of Thought

BIRDS AND MEN

Walter Gering

Yes, they are beautiful. Every year they return with the first spring days and prepare for their summer stay. Their bright colors and their early morning melodies piercing the air are a constant reminder of the changing season. The cold, wintry breezes are about to disappear; spring with all of its rays of new hope and life is bursting forth.

But that question concerning their work bothered me. How often I had been inspired by these little creatures of the air, busily flitting about from leaf to leaf. All day long they are about the place doing something. Occasionally they are found quietly sitting upon some limb; but most of the time they are actively engaged in the duties of the day.

But what are they doing from early dawn to setting sun? Their one goal in life seems to be to provide food and shelter for themselves and their little ones. That—for the birds—is life.

Can it be that we who have been created for a much nobler purpose are often too much like the birds, concerned primarily with the thought of providing shelter and food for ourselves and the little ones of our flock?

I thought again of the words of the man in the parable: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But God said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one."

Christian Unity

Henry Poettcker*

A TOPIC for discussion which has become more and more acceptable to various groups of people is that of unity. From the purely secular standpoint it is evident that whether people and nations want to think of their mutual relationships or not, they are faced with the problem of living in *one world*, a world that because of the many scientific inventions of the past decades, has suddenly become rather small. In the religious realm something comparable has happened, and as we focus our attention on Christianity in particular, we come face to face with the so-called ecumenical movement.

When the term *ecumenical* was once again rediscovered, there were those who thought that it might suggest "a degree of ecclesiastical unity which did not exist" and therefore that it should not be used. Gradually, however, the term did come into its own, and at the Oxford Conference in 1937, it was not only used but clearly defined: "The 'ecumenical' problem . . . consists in applying the meaning of united loyalty to Jesus Christ, to the problems of Christianity and society."[1] The distinction between what nations and churches have set as their goal is clearly seen. "In the one case the nations start from diversity to seek unity. In the other case the . . . churches affirm unity in Christ and move from the center to the circumference."

Within the last twenty years the various churches have wrestled with implications of an affirmed unity in Christ, and we have noted with keen interest some of the developments that have taken place. Most notable, undoubtedly, is the renewed realization that any ecumenical movement must be a dual one: ". . . the missionary movement of the Church to occupy the *oikoumene* in the name of Christ, and the ecclesiastical movement to unify the forces of occupation."[2]

For the most part, we as Mennonites have kept aloof from this larger movement and have been little more than observers. Yet within our own circles we have engaged in various ventures of co-operation, notably our relief endeavors under MCC. What this joint venture has meant for the spiritual welfare of our difference groups cannot be overlooked. Nor can we fail to see how the Christian service rendered in the name of Christ led to the establishment of mission work, undertaken separately by various of the co-operating Mennonite denominations.

More recently investigations have been made regarding the possibility of co-operation not only in the field of relief but also in the area of education. Following much preliminary study and planning a new Seminary campus is being established at Elkhart, Indiana, a venture which can —and it is hoped, will—serve to draw all Mennonite groups closer together.

Still more recently the question about possible co-operative ventures between the two Bible Colleges in Winnipeg has been raised. These suggestions have come not only from one, but from both groups concerned, as well as from other smaller groups. Now whatever we may think of such an idea or ideas at the present time, it is evident that there is something here which we ought not to dismiss with a turn of the hand, but rather something of which we ought to take full cognizance.

In the light of such developments, it is certainly in order to ask ourselves about the true nature of Christian unity and to try to enlighten ourselves to its further ramifications.

The Need for Christian Unity

TO speak of spiritual unity is to think of the high-priestly prayer of our Lord and Master, Jesus Christ. That unity was no small matter with Him is seen in the fact that He mentions the "oneness" of His followers here no less than four times. His ministry was one of reconciliation—first between God and man and then between men. As we follow the development of His ministry we see glimpses of what the positive results could do. There were those few brave and daring souls who would not be silenced, no matter what came their way. They were true ambassadors to whom had been entrusted the ministry of reconciliation, and they endeavored to prove faithful.

Concern for unity was a major one with those early followers, for we need to think only of two specific incidents mentioned in Acts 11 and 15. Once Peter's going to Cornelius threatened to break the unity of the believers; then again, Paul's preaching was misconstrued by the Judaizers to the point where the ongoing ministry of the church was threatened. In both instances a satisfactory solution was arrived at and the work went on.

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*Teacher, Canadian Bible College.

As we think of that early group we remember Luke's statement about their being "together with one accord," or of being "of one heart and soul." Undoubtedly it is here that we see the success which was the lot of the Early Church. Yet at this very point the question arises: What was the secret of the "togetherness"—the being "of one heart and soul"?

The Essence of Christian Unity

TO find the answer to that question we cannot do better than to turn to Paul's discussion of the Church in Ephesians. Here we find the answer rather clearly given. *The essence of spiritual unity among believers or within the Church stems from the relationship with Christ.* Where but to Paul would one go to see this? Before that apostle wrote Ephesians he had seen the development of a new spiritual community in the world, composed of people of diverse racial background. "He had been teaching that this community, the Church, is the body of Christ, and had been emphasizing the importance of harmony among its members (Rom. 12:4-8; 1 Cor. 12:12-30; Col. 1:18; 2:19)."[3] In comparing the Church with the Roman Empire, he saw the former as bringing about a unity far transcending anything which the legions had been able to effect, for this unity would break down enmity and hatred among the peoples — not serve to subjugate them by force. The Church was, in fact, to be the means of giving harmony to the whole universe. "In the fullness of time God would, he was confident, 'unite all things in him, things in heaven and things on earth'" (Eph. 1:10).[4]

As believers we are to be a fellowship — a *koinonia.* Like the early believers we are to see ourselves as "the fellowship of the Risen Lord," and "the community of the Holy Spirit." In our day we are well aware of the many clubs that are present in society — clubs of varying nature — and one sometimes has the feeling that for many people their church is just another club. But that is just what it is not. It is a fellowship. How well Jenkins has said that the Church was constituted as Church by "the presence in its midst of God through the living Christ in the fellowship of His Spirit." Believers must not consider their relationship to each other as on a sort of official level. No, there is a much deeper personal touch, for believers are *in Christ.* That insight comes to us more and more as we become aware of the many compound words which Paul uses to express this relationship — words using the Greek preposition *with*: buried with Christ, crucified with Christ, raised with and quickened with Christ, reign with Christ. So intimate is the sharing with Christ that Paul can say that if there is no resurrection for us, then there was none for Christ. In fact, we might go back a step and note how central is the relationship *in Christ* in Paul's message.

- As a redeemed person Paul sees himself as a man *in Christ.*
- The Church consists of those who are *in Christ.*
- Salvation consists of the "redemption *in Christ Jesus.*"
- The whole history of salvation must be conceived of *in Christ.*

For Paul this expression was to set forth the most intimate relationship of the Christian with the living Christ.

Similarly, we have compound words of the Greek preposition *with* as they set forth the close relationship between believers: fellow-citizens, fellow-heirs, fellow-helper, fellow-laborer, fellow-servants. This relationship exists between and among believers as a result of the relationship with Christ. And wherein is it expressed? Of what does it consist? In love and unity, in mutual understanding and service. To have the relationship with Christ is to have the relationship to our brother.

Is not that what we see in the three figures that Paul gives to us in Ephesians? Here the Church is set forth as the body of Christ, as the instrument through which He works (4:16). The Church is seen as a building—a temple—a structure joined together in Christ, growing into a holy temple in the Lord (2:21). The Church is also presented as the bride of Christ, the recipient of His love and cleansing, so that He might present her holy and without blemish.

As a body, the Church is to function harmoniously — each member doing his part. As a building, it is not something static; the believers are living stones built up into a spiritual building. And as a bride, the Church is to be subordinate and loyal to Christ. In all of these pictures we see the emphasis on unity. Without unity there cannot be fellowship and the intimate relationships that are to mark the believer's day by day existence.

If it is true that the essence of the Church is what we have said, and that here lies true Christian or spiritual unity, then we may well ask, What further implications does this unity have for us?

Some Implications of Christian Unity

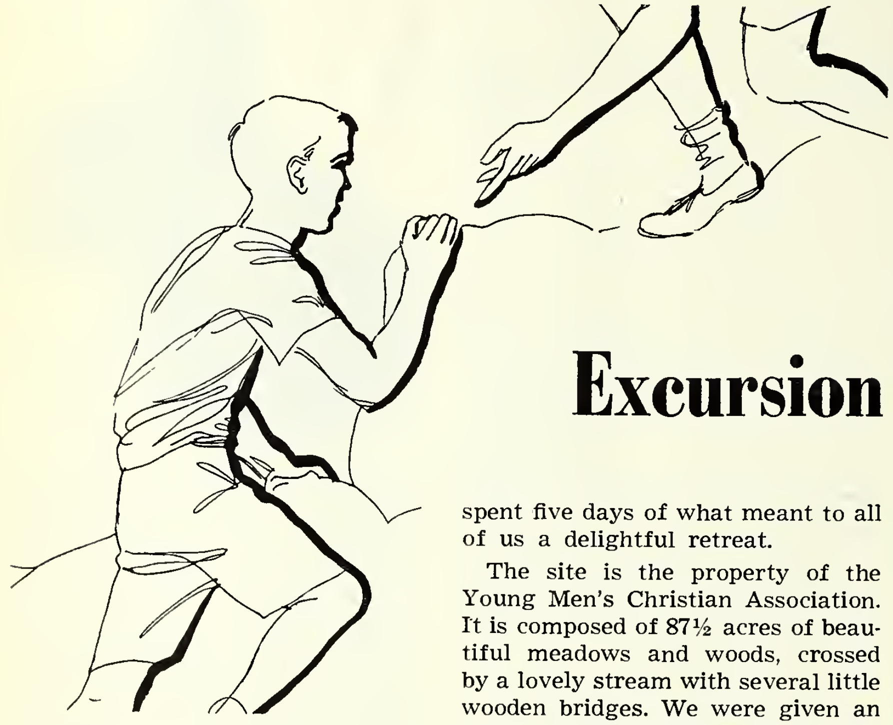
LOOKING at the Christian Church at large one must acknowledge that, though the basic fact of the Church's unity resting on the redemption in Christ is acknowledged, yet there is not agreement as to the visible forms in which such unity is to be expressed.

Bringing it down to our own Mennonite groups, here also we recognize that the expression of our unity is not completely the same. Possibly it ought not to be; possibly there is a place for diversity in the expression. Yet a searching question will not be put aside at this point: What if in the very expression—be that

(*Continued on page* 397)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.



Mennonite Youth of Buenos Aires Travel 350 Miles to Mountain Camp

*By Martin Duerksen**

Excursion in Argentina

THIS IS the third consecutive year for the Buenos Aires young people's camp and we are glad to say it was a great encouragement and success.

The two previous camps were on a beautiful island of the Tigre Delta near Buenos Aires. This time we thought it good to encourage the young people beforehand to save money for a camp at a more distant place.

They represent the large Mennonite congregation in Buenos Aires, which I serve as pastor. Other Argentine Mennonite congregations are located farther inland. We wanted to combine a season of spiritual blessing and recreation in a picturesque spot in the Argentine that we knew was still unknown to many of the young people.

Travel by Train

The carnival days were the suitable occasion for this, and the very lovely district of Sierra de la Ventana was our chosen place. It is more than 350 miles from Buenos Aires.

Our group of 34 young people set off from Buenos Aires February 28. After traveling by train all night we arrived the next morning and spent five days of what meant to all of us a delightful retreat.

The site is the property of the Young Men's Christian Association. It is composed of 87½ acres of beautiful meadows and woods, crossed by a lovely stream with several little wooden bridges. We were given an area to ourselves where our tents were set up under the shade of trees and beside what is known there as "Happiness Road."

Studies and Devotions

Every morning we assembled at 7:30 for a devotional period led by the young people. After breakfast we met for Bible studies based on 2 Timothy. These studies were sometimes continued in the afternoon.

The theme brought us face to face with the battle every Christian must wage and the need for "fighting the good fight of faith with all one's might." Some members of the group presented thoughts and studies based on the lives and examples of outstanding Christian men — including Martin Luther, John Calvin, Menno Simons and Ulrich Zwingli.

Hill Climbing

We spent some time climbing surrounding hills. We took a one-day excursion to ascend the famous Sierra de la Ventana (hill of the window) which is about 6500 feet in altitude. Near the peak is a 16 x 26-foot rock formation resembling a window. Many campers had never seen mountains before and their enthusiasm and happiness may well be imagined.

Night time usually found us around a campfire. The light illumined our tents to the right. To the left was the view of the lovely stream and the murmuring sound

Buenos Aires youth from the Mennonite congregation take an excursion to the Sierra de la Ventana mountain during their retreat.

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*Formerly a European, MCC worker Martin Duerksen migrated to Paraguay and later became pastor of Mennonites living in Buenos Aires.

of the winding waters as they flowed over rocks and boulders. This all greatly enhanced the beauty of the camp, giving us times of real happiness which to many will doubtless be unforgettable.

The gay singing of bright folk songs was followed by serious and solemn devotions and messages from the Bible. As a result many campers consecrated their lives wholeheartedly to God.

Retreats Have A History

When we turn to the life of Christ, we find that He often sought to be alone in the great out-of-doors rather than retiring to some cloistered room when He felt the need of strength and renewing His spirit. In Luke 6:12 we read ". . . He went out into a mountain to pray, and continued all night in prayer to God."

Taking the clue from Christ to retreat to outdoor places, churches have for the past 52 years held youth retreats. Although the Rev. George Hinckley conducted a camp for boys of his church in 1880, the beginning of the religious camping movement is usually marked by the first permanent camping program sponsored by an organized church in 1914. John L. Alexander of the International Sunday School Association is often credited with being the father of the religious camping movement.

Our Mennonite groups were not far behind, for in 1923 the Central District held a retreat at Lake Shipshewana, Indiana. The movement has now spread to all parts of our Conference. Approximately 50 different retreats will be held this summer which are sponsored by our Mennonite groups. About one in every 20 Mennonites will be in attendance.

In every part of our Conference, high school youth will have a retreat to attend. Why not join other youth throughout the Conference this summer and attend the retreat in your locality?

Let prayer be the key of the morning and bolt of the evening.

—Matthew Henry

Scenes
from
Camp
Mennoscah
Murdock,
Kansas

I Am Camp

I am Camp.
I am sunlight, a sheen on the water, a mist on the mountains and stars.
I am a doorway out of the commonplace into a new adventuring experience.
I am a place where youth learns the joy of play without a sting, of fellowship without regrets, of creative effort that wearies not, of a good time that leaves no headache—or heartache—behind.
I am a new purpose for life that will make the years different.
I am Noise—and silence with a thrill in it.
I am Laughter—and quiet resolution that seeks the comfort of the hills.
I am Energy—and the touch of loving service.
I am Youth—and the slowly emerging habits that make matured experience worthy.
I am Today—and also the Tomorrow that is being shaped.
I am a Giver of Gifts—that pass not away, that time will not chill, that poverty will not quench, that riches will not deceive. I am Habits, Ideals, Ways of Living, Confirmed Attitudes in the Soul of Youth.
Because I am all these, and more—I invite youth into fellowship with me.
I am Camp.

—Percy R. Hayward in ONWARD

Some Thoughts About

God and Nature

Jesus Christ had many of His most significant experiences outdoors. His teachings are also full of references to nature that make one realize how closely and with what appreciation He observed varied aspects of His Father's world.

When Jesus was twelve years old He went on a camping trip to Jerusalem for the Passover (Luke 2:41-52). When Jesus wanted to think through His ministry, He went out into a desert alone. And throughout His lifetime, whenever He felt the need of help He did not retire to a room but went out on a hill by himself to spend the night in prayer. Has not the Psalmist said:

I will lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
Who made heaven and earth.

Christ Taught Outdoors

Most of Christ's teaching was done out of doors on the mountain side, beside the seashore, or from a boat (Matthew 5:1-20, Luke 5:1-12). In His teaching He referred to different kinds of seeds and their growth (Matt. 13:1-8, Matt. 13:31-32, Mark 4:26-29), to different kinds of soil (Matt. 13:1-9), to shepherds and their sheep (Luke 15:3-7), to the sky and clouds (Matt. 16:2-4, Luke 12:54-55), to the birds of the air and flowers along the roadside (Matt. 6:25-33, Matt. 10:29-31, Luke 12:22-31). Each was a reminder of God's love and care or a symbol of some teaching about the Kingdom.

Retreat and camp leaders, even as Christ did, can well use the natural environment of the retreat to teach about the Christian life. If we have consecrated Christian leadership, we need not fear that youth will be taught to worship nature, but rather they will be led into a closer relationship with God. Do you know nature as well as Christ, so that you, too, can use it in illustrations?

Retreats Reveal Nature

The retreat environment provides innumerable opportunities to observe the wonders of nature in a way that proclaims the hand of the Creator. Nature reveals the wonder of life and the process of growth when one realizes that the small acorn produced the sturdy oak. The sense of power that pervades the physical world is realistically impressed on the mind as the winds and the elements show their might.

The spider, an insect that most people wish to kill, reveals the interrelatedness of all things — it spins its delicate web to catch flies, mosquitoes, and other insects. Yet it, in turn, is eaten by frogs; and wasps will lay their eggs in the bodies of spiders they have paralyzed and carried back to their nests.

Endless Variety

The world is full of so many things that any scene shows tremendous variety of plants, insects, and animal life. When we realize there are no two leaves alike, we wonder at the complexity of the universe and the power of its Maker. The orderliness, timelessness, and dependability of God's universe may be seen in the movements in the starry heavens. Huge boulders, such as those at the retreat grounds at Men-O-Lan in the Eastern District, bring a feeling for the immensity of the universe.

The masterfulness of God is revealed in nature through the beauty of form and design in the intricate pattern of a wayside flower, through the beauty of color in the autumn leaves that cover the hills and woods with robes of crimson and gold, and through the beauty of sound in the flute-like quality of the woodthrush's evening song.

There are sermons in the abundance of vegetation, in the wild fowl of the air, in the stones, the mountains, and the rivers. The natural world has a message for the retreater and all of youth.

—Betty van der Smissen

The Living Word

By Luther A. Weigle

'Imitate their Faith'

In eleven cases the King James Version uses "follow" or "followers" where the Greek words in the Epistles mean "imitate" or "imitators."

Paul did not hesitate to counsel his converts to imitate him. This was not unwarranted pride or self-assertion, because he associated with himself Timothy and Epaphroditus and others, and because the ground of his counsel was that he and his associates sought to imitate Christ. Here are some of the texts:

1 Corinthians 4:16 "I urge you, be imitators of me"

1 Corinthians 11:1 "Be imitators of me, as I am of Christ"

Ephesians 5:1 "Be ye imitators of God, as beloved children"

1 Thessalonians 1:6 "You became imitators of us and of the Lord"

Other texts are: Philippians 3:17, 1 Thessalonians 2:14, 2 Thessalonians 3:7, 9, Hebrews 6:12, 3 John 11.

This was necessary counsel, the import of which is somewhat blurred by the KJ use of "follow" and "followers." Professor James Moffatt, writing in the *Expository Times* (volume 10, page 446), said: "In the seventh decade of the first Christian century, with the New Testament yet unwritten, the living ideal of the Christ-life was far from being stereotyped in words or habits. Fluid and free, its appeal had to come largely through men's experience and observation of one another, and the inevitable reproduction of character. The channel of education was chiefly the seen or remembered character of definite individuals, the advice and conduct of the best people."

The situation is clearly expressed in the injunction of Hebrews 13:7: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith."

CHRISTIAN UNITY

(*Continued from page* 393)

closed communion or mode of baptism or other elements of church polity—we are not serving toward mutual edification and upbuilding, but perchance even disrupting the unity which we confess to have in Jesus Christ? We are only being realistic when we say that diversity of some kind will always be there. But how far should we reconsider the expression of our professed unity when, on the basis of our observations concerning the essence of the Church and its unity, it is clear that the gap between profession and practice is a real one? It would seem that the gap should be narrowed if the Church is to fulfill her Lord's commission. Unity is never to be an end in itself; rather it is to serve the greater missionary purpose of proclaiming Christ's saving gospel to all the world. "Loyalty to Jesus Christ and His Church demands that Christian unity should always be for the sake of Christian action." A business enterprise adopts the policy most suited for attaining its objective. Will the Christian Church also be so wise and pursue its objective in accord with its very nature and being?

And what of unity *within* denominations? Ought not the General Conference re-evaluate the relationship of one district conference to another? It is clear that more unity could be evident, such as has characterized the recent merger of the Central and Middle Districts. There must be more co-operation in the different projects—missions, education, etc.—so that the most effective witness may be given.

Then a final word about unity among the members. Differences of opinion will certainly always be there. Individual workers in the church will continue to have specific emphases in their teaching and ministry, just as each member will support one cause more than another. But let it be said that this is no reason for the body's becoming divided. Rather it re-emphasizes again that the Lord uses various members in various ways for His manifold task. It is within this diversity that true unity can exist as the Church undertakes its God-given mission in the light of the Father's ultimate goal—the uniting of all things in Him. Only as each of us recognizes the implications of Christian unity and acts upon them, are we helping to realize our Master's prayer, "that they may be *one.*"

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[1] J. A. Mackay, "Ecumenical: The Word and the Concept," in THEOLOGY TODAY, April, 1952, p. 3.

[2] Ibid., p. 6.

[3] Bruce M. Metzger, "Paul's Vision of the Church," in THEOLOGY TODAY, April, 1949, p. 49.

[4] Ibid., p. 49f.

Bookmark

QUIET FANATICISM

OUR CHRISTIAN VOCATION by John Heuss, 243 pp., Seabury, $3.25.

Here is a book for ministers and laymen alike, written simply and naturally out of deep personal conviction. It consists of 19 sermons preached by John Heuss in historic Trinity Church, New York City. These sermons touch on many different areas of the Christian life such as humility, forgiveness, discouragement, and repentance; but most of the book is given to subjects of worship and prayer.

The most stimulating chapter is the first one: "The True Function of a Christian Church," in which Mr. Heuss seeks to have us examine our Church program in the light of God's eternal purpose. In so doing we read some rousing statements. "Much we take for granted in church life . . . actually prevents God from reaching men savingly." And again: "The ordinary day-by-day life of the average successful local parish makes a mockery out of its world-influencing revolutionary claims." After a critical examination of today's churches the author gives some basic suggestions for improving the situation, the last of which is the need for every church to have at its center a small group of "quietly fanatic, changed, and truly converted Christians."

Mr. Heuss is an Episcopalian and naturally interprets Christianity in the light of his own Church experience. A sympathetic explanation of worship from this standpoint can be an enriching experience for anyone in a nonliturgical church, though some of the terminology might seem a bit strange.

—Orlando Schmidt

(Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Newton, and Rosthern.)

CLASS OUTING

On Friday, May 24, the Canadian Mennonite Bible College graduating class, accompanied by D. Janzens, went on their annual outing. This year their day consisted of a trip to Matheson Island, where they presented a program at the mission during the evening.

The following evening we were visited by Mr. and Mrs. Art Janz, missionaries to the Congo. Their personal testimony and true-to-life report gave the student body a clearer insight into the needs of Africa and also aroused a greater sense of responsibility toward supporting our missionaries in ardent prayer.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

HELP WANTED

Male Orderly— Herbert Invalid Home needs a male orderly to work with the residents of the Home. Prefer a single fellow. Could serve his 1-W here. Contact: Dick Friesen, Box 520, Herbert, Saskatchewan, Canada (No. P 164).

Registered or Practical Nurse— Opening for a trained practical or registered nurse at the Herbert Invalid Home. Would consider an older couple in combination with need for an orderly (above). Contact: Dick Friesen, Herbert, Sask. (No. P 165).

Farm Opportunity — Mennonite farmer near Anthony, Kansas, in need of reliable help with experience in dairying. Offers housing; attractive wages. Located near Mennonite church, good schools, etc. Contact: Mutual Aid (No. P 166).

POSITION WANTED

Mennonite with experience in diesel power plant operation is looking for an opening with any firm or city that will offer an attractive position. Would also consider openings in related fields. Contact: Mutual Aid (No. P 167).

MCC news & notes

Can Race Problems Be Solved Peacefully?

A peaceful solution to the southern racial problem is possible, reports a group of Mennonite men who toured southern United States, "but probably only through the awakened conscience of the South and brought about by themselves."

The six men, who visited both segregation and desegregation leaders in South Carolina, Florida, Georgia, and Alabama, agreed that the most effective way for Mennonites to help in this situation is "to strengthen the hands of those now in the South who are endeavoring to give Christian leadership." The group feels that extending fellowship and giving some practical assistance to southern Christians would be a possible way of showing mutual concern.

The traditional role of the southern Negro is changing, the men believe. Large numbers of Negroes are moving to cities and there is a growing number of capable leaders who are dedicated to the advancement of their people.

The tour group seemed to feel that southern white people are becoming "troubled in conscience, which may account for some of their violent reactions. Sensitive Christians can no longer reconcile their creed with their old 'way of life' and are seeking a change."

Northern intervention is viewed in the South with a degree of resentment. Thus resolution of the racial problem, the men sense, must be generated within the South.

Members of the tour group were Paul Peachey of Harrisonburg, Va.; Clarence E. Lutz of Mount Joy, Pa.; David Habegger of Allentown, Pa.; Burton E. Yost of Greenville, Pa.; John N. Hostetter of Clarence Center, N. Y.; and J. Harold Sherk of Akron, Pa.

Milk for Taiwan

Milk and limited amounts of food and clothing are being distributed by MCC to needy persons in Taiwan (Formosa) as a supplement to the major services of the hospital and mission, now administered by General Conference Mennonites.

Pax Guests at Elspeet

Four Paxmen from Germany units were guests of the Dutch Mennonite Youth Fellowship at a mission conference at Elspeet, Netherlands. Missionary work in Indonesia and New Guinea were reviewed by the 75 youth who attended.

Training for Peru

Three Paxmen are training at the LeTourneau plant at Longview, Tex., before joining three other Paxmen now helping construct a road in the interior jungle of Peru where an agricultural colonization project is being formed.

They are Walter Fast, son of Mr. and Mrs. George Fast of St. Catharines, Ont., member of the Mennonite Brethren Church; Harry Moyer 3rd, son of Mr. and Mrs. Harry Moyer, Jr., of Perkasie, Pa., member of Calvary Mennonite Church; and Robert Swartz, son of Mr. and Mrs. Alden Swartz of Sebewaing, Mich., member of Pigeon River Conservative Mennonite Church.

R. G. LeTourneau was the speaker in a consecration service for the men at Monterey Mennonite Church, Leola, Pa.

Brook Lane Farm

Marian Miller, daughter of Mr. and Mrs. Lester Miller of Westover, Md., joined the kitchen staff at Brook Lane Farm, Hagerstown, Md. She is a member of Holly Grove Mennonite Church and attended Eastern Mennonite College.

Akron Staff Changes

Lydia Bontrager, daughter of Mr. and Mrs. Jacob E. Bontrager of Constantine, Mich., has returned to the clothing depot for her third season to help with processing Christmas bundles. The bundles, which are to be in one of the three clothing depots by July 1, will be sorted and bailed for shipment overseas this fall in time for distribution at Christmas.

Bertha Hartman, daughter of Jacob C. Hartman of Delphos, Ohio, has taken up bookkeeping duties in the MCC business office. She attended Eastern Mennonite College.

Arvilla Weaver, daughter of Mr. and Mrs. J. Landis Weaver of Akron, Pa., is a new secretary in the MCC personnel office. She was graduated from Goshen College this spring.

Helen Buller (Reedley, Calif.) will serve as secretary to Orie O. Miller this summer during the absence of Rhoda Cripe (Delavan, Ill.) who is on a student tour in Europe.

Summer Service in Canada

Most of the ten Canadian summer service projects are under way. Director for Canadian units is Harvey Toews (Waterloo, Ont.), assisted by Hedwig Sawadsky (Vineland, Ont.). Units include Clearwater Lake Sanatorium at The Pas, Man.; School for Mental Defectives at Portage la Prairie, Man.; Manitoba Hospital at Brandon; Municipal Hospitals at Winnipeg; Manitoba Sanatorium at Ninette; Ontario Hospital at London; Bethesda Home at Vineland; Ontario Hebrew Mission at Kearney; Ailsa Craig Boys Farm, Ont.; and a students-in-industry program at Toronto.

Jottings

HOME AND FAMILY LIFE

—Deep Run Church, Bedminster, Pa.: Pastor Boyer recently preached a series of three sermons on home and family life: "Marriage," "Parenthood," and "Children in the Home." A playlet, "Mothers of the Bible," was presented at the annual Mother and Daughter banquet held at the Plumsteadville Fire House. A special offering for the Church Kitchen Fund was received. George Myers, Chalfont, Pa., passed away May 18. Births are: a son, Mark Allen, to Pastor and Mrs. Claude Boyer, May 12; a son, Steven Mark, to Mr. and Mrs. Robert Amstutz (Myrtle Wasser) May 21; and a son to Mr. and Mrs. James Eckof (Kathryn Huber) May 22. Norman Wismers have returned from a visit with Hugo Friesens (daughter Jean) in British Columbia, Canada, stopping at the Mennonite Biblical Seminary, Chicago, Ill., to attend the graduation of their children Donald and Eleanor, who received their degrees of Bachelor of Divinity and Master of Religious Education respectively.—Corr.

JOINT PROGRAMS

—Gospel Church, Mountain Lake, Minn.: The Ambassadors and Maranatha Bible Classes enjoyed a special meeting Wednesday evening, May 8, bringing small items for missionaries Sarah and Louise Loewen. Both spoke and showed pictures to the children. At the semiannual congregational business meeting conference delegates were elected, the pastor was re-elected for another three year term, Luella Loewen was elected as the Sunday school superintendent of the Junior Department, and other recommendations and elections were held. The various Sunday school classes are participating in the Christmas Bundle project. In connection with Mother's Day, child consecration services were held for Laura Jean, daughter of the John Klaassens, and Richard Dean, son of the Elmer Bullers. A joint Mission Society Fellowship program with our societies and the Delft Immanuel Societies was held Tuesday evening, May 14. The Joint C. E. program with the Delft church was held Sunday evening, May 19, with H. Albert Larson as speaker. Bro. and Sister Homer Moutett and several workers of the "Go Ye Mission" in Oklahoma presented their work in the Ozark Mountains at the midweek service held May 21. Rags were again collected for new dishes for the church kitchen. Members of the local 4-H club worshiped in our church Sunday, May 26 (Rural Life Sunday). Ascension Day services were held Wednesday night, May 30. Those graduating from high school this year are Gilbert Friesen, Marvin Klaassen, Darlene Peters, Kenneth Quiring, Ruth Sawatzky, and Orville Stoesz.—Mrs. Waldo Stoesz, Corr.

HARTZLER PRESENTS SCHWEITZER'S WORK

—Wayland Church, Wayland, Iowa: March 24 H. E. Nunemaker of the Eicher Church spoke in the absence of the pastor. April 21 a film was presented, "God of the Atom," giving a view of the tremendous energies built into the universe by God. April 14 Union Holy Week services were observed in the churches of the Wayland community with a union communion service being held on Thursday evening. Several members, with our minister, attended the Middle-Central Conf. at Normal, Ill. During pastor Habegger's absence, J. J. Pritchard, a retired minister and friend of the church, had charge of the Sun. morning worship service. April 30 we joined the Eicher Church in a special service with J. E. Hartzler. He told of the work which Albert Schweitzer is doing in Lambarene, Africa. May 12 consecration of 18 little children took place during worship service. May 19 the congregation voted to proceed with expansion by erection of a new building according to plans suggested by the planning committee. Daily Vacation Bible School was held June 5-14. C. K. Schantz passed away on April 10; burial in Eicher Cemetery. Harvey Eicher passed away May 19; burial at Eicher Cemetery.—Mrs. Allen Meyer, Corr.

JUNIOR CHOIR CONCERTS

—First Church, Reedley, Calif.: Dr. and Mrs. Marden Habegger are planning to attend the Mennonite World Conference; also Pastor and Mrs. Aaron Epp, who have been chosen by the Pacific Dist. Conf. as their delegates to the Conference in Germany. The Junior Choir, composed of about 30 boys and girls, gave a concert under the direction of Mrs. Aaron Epp Sun. eve, May 23. Summer Bible School was June 10-21. Mrs. Reuben Bergthold is the superintendent, assisted by 20 teachers who volunteer their services. Our S. S. picnic was held Sun., June 2, after the morning services. Mr. and Mrs. James Waltner will serve here for the summer. The following young men were baptized and taken into the church Sun., June 9: Jacob Krahn, Peter Krahn, Roger Pankratz, Edgar Penner, Ronald Goerzen, Harley Kroeker, and Bruce Kohfeld; by letter: Mr. and Mrs. Sam P. Schultz and Mr. and Mrs. Henry Rosenfeld. The Bethel College Choir gave a program here June 16. —J. P. Glanzer, Corr.

PASTOR GRADUATES

—Immanuel Church, Downey, Calif.: This month we were privileged to have as guest speakers Dr. Lantz, professor of speech at Fuller Theological Seminary, and Brother Paul Friesen from Coalinga (brother-in-law to Bro. Epp) who gave us messages in song and word. A good group attended the Christian Endeavor Convention the first week end in May at the Church of the Open Door. All who attended were blessed by the inspiring messages given forth. May 23 marked the date of our pastor's graduation exercises from Fuller Seminary. We are happy for him, and our prayer is that he may be richly used of the Lord now and in the years to come. Our pastor plans to attend the Pacific District Conference in Idaho this month. We have had several special offerings for the organ fund and we soon hope to have it in use. We had a Sunday School Workers' potluck dinner in the fellowship hall, followed by the Workers' meeting and a talk by a guest speaker. Sky Pilots and basketball practice has resumed once again. Mr. Armour passed away May 21; also, Mrs. Mary Hannaman died May 25. Our congregation misses both of these fine people very much but we know that both are in Heaven rejoicing with our Lord.—Elsie Heer, Corr.

MASTS GO TO NORTH NEWTON

—Salem-Zion Church, Marion, S. D.: On May 13 our pastor, Russell Mast, brought his ministry to a close in our church. We have been greatly blessed having the Masts with us for nearly eight years; however, we feel his service at the Bethel College Church will be a great blessing there. During the morning service on "The Christian Home," eleven infant children were brought for consecration. As a mission project the juniors are bringing wash cloths to be sent to the needy. Work on the church building is progressing. At the present time the doors, window sills, etc., are being installed. —Corr.

MUSIC GROUPS BROADCAST

—East Swamp Church, Quakertown, Pa.: Pastor Sprunger has been re-elected secretary of the Eastern District Conference. He is also chairman for the retreats at Men-O-Lan this July. We do praise God for again extending His healing power toward some of our members, especially for Russel Geiger who was hospitalized a lengthy time with rheumatic fever. We are thankful, too, for the safe return of missionaries Carl and Marie Flickner who, with their children Marsha and Brian, landed May 28 from India. A welcome fellowship was given them after the midweek service June 5. Misses Woods and Miscoly gave reports of their mission work in Kentucky, June 5. Mary Ellen Bleam and Richard Hostetter, Jr., were united in marriage June 1. They are both members of our church. A large group attended the broadcast "Hymns of All Churches" over WSAN, Allentown, on June 2. Special numbers included Jr. and Sr. choirs, solo by Florence Dietz, ladies' chorus, male quartet, and orchestra. A prophecy conference has been planned for June 13-16. Charles Feinberg of Talbott Theological Seminary, Los Angeles, is the principal speaker. David Juroe, pastor of Manayunk Baptist Church, Manayunk, Pa., and Chester Webber, missionary among the Jews, will close the conference.—Corr.

The Divine Wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it. —F. W. Robertson

4614 Woodlawn Avenue
Chicago 15 Illinois

Missionary Hugh Sprunger reports on an encounter with rioting in Taipei, Formosa

A Wall of Separation in Formosa

At the time of the recent rioting in the city of Taipei, Formosa, there was concern on the part of many mission friends that Hugh and Janet Sprunger, stationed in that city, might have been involved in the anti-American demonstrations. A recent report from Brother Sprunger related the following:

"No doubt you have seen the recent news of the riot here in Taipei. It is a most unfortunate thing and may be another hindrance to our work as missionaries. We are thankful for the many national friends who have come to our home in these past few days to assure us of their friendship and their sorrow over the regrettable incident. . . .

"I had a narrow escape on Friday when the mobs sacked the American Embassy and other diplomatic and military offices. I had just come back from Keelung where I had been working all day on clearing the remainder of Miss Helen Willm's baggage when I got into trouble. I walked to the post office from the bus station to make a telephone call and pick up the afternoon mail. As I approached the post office, which is very near the American Embassy, I noticed the crowd on the street and quite a traffic jam in the area in front of the post office. As I crossed the street several fire engines came rushing by and I assumed that a large fire had broken out and that a crowd had assembled to watch.

"Just as I worked my way through the crowd and entered the door, a number of police were clearing the building and forcing the people outside. I managed to get inside, however, and went first to make a telephone call. The workers there urged me to join "my friends" for safety. On the opposite side of the building were six or eight young American soldiers under the protection of Chinese policemen. For the first time I was then aware of the nature of the disturbances and the meaning of the mob outside. As a missionary I did not want to identify myself with the military group so I stayed where I was and made my call.

"By the time I had finished, the soldiers had been evacuated under police guard and I was left alone. The attention of the crowd then centered on me and people came pushing over to where I was standing. A lone policeman came rushing to my side to help but the crowd continued to press in around me. The workers in the post office urged me to jump over the counter and to flee out the back way. I felt that this was not the right testimony for a Christian missionary to make, so I stood quietly explaining to them in Chinese why I could not follow their advice. When those standing in the forefront of the building heard me speaking in Chinese about being a missionary, they stopped threatening and talking to demand my alien identification card.

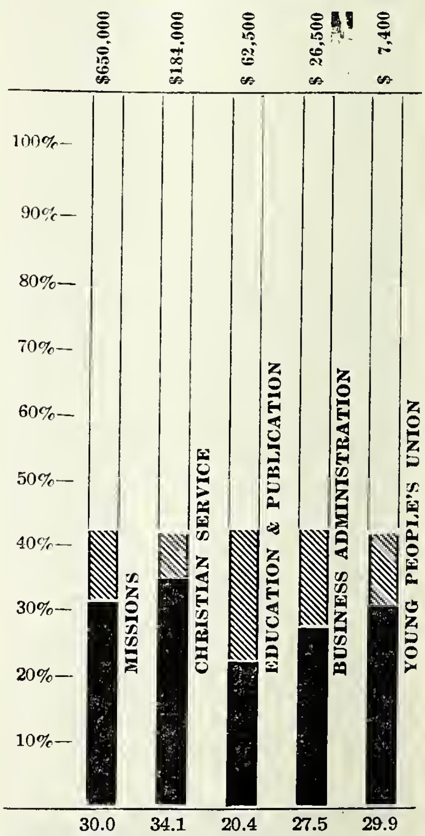
"After verifying my status and giving me an opportunity for a brief Christian witness, they called to those pushing in from the back, "Let this man alone, he's a missionary." They also gave a rather free and expanded version (their version) of what I had said to them. The crowd seemed to quiet down a bit and the policeman tried to escort me to the door. An unruly segment of the crowd then tried to attack me and stirred up the mob spirit again. At this point the policeman grabbed me by the arm and pulled me back to safety behind the counter of the post office where other employees took over and led me to a safe place in the inner part of the building. After a short wait there about eight plain-clothes policemen came and escorted me out a back or side entrance and drove me home.

"Apart from the small unruly segment of the crowd which was responsible for whipping up the mob spirit, the general public was calm. There were no disturbances in the residential areas where we live or where the military personnel live. The American Embassy, however, radioed warnings for all Americans to remain in their homes and off the street until the disturbance was over.

"We shall appreciate all of your continued prayers for us that our conduct in these days and the days ahead may be glorifying to the Lord and a testimony to and for the church. We definitely need His guidance that by our own attitude and actions we may help to break down the wall of separation that has sprung up between us and the nationals."

Conference Stewardship

May 31, 1957



Percentages as of May 31, 1957
(5 months is 41.7% of year)

■ Short of Budget
▨ Receipts to May 31;
☐ Remaining 7 Months of Year

(fiscal year ends Dec. 31)

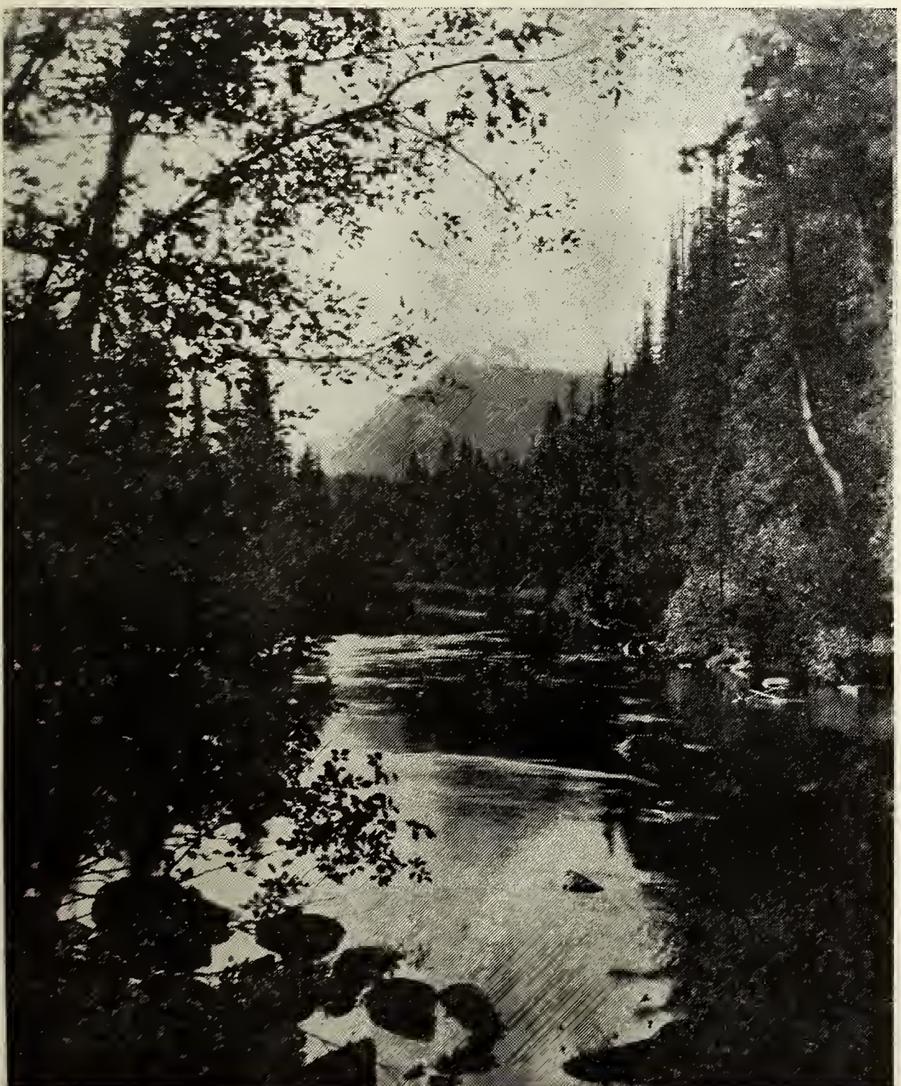
Into the Beyond

Lennie James Porter, son of Mr. and Mrs. Norman Porter, of Akron, Ohio, and member of the Church School of First Church, Wadsworth, was born May 5, 1952, and died May 26, 1957.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



Religious News Service Photo

"Let Judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

THIS I KNOW
J. R. McQuilkin

OF ONE BLOOD
Ralph K. Weber

KOREA—THE CONTINUING CHALLENGE
Donald L. Klippenstein

Volume 72 Number 26 June 25, 1957

In This Issue

ARTICLES:
Of One Blood
By Ralph K. Weber 404
Korea—The Continuing Challenge
By Donald Klippenstein 405
A Little Girl Named Kati
By John Kemp 406
This I Know
By J. R. McQuilkin 408

DEPARTMENTS:
Editorials 403
MENNONITE YOUTH:
Deeper Than Dust 410
Film Review 411
As Others See us 412
MCC News Notes 415
Jottings 414

NO MENNONITE NEXT WEEK

Following a long-established custom, there will be no MENNONITE the week of July 4. The next issue will be dated July 9. Editor.

Of Things To Come

June 28-July 4—**Canadian Conference.**
July 29-Aug. 4—Intermediate **Retreat,** Northern District.
July 10, 11—Ordination Conference, Mennonite Biblical Seminary, Chicago
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Oct. 6—Western District Sunday School Convention, Zion Mennonite **Church,** Elbing, Kansas.
CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat
OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat
WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 3-5—Western District Family Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats

CORRECTION

In connection with a seminary release on the summer activities of students, it was stated that Nicholas Dick would assist with the work at Niagara-on-the-Lake. Although Brother Dick will be spending a considerable part of the summer in his home area, the reference to his assistance is incorrect.

Pacific District Conference

The First Mennonite Church of Aberdeen, Idaho, was host to the Pacific District Conference May 29 to June 2. Besides those from Idaho, about 160 guests registered from California, Oregon, Washington, Utah, Kansas, and Canada. Our Conference president, Frank Harder, from the Emmanuel Mennonite Church at Pratum, Oregon, kept things going well so that all business meetings were on schedule.

The conference theme was "Stewardship: stewardship of the mysteries of God" 1 Cor. 4:1, 2. The conference speaker was Frank Peters, pastor of the U. B. Church at Lecompton, Kan. He brought six inspiring messages during the five day sessions.

Two new churches were received into the conference: the Bethel Community at Whittier, Calif., and the Warden Mennonite Church at Warden, Washington. Lymann Hofstetter is pastor of the former and Wilbur Schmidt of the latter. This now makes a total of 25 churches in this conference.

A very special feature of this conference session was the premiere showing of the film "Home Front" on Thursday evening. This film is produced by the General Conference Board of Missions and that evening was presented to that Board by the production manager, William Zehr, of Portland, Oregon.

The Young People had their banquet on Saturday evening with about 130 present. Their speaker for the occasion was their representative of the General Conference, William Gering of North Newton, Kan.

Conference officers elected for the coming year are: pres., Dan G. Regier, Lynden, Wash.; v.-pres., Peter Ediger, Fresno, Calif.; sec., Earl Eymann, Reedley, Calif.; treas., Elmer Widmer, Albana, Oregon.

This coming July 4th it will be 50 years since the Aberdeen church was organized, so an anniversary program was given Sunday afternoon, June 2. That evening the "Mennonite Singers" of Bethel College also gave a much appreciated concert, and the conference closed formally.

The fine spirit of all guests and the ideal weather made it a pleasure for the local church to entertain the Pacific District Conference.

ORDINATION CONFERENCE

An Ordination Conference is being sponsored by the Committee on the Ministry to be held at the Mennonite Biblical Seminary, 4614 Woodlawn, Chicago 15, Illinois, on July 10 and 11. Papers to be presented will deal with the various phases of the question of ordination and certification as related to our conference. Anyone interested is invited to come. The Mennonite Biblical Seminary Business Office requests that all those who plan to attend notify the office as early as possible. The prayers of our brotherhood will be appreciated in behalf of this conference.

A. J. Neuenschwander, Chairman
Andrew R. Shelly, Secretary

Into the Beyond

John Reimer, Jr., was born September 2, 1899 near Beatrice, Nebraska, where he lived throughout his life, and died May 2, 1957 in a tractor accident. Memorial services were held in the First Mennonite Church, Beatrice, Nebraska.

Fred W. Wichman, of Reedley, California, and member of the First Church, Reedley, was born December 18, 1882, and died June 1, 1957.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

THE WORLD CONFERENCE

Many preparations are already under way by the more than two hundred Americans who plan to attend the sixth Mennonite World Conference in Germany, August 10-16. Those fortunate enough to be able to attend will have many excellent opportunities to increase their understanding of our sister groups in various parts of the world.

No doubt such are making more preparations than mere travel details. They can prepare themselves by studying up on the backgrounds of the various Mennonite groups. They can inform themselves about the various countries through which they will travel. They can acquaint themselves with the special tours they wish to take. They can make a careful study of the program. There is also a spiritual preparation, to make them more open to all the wonders of God's world and God's work among men.

What about those who cannot go? How can they follow and benefit from the conference? They will expect systematic and interesting reports from those attending. They can help much by making the coming conference a matter of sincere prayer. They, too, can inform themselves about the different groups and their backgrounds, as well as read and study the messages given at the conference.

The conference should be a means of building a closer union between the various groups of Mennonites both around the world and in the local communities. We can all hold to the central tenets of our faith, and by being right with God and man we can be more understanding and tolerant of minor differences. This year could be made a year of closer fellowship and firmer union among ourselves to the greater glory of God and for enlarged usefulness in the world today.

OUR RETREATS

Retreat time is again at hand. Detailed plans are being mapped out for hundreds of our youth as they will spend a week at one of our retreats. Such plans should be the result of careful and prayerful study of the possibilities and aims of our retreats. What do we really seek to accomplish? What results are we anticipating? What are the clearcut goals toward which we are driving? How does this year's program fit into the long range program for the next five and ten years? Is it to become a time of fun and frolic only, or the time for great impressions and decisions?

There is also the problem of properly conditioning the child before going. This is the task of both home and church. Is it to be just a vacation; a time to get away from parental control? Is it a time to meet other groups and have a grand time? Or is the retreater conscious that this is a high spiritual level to which he is to climb and where he may have some mountaintop experience where he really sees the Lord. It can be a time of searching decisions and commitments, a time for full dedication of self to God's will. It will be the crossroad for many a young life.

Our retreats need the full co-operation of home and church and youth, so that the experience may be a high point in the religious development of all attending.

WHAT DO YOU KNOW?

This question is often thrown carelessly at one to start a conversation or as a sort of greeting. But it can be a profound question, searching one's foundation for religious beliefs and convictions. For many who feel they know much, may really know very little about the fundamental things of the spirit; while some who are not well informed on conditions and happenings in the world may know, by experience, some of the deep things of God.

For it is tremendously important to know the spiritual truths which Christ came to reveal: that we might know God and our relation to Him and His will. Do we know that our sins are forgiven? Do we know where to go for peace and comfort when testing and trying times come? Have we really experienced His marvelous grace and love? Do we know from experience that He can be counted on fully and completely in whatever circumstance we find ourselves?

If we know these things, then does the knowledge get down into our deeds and make us act out our knowledge? "The fear of the Lord is the beginning of wisdom."

THORNS AND ROSES

Paul's thorn in the flesh showed him more clearly the grace of God. The thorn was evidently not removed but a rose was added to his life.

Any disappointment, tragedy, or illness can either bring us closer to God or drive us farther away, depending on the set of our soul. As the Mayflower II, making its slow way across the Atlantic, used the winds to its advantage by the proper set of the sail, so we can use the winds of adversity or disappointment or illness to bring the soul nearer God. Sickness may thus be turned to health of soul, using adversity to praise God and rejoice in His grace.

This art may be difficult to master, but it is a valuable lesson to learn. Our "disappointments" may become "His appointments" for an experience which will show us more of the goodness and grace of God which we might easily miss in the business of work. We should certainly not pray for illness or adversity, but when such do overtake us, as it does all men, we may use those experiences to bring us greater health of soul and draw us closer to God.

Of One Blood

Ralph K. Weber*

ONE of the greatest problems that our nation faces today is that of racial segregation. In the southern states of our Union there has existed for several hundred years a two class society. In every way a strong caste system has kept the Negro subservient to the white man. Basic to this separation of the two races and the establishment of two patterns of living is the diabolical belief in the superiority of the white race. There never was any basis for this claim in scientific or religious facts, but the blind pride of the white man has convinced him that he is better than his colored brother.

In the north, though the Negro is technically given equal rights before the law, there is also much maltreatment of the Negro. Restaurants and hotels, for example, often refuse service and accommodation. In countless ways we express contempt and an attitude of superiority toward him. Many of the ways in which we discriminate against our Negroid residents are extremely subtle. Whenever a colored man is involved in a crime, our journalists usually indicate his race in the news reports. When a white man commits the same crime his race is only incidental, and no point is made of it. Why the difference? What does race have to do with crime anyway? This practice subtly leaves the impression that colored people are more criminal by nature.

Or notice the role that we invariably attribute to Negroes in movies and stories. Almost always they are maids, butlers, janitors; they are pictured in a position of servitude to the white man. This role of the Negro is played up as the one for which he is suited. He is pictured as a man who is destined to do only menial tasks. But there are lawyers, doctors, and business executives among Negroes too, though we have prevented many from reaching this level of achievement by restricting opportunities for educational and financial advancement. Why not give a fair representation of the Negro's attainments and abilities in our literature and pictures?

Further, almost all of us have made the Negro the butt of some joke or other. Make the Negro preacher in some jokes a white man, and we would not laugh, for the Negro and his ways are the laughingstock. Is this not a subtle discrimination against our colored brother? This is an offence against our fellow men, though we thought we were only expressing a good sense of humor.

Let's probe even a little deeper. In an effort to compensate for our racial prejudice, we may treat the Negro with overprotection. We extend courtesies that we would not extend to white people. What are we really doing? We see ourselves as the champion of the Negro. He belongs to the weaker race and deserves a boost from his stronger brother. We are still viewing him as an inferior person who is not quite capable of being a mature person. As long as we are unusually sensitive to the color of a man's skin, there is almost certainly racial prejudice in our own hearts. When the color of man's skin makes us stop to evaluate our relationship to him, something is wrong, for when we view the Negro as our equal we will be basically unmindful of his different color. We need not be color blind, but we should simply see the Negro as another person, not as one separate from us because of the color of his skin.

There is evidently some progress taking place in our country in the desegregation of the two races. The tragic fact is, however, that the church, in most cases, has not been an exponent of this new pattern which elevates the colored man to his rightful place. When schools are unified churches remain segregated, and when the law demands equality in public institutions the church maintains a two class system. Slavery was not abolished through the demonstration of Christian love by the church but by means of bloody civil war. Desegregation in schools and buses was not instigated through the influence of the Christian church but as a result of Supreme Court orders. We who claim the universal Christ and Saviour, professing to know His love—we who teach that all men are equal in the sight of God, ought to hang our heads in shame.

In fact the church has even sought to justify segregation of the races on religious grounds. We have sought to cover our sin by perverting the teaching of Scripture. By twisting various Scriptures, such as the curse of Noah (Gen. 9:25), some have sought to claim biblical authority for the subservience of the colored man. Attempts have been made to demonstrate that it is immoral and degrading for the two races to live side by side and associate closely. It is claimed that God has ordained segregation. This is obviously another attempt to justify racial pride and bigotry by cloaking it in religious garments.

What does the Bible teach about race? The Bible teaches that all races have a common source and are thus basically one physiologically. Species are determined on the basis of heredity, and all races have a common source. Acts 17:26 reads, "And he made from one every nation of men. . ." (RSV). The Williams translation goes like this: "From one forefather He made every nation of mankind. . . ." If all men have the same father, then all races are one. Any differences are

(Continued on page 414)

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*Pastor, Beatrice Church, Beatrice, Neb.

Korea --

The Continuing Challenge

Donald L. Klippenstein*

IT IS seven years since the outbreak of hostilities in Korea in June 1950. The reconstruction in the past four years still has not completely counteracted the widespread devastation and misery resulting from the war.

In the immediate postwar period United States governmental agencies contributed in excess of $400 million in relief supplies to Korea to help prevent disease, starvation, and unrest. Of the 22 million persons in the Republic of Korea (ROK), eight million fled from their homes at least one time and some found it necessary to flee more than once.

By the end of 1953 United States government agencies reduced their relief program as large-scale emergency relief was past. $15 million was allocated in 1955 for relief and $5 million for social welfare and relief in 1956.

Voluntary Relief

These reductions were possible since the ROK government assumed responsibility for supplying relief grains to welfare institutions and groups.

During this period the foreign voluntary agencies (mission and relief) placed major emphasis on relief and welfare activities. These agencies carried out functions which broad scale official programs could not handle.

During the past four years voluntary agencies imported $44,860,035 worth of relief goods in the form of food, clothing, medicines, and other supplies. This total represents only a fraction of the total program of the 50 welfare institutions — hospitals, vocational institutions, orphanages, widows' projects, housing projects, self-help projects, rural resettlement areas, and rehabilitation of physically handicapped.

Liabilities

During this same time the United States gave technical assistance. But Korea is still struggling for a stable economy. ROK is now supporting the fourth largest army in the world, which is certainly a drain on its economy. Reports for 1956 show railroads, coal mines and communication systems of Korea operated at a loss. Notable progress was made in rebuilding in each of these fields but a sound financial system must be developed to allow efficient operation of newly-constructed productive facilities.

Mrs. Donald Klippenstein cares for a starving Korean baby

The emergency period is considered to be past. But many people unable to support themselves are those who are unemployable. They are unable to help themselves and are therefore in need.

Government Charge

This group includes orphans, widows with dependent children, the sick, aged, and handicapped. Victims of disaster as fire, flood, and storm are also temporarily needy. These persons number 615,000, estimates the ROK Ministry of Health.

These groups are the direct responsibility of the ROK government. The budgetary and financial difficulties of ROK curtailed its welfare program so that by the end of 1956 only about 300,000 persons received government grain. Relief agencies helped fill this gap with United States surplus commodities.

In 1950 there were only about 8,000 children in orphanages. Today there are about 50,000 in institutions. Here also relief agencies are giving supplementary food, clothing, and financial support.

Unemployment

Babies are still being abandoned by poor and destitute mothers. In the past year three new baby homes were organized in Taegu to accommodate such unfortunate children. If economic conditions improve it is likely that some of these children will be taken back by their mothers.

Korea suffers from unemployment and underemployment. There aren't enough jobs for everyone. Voluntary agencies have projects in which vocational training is given or give direct assistance to individuals in the way of equipment or loans. However such programs involve only a few persons in comparison to the thousands who have no prospect of earning a living. At the MCC vocational school for orphan boys facilities are still in process of being expanded to provide better training and education for the boys. Vocational training includes drafting, carpentry, metal work and agriculture.

Surplus Foods

A project to train widows to become self-supporting as seamstresses continues. Two MCC workers are seconded to Christian Children's Fund and five MCC nurses are serving in hospitals in Pusan, Taegu, and Seoul. Material aid work was expanded during the past year, made possible by United States government surplus foods. There is close co-operation between MCC and Korea Church World Service in such distributions.

KCWS distributes supplies throughout South Korea, but the general relief needs of one province—Kyongsan Pukto—are taken care of by the Taegu MCC unit. This includes giving supplementary food and clothing to about 100 welfare institutions (orphanages, hospitals, etc.) and mass distributions to poverty stricken groups.

This work is co-ordinated with local welfare officials. In spite of all the efforts of relief organizations there are still cases of starving and freezing among Koreans.

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*MCC Korea Director

That those who seek political freedom
give up everything except hope
is shown in this story of

A Little Girl Named Kat

John Kemp

Somewhere set down in the great maze of data comprising in factual tedium — name, age, date of birth, former home, etc.—the records of the tens of thousands who fled oppression in Hungary, is the name of a twelve-year-old Hungarian girl, whom we will call Kati Tukazy. Kati Tukazy is not her name, but for very obvious reasons vital to her relatives still in Hungary, her real name cannot be used.

With her sister, fourteen, her mother and her grandmother, Kati waits in a camp outside Vienna. Her father is still in Hungary where he remained to cover up the flight of his family. He and his wife had agreed that if the family reached Austria safely, they were to emigrate to the United States, if necessary going on without him and leaving directions for him to follow them.

It was a decision of two desperate parents who were fiercely determined that this time, once and for all, they would seek a new country and a new life for their children, even if it meant their separation.

This is not the first time in Kati's short life that she has been a refugee. She was born a refugee on January 14, 1945, in Dresden, Germany, where her mother and sister had fled when Russian troops raged across Hungary while her father was serving in the army.

Reunion

Months after the war ended, the father was reunited with his family, and when Kati was a year and a half old they returned to a small city in Hungary near the Yugoslavian border. There a new home was established while the father built up a practice as a lawyer.

Each year Communist controls squeezed tighter across this unhappy land. Even though the mother was also working long hours in a knitting factory, there was barely enough money for food and clothes.

Last summer Kati was confirmed in the Reformed Church in Hungary. When they returned to school in the fall, Kati had decided to become a teacher and her sister was planning to be a nurse. Concentrating on their busy young lives, the girls were unaware of the grim discipline of self-denial practiced by their parents to keep the two girls healthy.

Not that this was unusual hardship especially allotted to the Tukazy family. It was the same for their neighbors, often much worse, and for families like them throughout their country.

Rebellion

Then last October Hungary exploded into rebellion. Everywhere, from the capital at Budapest to Kati's small city, people smashed and ripped away at the hated Communist domination. The entire free world watched as this medium-sized nation just under the fringe of the Iron Curtain erupted into revolution.

The fighting was soon ended, however, as the Russian army swarmed in to choke off this historic outbreak for freedom. In a few weeks the steel mesh of oppression was clamped down across the country. It was then that Kati's parents determined for the sake of their two daughters to leave their homelan forever.

Taking one small suitcase and th little money they had been able t save, Mrs. Tukazy, the two girls an the grandmother started for Austria. Their last night before crossing the border was spent in the parsonage of a Lutheran Church. The next night, after walking more than eighteen miles through icy rain, often up to their knees in mud, and using all of their money and a watch to bribe Hungarian border police, they finally staggered into Austria at five o'clock in the morning of December 9.

Refugee

Since then, Mrs. Tukazy has put all her efforts into arranging for speedy emigration. Their first choice, the United States, could not take them because with the father still in Hungary they are a divided family. Now they have been accepted by Canada and they wait in a small camp outside Vienna for transportation.

That day when they must go, Mrs. Tukazy and her family await with both eagerness and dread. To win for her daughters a free life in the new world, Mrs. Tukazy is resolute in her determination to leave when their turn comes even if it must be without her husband. With all the border along Austria heavily patrolled since the first of the year, fewer refugees have been able to cross. By the end of February, Mr. Tukazy had not been among them. Can this father, then, ever find his family, either in the crowded confusion of camps stretching across Aus-

Irene Bishop, Director of Mennonite Aid in Austria (center), discusses problems with Glenn Good, Kouts, Indiana; James Stemen, Goshen, Indiana; Arthur Driedger, Wheatley, Ontario; and La Marr Reichert, Wakarusa, Ind.

This story of a Hungarian family is typical of many hundreds who find themselves facing an unknown future separated from home, friends, and relatives and bewilderedly seeking new homes and new lives in strange lands. Your regular contributions to the Board of Christian Service help in such emergencies and make the follow-up possible long after newspapers forget about their need.

tria, or far away in that vast land of Canada?

Meanwhile, people from across the world have provided help to take care of Kati and her family from the moment they arrived in Austria. The Red Cross at the border reception camp gave them food and dry clothes. Later that day they were taken to a large transit camp at Eisenstadt maintained by the Austrian government.

Here they were given over to the care of Ruth Black, World Council of Churches worker. She gave them clothes and food and vitamins from supplies contributed by Protestant churches through WCC and Church World Service. Next a team of WCC/CWS workers gave Mrs. Tukazy aid in applying for early emigration. Finally, and within days, these workers found new quarters for the family in a smaller camp maintained by the American Mennonite Church.

A Temporary Home

This camp is one of three operated by the Mennonites. Because the camps are small, with a combined capacity of 200, living in them can be arranged with some semblance of normal family life. It is a happy contrast to the congestion of the larger camps where many families must share one room or where men and women are separated dormitory style.

These three small camps are supervised by Irene Bishop, a briskly competent young woman who calls herself "just a farm girl from Pennsylvania" (Route 3, Perkasie, Bucks County). As director of Mennonite Aid for Austria, she holds the operation of the camps to strict standards of Mennonite order and cleanliness.

This is no light housekeeping, since all of the camps are located in long abandoned and dingy farm homes, one of them with no electricity, with woodburning stoves, and all in different parts of the countryside twenty miles and more outside of Vienna.

Dedicated Workers

To help with the housekeeping, Miss Bishop has the aid of young men and women from the Mennonite Church of the United States and Canada who have volunteered their services for varying periods of time to work for refugees.

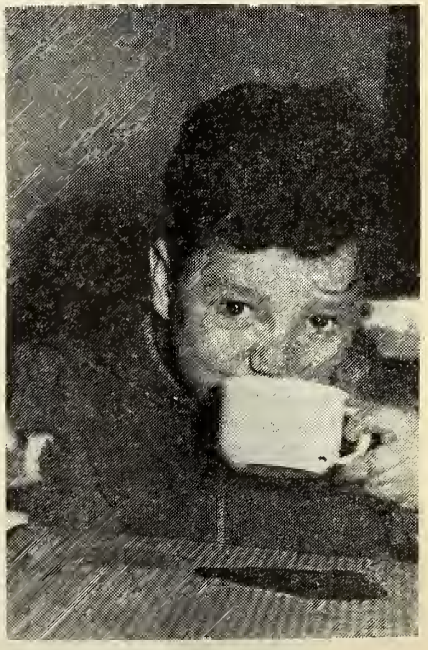
Those working at the camp where the Tukazy family is staying are: Isabell Gingrich from Ontario, Canada, cook and matron for the camp; John De Camp, Cincinnati, Ohio, emigration worker to help the refugees through registration, medical examinations and investigations at numerous government offices and foreign embassies; Robert Good, Goshen, Ind., camp leader responsible for its administration; Meredith Hostetter, Goshen, Ind., recreation leader.

Giving Hope

For all the back-breaking obstacles and frustrations, these dedicated workers never seem to tire. As Isabell Gingrich said recently, just before nightly staff worship in the kitchen at ten o'clock "lights-out":

"We have to give up so little and they have given up everything. Except hope. That's what the people in our churches have given to these refugees with their food, their clothes, and their money. Hope. It's our job to keep that hope turned on full every day for everyone in this camp."

This happens in just one of the more than sixty refugee camps that are spotted across Austria, from Traiskirchen nine miles south of Vienna with 3,263 refugees to Siezeenheim outside of Salzburg with 3,993 as of March 1, 1957. To the 52,459 Hungarians in these camps, hope flickers dimmer with each passing week spent in empty idleness. To many of these others, the 134,000 refugees still in camps from as long as 1946, the light almost has gone out forever.



George, a nine year old Hungarian refugee who fled with his family from Hungary and who is now emigrating to Brazil.

One early Anabaptist was a count from Italy, Hans Georgen. He joined the Mennonites, was arrested, and was brought back to Italy for trial. But on the way to Venice by boat, he was thrown overboard. (See the *Mennonite Encyclopedia*)

This I Know

J. R. McQuilken*

THERE CAME A TIME in the midst of my Bible training when I entered the dark valley of the shadow of doubt. I came to the place where I knew nothing, was sure of nothing, literally nothing, in the realm of the spirit. I didn't deny. I just didn't know. That was a very dark and unhappy experience, for in my all-out endeavor to be intellectually honest I had actually become almost neurotically introspective, incapable of *any* sure reasoning.

After I returned to normal, I gradually became a "knower" once again in almost all areas of Christian teaching. I finished seven years of study in the Bible and related subjects and then began to teach doctrine or theology on the college level, at one time as much as thirteen hours a week. During the latter part of the formal study and increasingly as I taught, I began to suspect that the all-comprehending knowledge I had (not to mention that of almost all Christians, trained and untrained) might be a bit over-rated. I had airtight biblical proof for every point in my neat arrangement of Bible doctrine — wonderfully airtight and beautifully neat. But what about the views of other good people?

I became consumed with a desire to determine which facts I *knew* would stand the light of eternal day, facts which would never be abandoned or altered. So it was that I re-examined every point of doctrine, endeavoring to sift opinion from certain fact.

For me this was no barren academic search for ultimate truth. I was driven to the search not only by a newly applied intellectual honesty—not to say spiritual integrity—but at the same time by an increasing conviction that God is not nearly so interested in what I *know* as He is in what I *am* and in how I *behave*. My whole life had been revolutionized by the dawning realization as Andrew Murray once put it, "Scripture was not given to increase our knowledge but to change our conduct."

For example, take the Bible doctrine prophecy. I had gone about delving into the future and attempting to write history ahead of time in great detail, like any good prophetic student or teacher. Yet the Bible tells us why prophecy is given—clearly not for the use commonly made of it. "I tell you before it comes to pass, that when it is come to pass, *ye may believe* that I am He" (John 13:19). "And now I have told you before it come to pass, that when it is come to pass, *ye may believe*." (John 14:2). This is clearly the purpose of prediction after it has been fulfilled. But what about the great mass of unfulfilled prophecy, does it have any purpose for *today?* I investigated and discovered that of some 164 prophetic passages in the New Testament,[1] 141 are directly related to conduct and apparently given to affect conduct not to increase knowledge. "This hope *purifies.*" "*Comfort* one another with these words." "*Watch* for the Lord is coming." Only 23 passages seem to be given primarily to give information-as-such concerning the future. The study of Bible prophecy should be, then, primarily for two purposes: the study of fulfilled prophecy to confirm our faith, the study of unfulfilled prophecy to influence our conduct.

What a release from mental gymnastics, peace among the brethren, and godly profit would exist if prophecy were so studied and Bible students refused to study for the sake of satisfying curiosity, refused to detail future events beyond the clear basic teaching of the Bible, and certainly refused to base fellowship on adherence to certain strongly held prophetic minutiae. If God had purposed to satisfy our curiosity concerning the future it surely would have been no more difficult to do than it was to give the great basic teachings on which His people agree. And for His primary purpose in giving prophecy—to influence our conduct—the clear teaching of the Bible is more than sufficient. "It is not for you to know times and seasons, which the Father hath set within his own authority. *But* ye shall receive power . . . and ye shall be witnesses" (Acts 1:7, 8). Prophecy is only one example, of course.

Omniscience Not Required

I began to realize that omniscience is not required of me. But faithfulness is. And this included faithfulness with what I knew. In the realm of Bible study, at least, a lot of knowledge is a dangerous thing. For I am responsible in a special way to live what I know (Luke 12: 47, 48).

As my life began to be radically realigned by the living Word through the light and power of the Spirit, and my knowledge, though far less inclusive than formerly, became much more certain and life-controlling, another conviction began to dawn. The divisions among Christians were real and deep. The more I fellowshipped with the Head the more these divisions in the Body jarred and then actually pained.

What was the cause? In local situations, as in Philippi, division is often caused by personal sin, wrong attitudes and conduct. But in the great, deep-running divisions the basic cause is almost always in the realm of knowledge: difference in doctrine. Agreement in teaching concerning life and conduct is all but universal. Disagreement in matters of doctrine cuts sharply and deeply.

Is this inevitable? I have finally concluded, without much satisfaction, that perhaps it is, because we are all still human. But I continue to *hope* that it is not inevitable, because I do know one thing: such division is not the will of God. It grieves His Spirit. It mutilates the very hallmark of Christianity: "Behold how they love one another." It denies God's design in creation and redemption: oneness with the Father and with His sons, our brothers in Christ. It brings us squabbling, mob-like to the very portals of the Home He prepares for us, a home where perfect unity will be forever unmarred. It shadows the very nature of God for those outside the family.

Is This "Ecumenicity"?

Are these the conclusions of some ecumenical enthusiast? I have often asked myself that very question. But it is not so. For the prayer of our Lord was just this sort of unity:

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*Missionary to Japan

oneness of loving spirit—*as He and the Father are one.* One organization was not the petition—the disciples were already one in organization. Paul was so concerned about the problem of maintaining "the unity of the Spirit in the bond of peace" that he wrote two letters—I Corinthians and Philippians—for that specific purpose. And in these two letters he spells out in simple language the mind of Christ.

What, then, is the cure for the deeply channeled divisions in the one Body of Christ? The answer Paul gives is simple: knowledge puffs up; love builds up (I Cor. 8:1). In a nutshell, there it is. God is primarily interested not in what we know, but in what we are, how we act, and love embraces all His will in that. I Corinthians 13 was not given merely as a description of love. It comes right after I Corinthians 12 and it follows hard on I Corinthians 1, 2, 3, 8, 9, 10. It was primarily in direct condemnation of division in the Body of Christ. This is the positive answer: love.

But it isn't the whole answer. There is a negative part: knowledge puffs up. I Corinthians 1, 2, 3 and Philippians 2 provide the antidote: humility.

The pattern is so simple. Knowledge puffs up and divides. Christ enters, infinite in all things, and we are deflated, humbled, shorn of all pretended knowledge, of all personal ambition, and of all denominational or organizational pride, jealousy, and exclusivism. Then love—not as sentiment, but as an all-consuming way of life—can operate and the building up of the one Body moves forward (cf. Eph. 4).

So it was that several factors forced me to relinquish much of my dogmatism in a system of doctrine. One factor was neglect. The over-whelming realization that life and conduct must be paramount in my study of the Word weaned me away from eternally spinning webs of doctrine. The details weren't so important any more and there just wasn't time for them. Another factor was the realization that it was my own unwarranted, rigid dogmatism—plus that of every other Christian so rooted—that divided the very Body of my Lord. And I could no longer be a party to that. But before this love as a pattern of living could operate in an unrestricted way something else was needed.

So the third factor was the increasing realization that I wasn't so smart after all. Humility must clear the way for love to operate. But rock - bottom humility — actually counting every one else better than myself (Rom. 12:10) isn't always easy. How does it come? Humility in regard to Bible doctrine began to come as the inevitable result of facing certain facts.

● The first fact is that Revelation is only partial. The very purpose and nature of the Bible is to reveal, not to obscure, hide, and divide. God could have clearly revealed many details. Yet for some reason God has not chosen to reveal the details as clearly as He has the great basic truths. It is the glory of God to conceal some matters (Prov. 25:2). The hidden things belong unto the Lord our God (Deut. 29:29). Surely the great biblical emphases and patent truths provide an inexhaustible store to challenge and satisfy—they are for us and for our children. Yet why is man not satisfied to leave it so? A humble mind is essential.

Gaps In Bible Teaching

God purposed to leave some gaps in Bible teaching behind the veil, unrevealed. For me to project into infinity those lines of thought which begin as revealed truth is presumption, to say the least. There are *many* factors in the divine view of things which we cannot reach because they have not been revealed. Apparently only those small bits of God's immensity which are necessary for our good have been unveiled. The great divisions in Christendom have often come because men reason out what they believe the balance of unrevealed truth must be. For example, the nature of God's sovereignty and the nature of man's responsibility are taken beyond revelation on the wings of reason by many systematic theologies and there is where conflict begins. Better, as Bishop Moule commented on this problem, "Let us, like (Scripture), 'go to both extremes'; then we shall be as near, probably, as our finite thought can be at present to the whole truth as it moves, a perfect sphere, in God."[2]

● But the partial character of Revelation is not the only fact which induces humility. Even were Revelation full, we could not fully comprehend it for we are finite and truth is infinite. God's thoughts are as far above ours as heaven is above the earth (Isa. 55:9).

The first time I flew over the Blue Ridge Mountains I realized a little of the great difference a person's point of view makes in his perspective. The heavens indeed are far above the earth and those familiar mountains which had seemed so great when I climbed them or drove over them could hardly be distinguished from one another.

I came to wonder if we really see *anything* in divine perspective—as God sees it and as we will see it one day. We certainly see nothing in completeness.

The humble, yielded mind is satisfied when, in the study of a doctrine, it comes to the place of parting and God's infinite truth slips on out of the realm of finite and fallen sight beyond the veil into the infinite. To run after it or to fret at its departure is not wise. When one sees his own finitude against the backdrop of infinity, humility is inevitable, dogmatism impossible.

● Not only are we finite, we are fallen. Sin has dimmed and warped our understanding of the revelation we do have. And we are subject to error. "For is it not wonderful that the Holy Spirit should not completely clear from error the minds of those whose hearts He does not completely clear from sin."[3] We see as in a mirror, dimly. Our understanding of the revelation we do have is dimmed by our fallen, sinful nature. We know in part—as a child (I Cor. 13:9-12). I came upon my four-year-old daughter and a friend building with blocks. "It isn't chimbley, it chimley." "It's not chimley. It's chimbley." And so the argument went on and on. I smiled to myself and then began to wonder. How often does our Father smile on us and our dogmatic declarations which so often go beyond the realm of our knowledge? The children were all right within their field—how to build a chimney of blocks. But they became foolish—and solemnly, sincerely wrong—when they dogmatized outside the realm of their very limited experience. The good news is that we will not remain children—we will become men. We will not become

(*Continued on page* 413)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Times of drought often bring spiritual harvest, for things of God are

Deeper Than Dust

By Cornelia Lehn

I COULD still remember the time when there had been enough rain, but to my childish mind it seemed like a very long time ago. Now there was only dust.

I stood at the kitchen window and saw the wind, in wicked glee, whipping the summerfallow into a cloud of dust. I hated the wind. I hated the grey, drab, dreariness of it all. I watched the tumble weeds tumble, faster and faster, hopping and skipping and rolling—all in one direction—all in a hurry to get caught in the fence and be buried in the dust. The ones further back soon skipped over the graves of their fellows, hurrying on and on, faster and faster — they must get there! They must arrive at the next fence to be buried and to form the mounds for those that were coming after.

The tragedy of it all sifted into my soul until I felt as dusty as were the kitchen table and the stove and the cupboards. Somehow I didn't hate it any more. It just made me unutterably sad.

My mother was singing in the next room. How could she? I sighed deeply. It was time to go for the cows. I stepped out of the door and was almost knocked over by a swarm of disturbed grasshoppers. They hit my face like little bullets as I walked down the old path in the pasture. How lovely it had been in spring! There had even been a little bit of water in the slough and I had found some violets over on the other side.

But now the slough was only a large patch of cracked mud and the grass around it was sparse and dry and ugly. I saw the sun, like a red monster, leering at me through the grey atmosphere. Strange that in such an unreal world my feet nevertheless carried my body automatically down the same old trail behind the same old cows and to the same old barn!

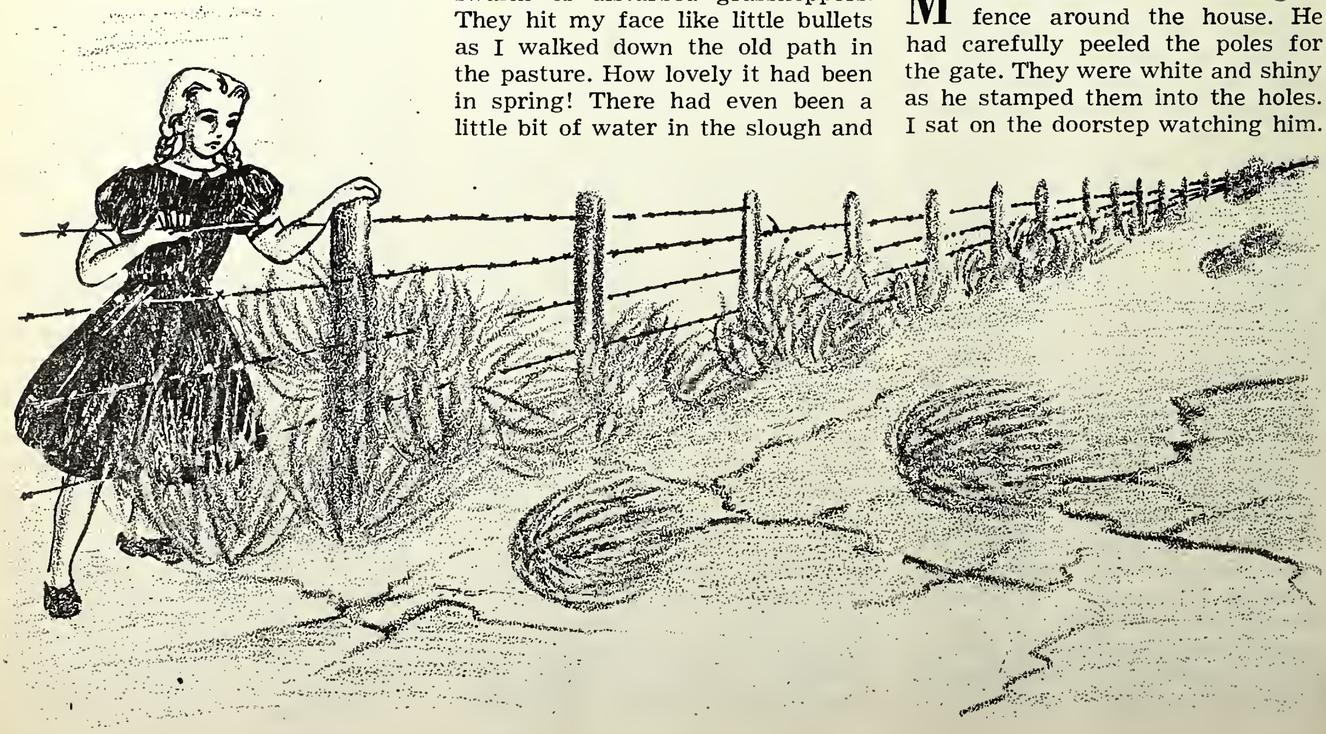
That night before supper, as he was drying his hands, my father said in a matter-of-fact voice, "Tomorrow we will have to let the cows into the wheat field."

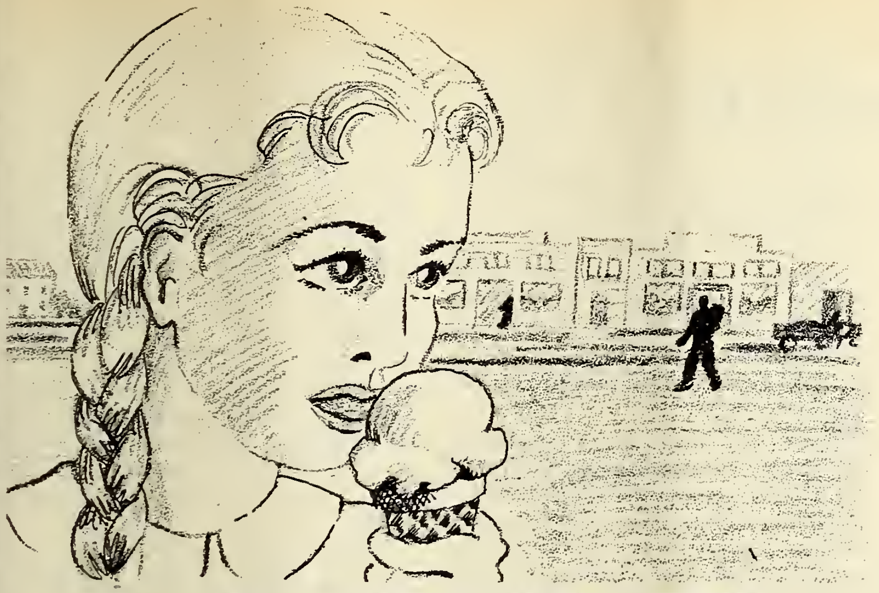
"No, no," I cried out, "oh no!" I couldn't stand it—I just couldn't stand it. That was the end again. No wheat at all! "Can't we wait a little longer?" I said. "Perhaps it will still rain!"

My father looked at me. I think he was surprised. Then he said gently, "But it's too late for the wheat now, and if we wait any longer it will be all dried up so that the cows won't get any benefit from it either."

The next morning the cows roamed over the wheat field.

MY FATHER was building a fence around the house. He had carefully peeled the poles for the gate. They were white and shiny as he stamped them into the holes. I sat on the doorstep watching him.





An ice cream cone was worth more than a dozen eggs.

How carefully, thoroughly, and conscientiously he made that fence—as if it were very important that it be done well—as if it should last forever. What was the use anyway? How could my father have the courage to keep on doing anything at all? His face looked strong and serene under his old cap. Apparently there was something firmer than dust.

On Saturday I went to town with my father. He brought in the cream and the eggs to buy groceries. The cream can was not full and there were not many eggs. I do not know what the price of the cream was, but I remember the price of the eggs. I shall never forget it. They were four cents a dozen. I shall always remember it because when we came out of the grocery store into the hot blinding sun and the blistering wind, my father bought me an ice cream cone. It was five cents.

The ice cream cone was cool and refreshing. My tongue curled around it and shoved it down each time I licked so that there would be some ice cream in the cone down to the last bite. And yet it almost choked me. Something hurt way down deep inside me. It was a special kind of hurt—a hurt that makes you cry inside because you are happy in a strange new way. It was pretty wonderful to have a father who thought that giving me an ice cream cone was worth more than a dozen eggs. Perhaps there were things whose value you didn't count in dollars and cents—things that were deeper than dust.

WE CELEBRATED Thanksgiving in church as usual that year. Very little had grown in our garden, but we did have some carrots and my mother saved them to take to church. If everybody brought something, perhaps we could still make it look like Thanksgiving.

On the way to church my father said quietly to my mother, "The Lietzes are not coming to church today. He told me yesterday that there was nothing to thank God for!" I sensed the sadness in my father's voice and the shock in my mother's eyes. Even I did not say anything. This was terrible! To say something like that when God could hear you! But perhaps Mr. Lietz could not see beyond the dust. Perhaps he did not even remember the blue sky.

The minister read the scripture lesson. I can still see him. He was very old and had gone through much suffering. He opened the Holy Book and in a strong, joyful voice read the words:

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; He read to the last verse of Psalm 103.

Somehow things fell into place. There were things that mattered and there were things that didn't matter. There were things temporal and things eternal. The important things God was giving us in fullest measure. Perhaps when there was a drought it was easier to harvest a spiritual crop. Perhaps it was easier to look beyond dust than it was to see beyond lovely, waving wheat fields.

Many years have gone by since those childhood experiences, but often when I meet people who have dry hearts I thank God for the dryness that was on our land and for letting me discover and experience those things that are deeper than dust.

In Time of Trouble

"In Time of Trouble" is a 16 mm. black and white sound motion picture produced by McGraw Hill Book Company. Running time: 14 minutes. Rent from Audio-Visual Aids Library, Pennsylvania State University, University Park, Pa. Charge is $2.25 per day plus insurance and postage. Purchase from Text-Film Department, McGraw-Hill Book Company, 330 W. 42nd St., New York 36, N.Y., $85.

A young woman goes to the minister for counseling about her marriage. Her husband has started drinking and she wants the minister to help him.

As the minister talks with the wife, she begins to see that perhaps her efficiency and desire to do all of the household chores, including care of her small daughter, may be part of the problem. Her husband's drinking may partially stem from a desire to escape from boredom and the feeling of not being needed.

With the help of the minister, the wife decides to involve her husband in more of the family responsibilities. The minister reports that things are better, but the couple still needs guidance to make their home a Christian one.

Although the technical quality is excellent, "In Time of Trouble" over-simplifies the motivations for drinking, but this does not limit greatly its use. It can still be used as a basis for discussing why people drink, the relationship of family life to drinking, and counseling methods with families.

PENCIL POINTS

As Others See Us

When I am struck funny, I like to bellow with laughter. But this is no laughing matter. It's a sentence printed in some radical magazine which went something like this: "He who laughs loudest laughs to cover up his lack of a sense of humor."

What a sour attitude on life. It's things like this that make me want to give up reading.

But I can't help myself. I'm beginning to believe the things I read. Last week I couldn't have told you this, but now I know it's so. Jokes and laughter often have little to do with a sense of humor.

Take the poor (I use the word intentionally) fellow who pins "Kick Me" to his friend's back or plants a tack on your chair, and then laughs like a pickled pig. Who is he? Goodtime Charlie or Ssd Sack? You'd never have guessed it if I hadn't tipped you off. That's right, he's a suffering soul, and believe it or not, part of the time, he's us or we're him (awkward construction, I know, but I didn't want to leave you out of this).

In this situation our laughing-on-the-outside-crying-on-the-inside boy wants to show his humor. Good idea. There's just one thing wrong; he thinks good laughter comes from making others feel foolish. How can anyone be so wrong?

True humor involves seeing yourself as others see you. Now no one can really do this completely, and it's a good thing too. He'd die laughing.

Notice how close a good joke comes to telling the truth — the more you see yourself in it, the more you really laugh. Let's look at the following tale from my collection:

Toscanini, serving as guest conductor of a symphony orchestra, had just begun rehearsal. After a minute or two he noticed that the first violinist's face was distorted as though he were in great pain.

Toscanini stopped the orchestra and asked, "Concertmaster, are you ill?"

The first violinist's face returned to normal. "No," he replied. "I'm all right. Please go on."

They started again, but in a minute Toscanini glanced at the man and saw him looking worse than ever. He was panting for air, perspiration was streaming from his face and he wore an expression of intense agony.

Again the conductor stopped the orchestra. "Concertmaster, you must be ill. Please go home. One rehearsal is not very important."

"Believe me, Maestro," the musician replied, "I don't want to go home. Let us continue."

"But what is wrong? What is it?"

"Well, to be quite frank," said the first violinist, "I hate music." (From *The Art of Teaching* by Gilbert Highet.)

If this little story can be funny at all, it's because we can see ourselves in this event, pretending to be something we aren't. These are the funniest capers in the human circus.

Laughter has somehow gotten itself tagged as sacrilegious in many circles. Some folks wouldn't laugh in church any more than they would wear their shoes to bed. And whenever a minister tries to tell a funny story in a sermon he is more often greeted with frowns than chuckles.

Indeed, there is the unholy laughter that laughs at others; but the laughter that purifies is that which is a response to seeing ourselves hiding behind the fences of our pretenses.

Do you want a point pointed out? How's this? Our world needs many kinds of evangelists. One kind in low supply is the witness for the gospel who can involve us in laughing at ourselves. Hail him; the really good humor man.

—Maynard Shelly

The Living Word **By Luther A. Weigle**

'Take No Thought'

"Take no thought for the morrow" means "Do not be anxious about tomorrow" (Matthew 6:34). "Take no thought how or what ye shall speak" means "Do not be anxious how you are to speak or what you are to say" (Matthew 10:19). "Be careful for nothing" means "Have no anxiety about anything" (Philippians 4:6). "I would have you without carefulness" means "I want you to be free from anxieties" (1 Corinthians 7:32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10:41). In all these cases we are dealing with the Greek word for anxiety; the English words "thought," "carefulness," and "careful" were sound enough translations of it in the sixteenth century, but today they mislead the English reader.

This use of "take thought" occurs once in the Old Testament (1 Samuel 9:5) where the young Saul, failing to find his father's asses, says to his servant, "Come, let us go back, lest my father cease to care about the asses and become anxious about (take thought for) us." As an illustration of this now obsolete use of the word "thought" in the sense of anxiety or trouble the Oxford English Dictionary cites a sentence from Samuel Purchas, *Pilgrimage* (1613) which informs the reader that "Soto died of thought in Florida."

The word "secure" in 1611 meant without care or anxiety. It described a state of mind which might be overconfident. That meaning of the word is now archaic; when we now use the word "secure," we mean really safe. In Judges 8:11 the army was not "secure," but "off its guard"; in Judges 18:7, 10, 27 the people were "unsuspecting." "Devise not evil against thy neighbour, seeing he dwelleth securely by thee" (Prov. 3:29) means:

"Do not plan evil against your neighbor
who dwells trustingly beside you."

THIS I KNOW

(Continued from page 409)

infinite, but we will know more fully, even as we are fully known when we see no longer dimly, in a mirror, reality veiled by sin, but face to face (Isa. 52:8 ASV). We shall see eye to eye when the King returns to Zion. Man will still be finite and limited but the veil of sin will no longer warp and dim his vision.

Augustine has said, "In essentials, unity; in nonessentials, liberty; and in all things charity." The problem comes, of course, in dividing between essentials and nonessentials. If every man could only be satisfied with the great clearly-revealed truths of God's Word and refuse to move any mere opinion from "nonessential" to "essential" standing, what unity and harmony and consequent blessing would result! Someone has written concerning those Bible scholars whose knowledge is not limited to the clearly-revealed facts of the Word, "The reader may be troubled by a suspicion that the very fine-spun distinctions and subtle exegetical arguments issue in definitions that are deceptively precise in comparison with any man's understanding of these high matters or with the intention of the apostolic writers. But he will certainly feel that the author has dealt learnedly, acutely and devoutly with his material." But whether he has dealt *humbly* may well be open to question.

I say this humility, in regard to knowledge, is inevitable when one faces these facts. I have not found it quite inevitable, however. It *should* be. And it would be if humility were the product solely of reason. But it isn't. Humility is a fruit of the *Spirit*. And I have discovered that rational facing of the facts is possible only to one who belongs to the order of the broken and contrite heart, to one with a totally yielded will.

This total surrender is both passive and active. Passively, to be so surrendered means complete openness of heart and mind. But in its full development, this openness of mind is no mental nod of assent to an idea that is proposed. It is rather a deliberately and difficultly acquired habit or attitude that becomes controlling in a person's thinking. This mental attitude cannot be summoned on occasion and then dismissed when it has served its purpose. This openness is rather a deep-seated integrity and mental honesty that is passionately concerned with objectively examining all the evidence to discover true facts and to ruthlessly exclude all else.

This is a very difficult frame of mind to develop, even though few are deliberately closed in mind and almost all will claim openness of mind. The most difficult thing in the world is to be absolutely, rigidly, lucidly honest with one's self—in one's own thinking. This is because dishonesty is not usually deliberate or even conscious. We see things through the "glasses" of our past experiences, what we have read and heard, our "way of life," an inherited or previously settled system of doctrine, rather than as naked facts. What is behind our eyes often has more to do with what we see than what is before our eyes. And so there must develop a healthy suspicion of ourselves and our own ideas and a view to the Bible that isolates it from our own past thinking and experience (insofar as humanly possible) to let it speak not what we already believe or want to believe, but what it says. This suspicion of our own ideas will lead to willingness to reject even life-long and deeply cherished opinions and ways of living or even friendships and associations if need be, without hesitation, without flinching, without a moment's delay, once God's Word has come into clear focus.

The surrendered heart wants to know what the Bible says, not what it can be made to mean. The acceptance of the possible rather than the actual meaning is often done to make a self-consistent scheme. The system must not force the Bible into its logical mold. The Bible gives the system all it can legitimately have. If it needs more to complete it, it must wait for the fuller light of eternity.

The aggressively seeking mind constantly proposes new hypotheses and then tests them mercilessly in the white light of what the Bible actually says. It is constantly testing and re-examining, perfectly willing to discover the truth in conflict with the sanctions of tradition. It purposefully ousts opinion—even widely held opinion—and demands that it return only with the authorized credentials of solid Bible evidence. It fears the bog of semantic stagnation—traditional statements and terms that hide or obscure the pure biblical statements, or that have lost their vitality or accuracy through common use or misuse.

I was in this manner left with the full assurance that the humble mind does not aspire to omniscience. Or to any measurable degree thereof. The humble mind steadfastly refuses to be dogmatic. It has sought out the facts with an open, yielded mind, recognizing the difference between established fact and other matters of conviction or opinion. And it keeps them separate, content to leave outside the realm of certainty those things which are not clearly revealed.

Three forces thus hammered out a wholly new perspective. More than that—they hammered out a radically different, wholly new way of living. First, the full assurance that knowledge is only legitimate as it leads to being and doing; that love sums up the being and doing; and that nothing else is nearly so important. As the natural fruit of the first force, came the second: the blossoming desire for *real* oneness with every brother in Christ, and a bit of understanding as to why it was not so—too much puffing knowledge and too little all-controlling love. And through it all had worked a third force, the constant conviction that none of this was possible without deep, unaffected humility, born of unconditional surrender and honest facing of the facts of my own limited, finite, fallen point of view.

What then is left? Do I know anything? This I know—

That God exists, Father, Son, and Holy Spirit.

That God is spirit; infinite in holiness, love, wisdom, knowledge, and power; eternal, unchangeable, and present everywhere.

That all else, visible and invisible, was created by God.

That the Bible is the only Divinely inspired revelation from God to man.

That man was made in the image of God and has fallen from fellowship with God.

That the Son of God became man,

(Continued on next page)

THIS I KNOW

(Continued from page 413)

died redemptively, and rose from the dead physically.

That regeneration by God's Holy Spirit on God's terms of a broken will and a trusting heart is the only way for man to come into fellowship with God.

That growth to the likeness of Christ by the power of the Holy Spirit through various means of grace is required of the Christian.

That the Church (1) *universal—the Body of Christ, constituted of all true believers—and* (2) *local, has a mission to accomplish, the Gospel witness worldwide.*

That in the future Christ is coming again, there will be judgment, heaven, and hell.

Let me reemphasize—THIS I KNOW. Not only I, but all true Christians in all ages have known these things.

Whenever I am tempted to draft a strong personal opinion in some select group of basic truths, I am immediately reminded that I have stepped on dividing ground. Beyond this is where Christians immediately differ and I do not want to share in dividing the Body of Christ with dogmatism so unbecoming a finite, infinitesimally small part of that body. But are the basic truths enough? The more I have meditated on these sublime, infinite truths the more I have realized that they are supremely adequate for me as a child of God and for my ministry as a servant of God. This spiritual pilgrimage has not only relieved me of an immense load of mental straining and logical gymnastics. It has given a wonderful release for occupation with far more important matters: basic truths, conformity to Christ, the completion of Christ's commission, and fellowship with Him. Finally it has given a deeply satisfying sense of *real,* loving oneness with every child of God, no matter what his label.

—United Evangelical Action Magazine

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Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

POSITION WANTED

Mennonite with experience in diesel power plant operation is looking for an opening with any firm or city that offers an attractive position. Would consider an opening in a related field. Contact: Mutual Aid (No. P 167).

PERSONNEL WANTED

Male Orderly — Needed to work with residents of the Herbert Invalid Home. Would profer single fellows. Could serve 1-W term here. Contact: Dick Friesen, Box 520, Herbert, Saskatchewan, Canada (No. P 164).

Registered or Practical Nurse — Opening at Herbert Invalid Home. Would consider an older couple in combination with the need for an orderly (above). Located in Mennonite community. Contact: Dick Friesen, Box 520, Herbert, Sask., Can. (No. P 165).

Accounts Manager — Excellent opening at Bethel Deaconess Hospital for a mature, responsible man as accounts manager. College training preferred, but experience and ability uppermost. Available as a 1-W position. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 168).

Jottings

PEACE PANEL

—Lorraine Ave. Church, Wichita, Kan.: Quite a number of our people are on vacation and others are planning to leave soon. June 14 was the last day of Vacation Bible School, with a closing program in Fellowship Hall. The topic of study was "Christians' Wider Relationships." Fourteen members will be received into the church June 30 through baptism and letters. The ladies of the church were hostesses at a tea for the Institute of International Relations June 16. In the evening there was a panel discussion on "Religion and Peace." The Samuel Stephens have left for Ill. where Mrs. Stephen will be met by Helen Kornelsen, and from there travel to the World Conference in Germany. We wish them a safe and pleasant journey. Mr. Stephen will tour Canada, then return to Wichita where he will continue his studies at Wichita University.—Corr.

YPU DRAMA

—Menno Church, Ritzville, Wash.: During the past week we have been blessed by a wonderful, inspiring missionary conference with Brother and Sister Paul Boschman. He was a former pastor of the church here and is at present on furlough from Japan. The Library Committee has requested that cancelled stamps be saved and turned in to be used in the purchase of books for the children's library. April 16 was clean-up day at the church with both men and women participating in cleaning inside and working on the church grounds. Communion service was held on Good Friday evening. On Easter Sunday evening the choir presented a program of music and narration, "The Meaning of Easter." Recently General Jackson, pastor of the Negro Church of God in Moses Lake, occupied the pulpit. The pastor and his family and several other members attended the Pacific District Conference in Aberdeen, Idaho. Recently the YPU presented an inspiring drama, "The Challenge of the Cross." Our young folks participated in Vacation Bible School June 12 - 18 and Junior Retreat June 24 - 27.—Corr.

OF ONE BLOOD

(Continued from page 404)

simply surface in character. All human flesh is of one kind.

This is demonstrated in many ways. All races have the same blood types, and the physical organisms are identical. It has been demonstrated that there is no discernible difference between the intellectual abilities of the races. Our views are usually based on an unfair contrast of a brilliant white with much opportunity and a Negro of less ability and opportunity. But fair and unbiased tests show no difference between the best in each race. And under the same conditions and with the same opportunities, the average intelligence shows no measurable difference. Skin color has nothing to say about that which lies beneath the skin; we are of one blood.

In reality, there is no sharp dividing line between races. There is a continuous gradation from dark skins to light skins; this variation in complexion is evident within the races. It is a known fact that some people of Negro parentage have

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[1] Excluding the book of Revelation which is devoted exclusively to the subject.

[2] *Romans,* H. C. G. Moule, p. 306.

[3] "Infallibility of the Church," Salmon, p. 285.

lighter complexions than some born of white parents. There is a gradual scale of skin colors, and the Negro simply happens to be at the one end of the scale and the white man on the other; other races lie between, and there are no sharp lines of demarcation. To speak of races is to speak in broad general terms and to divide men superficially. All men, irrespective of skin color, belong to one family.

Some people have different facial features than others too; some vary in stature. Many differences within races are actually greater than differences between them. The teaching of the Bible that all men are of one blood is authenticated in many ways.

What can you and I do as we face the race problem? First, we need to confess that we are guilty of race prejudice. Let's sweep away our flimsy excuses for thinking that we are better than the Negro race, and confess our blind ignorance and pride. We have sinned, for race prejudice is always sin and results from the haughtiness of the human heart. Even in Mennonite communities where there are few colored people there is much racial prejudice. The colored man only lives far enough away that he does not disturb our way of life, nor bring our racial pride into prominence. Let us humbly confess our sin before God and seek His forgiveness.

Second, we need to face biblical teaching and scientific facts honestly. Both of these demonstrate that there are no grounds for believing that one race is better than another. Our attitudes and feelings will not change in one day, but as we open our minds to truth, the Spirit of God will be able to change our prevailing views when these are wrong. The things we wanted to believe about our own superiority will disappear and our hearts will be filled with genuine humility. If we refuse honestly to face the facts, we will become increasingly bigoted, and the deception of racial superiority will engulf our souls and blind our reasoning powers. If we seek for truth God will reveal it to us and give us grace to obey it.

The white race is guilty of contemptible treatment of the Negro, and we must account to God for this horrible crime. May God forgive us, and spare us from the terrible judgment that we deserve.

MCC news & notes

SUMMER SERVICE

More than 110 persons are participating in the eleven projects of the thirteenth annual summer service program of MCC which is getting under way in June in the United States. This number represents approximately 25 more persons than began a year ago and does not include Canadian volunteers who are serving in ten units. Gerhard Reimer (Giroux, Man.) directs the American program.

First projects to open were Camp Paivika, Calif.; National Institutes of Health near Washington; Governor Bacon Health Center, Del.; and Institute of Logopedics at Wichita, Kan. These are followed in late June and early July by the opening of two service units among migrant workers of New York state and one unit in California; Fairlee Manor crippled children's camp, Md.; two units in Minnesota state hospitals; and the Mexico workcamp (tour in August).

According to an early unofficial tabulation, there are approximately 30 General Conference Mennonites, 25 (Old) Mennonite Conference members, and nine representing the Mennonite Brethren. In addition there are representatives of other Mennonite groups and several workers from other denominations.

Camp Paivika is sponsored by the Los Angeles Society for Crippled Children. Leader for the MCC counselors is Ronald D. Leppke. Others include Neal S. Ratzlaff, Verlyn Jane Fast, Noreen Kawaski, Lorma Lee Kroeker, and Jo Anne Hiebert. Beginning June 24 are Carol Gering, Erlean Rhea Petersen, and Rosemary Van Dyke. Helena Braun will serve in August.

A unit of about 30 persons this summer will do their bit toward eliminating many diseases—such as heart disease, mental illness, neurological diseases and others. They are members of the MCC summer service unit at the National Institutes of Health at Bethesda, Md. (suburb of Washington, D. C.) who as normal control volunteers are participating in medical research tests designed to eliminate prevalent diseases.

Leader of the summer unit is C. Spurgeon Lady. Members of the unit are: Norma Bender, Jacqueline Berry, Betty Bloomquist, Bessie Bourn, Shirley Burry, Lois Jean Dirks, Sylvia Downey, Bettie Durst, Irma Flickner;

Shirley Fuller, Gail Harrison, Ann Hilty, Marjorie Hofstetter, Midori Mae Iwamoto, Charles B. Johnson, Elizabeth Johnston, Betty Kulp;

Elaine Landes, Margaret Jane Litwiller, Elizabeth Penner, Dorothy Ellen Rice, Frances and Elizabeth Schmidt, Edna Schmidt, Edith Shantz, Audrey Springer, and Janice Ann Waltner.

Camping experience is being made possible for emotionally maladjusted children of the Atlantic coast area at Governor Bacon Health Center at Delaware City, Del.

Among the counselors at the center are six members of the MCC summer service program. Their leader is John M. Zook. Others are Velma Joy Andersen, Petrea Bruun, Anna Isaac, Rosemary Stieglitz, and Rita Ann Wetzel.

Children who have speech and hearing defects will receive guidance this summer from seven MCC summer service workers at the Institute of Logopedics in Wichita, Kan. The workers are Shirley Mae Dick, Louise Entz, Elsie and Mary K. Miller, Shirley Ann Schmidt, Lavera Ann Sommers, and Vonnie Sue Willis.

AKRON HEADQUARTERS

Helen Frey of Chambersburg, Pa., has joined the kitchen staff at Akron headquarters for the summer. A member of Chambersburg Mennonite Church, she is a teacher in the Manheim Christian School of Lancaster County.

Verna Hertzler, daughter of Mr. and Mrs. Owen Hertzler of Mechanicsburg, Pa., has become a secretary for Menno Travel Service. She attended Eastern Mennonite College the past year and is a member of Slate Hill Mennonite Church.

Vera Zook, daughter of Mr. and Mrs. Ira T. Zook of Latour, Mo., has begun secretarial work in the offices of Mennonite Mental Health Services replacing Bettie Durst (Springs, Pa.) who joined the summer service program. She attended Hesston College and is a member of Sycamore Grove Mennonite Church.

Premiere Showing of "Home Front"

Walter Dyck of the Board of Missions receives the film "Home Front" from William Zehr, producer of the film

Home Front, a sixteen millimeter color sound film, was first shown May 30 at the First Mennonite Church, Aberdeen, Idaho. It was the special feature of the Men's Meeting at the Pacific District Conference.

Home Front was produced by the Board of Missions of the General Conference of Mennonites in an effort to portray the challenge of missions in certain categories of work in the United States and Canada. The film committee consists of Willard Wiebe, William Zehr, and Andrew R. Shelly.

At the dedication ceremony, Andrew R. Shelly, chairman of the committee, spoke of the purpose and background of the film. W. Harley King, member of the Board of Missions, read the Scripture lesson. William Zehr, producer of the film, reviewed briefly the steps in making the film and expressed the desire that it may be used of the Lord. He presented it to Walter Dyck, secretary of the Board of Missions, who accepted the film on behalf of the Board and led in the dedicatory prayer.

The film was shown to a large conference congregation. Other showings include: June 15, Missions Conference, Saskatoon, Sask.; June 18, Orientation School, Chicago, Ill.; June 20, Northern District Conference, Mountain Lake, Minn.; June 25, Board of Missions, Chicago, Ill.; June 30, Canadian District Conference, Winkler, Manitoba. For future bookings, write well in advance to: Audio-Visual Library, 720 Main St., Newton, Kansas. Give first, second, and third choice of dates.

Pacific District Conference audience at premieré showing of "Home Front."

When Your Sunday School Class Lacks Discussion Consider these questions:

- **Does God expect me to love in every situation?**
- **What does Christ expect of me as a peacemaker?**
- **What special volunteer services should I give?**

YOUTH AND CHRISTIAN LOVE, thirteen special lessons for young people, can challenge your youth to examine their lives in the light of Christian love. Many other questions to inspire thinking and discussion are to be found in this special quarterly. Try it one quarter in your young people's class or for a series of Sunday night meetings. Prepared by the General Conference Board of Christian Service. Price 15c per copy.

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MISSION ORIENTATION

Leaders in the present Missionary Orientation School at the Seminary in Chicago are Orlando Waltner, John Thiessen, H. A. Driver, Wilhelmina Kuyf, Elmer Ediger, S. F. Pannabecker, C. J. Dyck, and Andrew Shelly. This is the first year that the Board of Christian Service is co-sponsoring this school with the Board of Missions.

SEMINARY NEWS

Seminary president Pannabecker and C. J. Dyck, business manager, attended an Anabaptist Seminar at Goshen, Indiana; visiting speaker was Dr. Dan J. Kiwiet, of Holland.

The Peace Committee met at the Seminary recently to discuss the 1-W program, Peace Education, and to clarify our peace position. Those attending were L. C. Kreider, Robert Kreider, H. B. Schmidt, Elmer Ediger, Wilfred Unruh, Burton Yost, P. J. Froese, and Elmer Neufeld.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

H. Armstrong Roberts

MENNONITE LIBRARY BIBLICAL SEMINARY

A CONFERENCE DECISION
Arnold Nickel

THE CHRISTIAN WALK
Robert M. Landis

ETERNAL SECURITY: TWO VIEWS
F. F. Jantzen
W. F. Unruh

Volume 72 Number 27 July 9, 1957

In This Issue

ARTICLES:
- A Conference Decision
  By Arnold Nickel 420
- The Christian Walk
  By Robert M. Landis 422
- Our Great Doxology
  By H. H. Smith, Sr. 423
- "Eternal Security" or "Certainty"
  By F. F. Jantzen 424
- Jesus on Eternal Security
  By W. F. Unruh 425

DEPARTMENTS:
- Editorials 419
- Bookmark 421
- MENNONITE YOUTH:
  - American and Dutch Life 426
  - Youth Work in France 427
  - The Living Word 428
- Our Schools 429
- MCC News Notes 430
- Jottings 431

Of Things To Come

July 10, 11—Ordination Conference, Mennonite Biblical Seminary, Chicago
July 29-Aug. 4—Intermediate Retreat, Northern District.
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:
July 1-7—Junior Retreat
July 8-14—Intermediate Retreat
July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

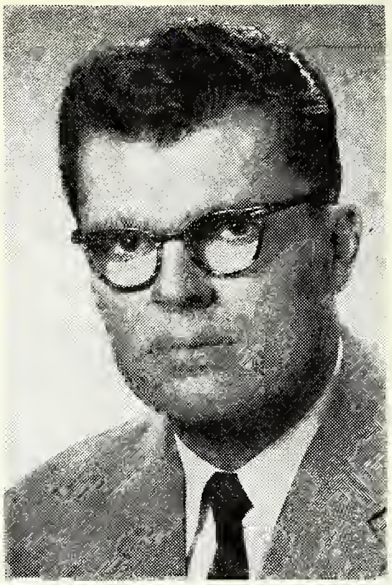
OKLAHOMA RETREATS, Hydro, Okla.
July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:
July 15-Aug. 3—Intermediate Retreat
Aug. 3-5—Western District Family Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats

YOUTH HYMNARY REPRINTED

A second printing of *The Youth Hymnary* was received at the Mennonite Publication Office on June 28. The first printing of 3,000 copies was sold out in less than 6 months, and present orders for it point to the continuing popularity of this new publication. The hymnary, edited by Lester Hostetler, is being used by youth choirs and fellowships and is likewise being ordered by individuals to be used in the home. The present printing was 6,000 copies and was done by the Mennonite Press of North Newton.

New VS Secretary



Leo Driedger, now Voluntary Service secretary of the General Conference program, is visiting VS units in Camp Friedenswald, Chicago, and Gulfport prior to assuming leadership of the first high school age work camp at Swan Lake retreat grounds. He also visited units in Arizona and Oklahoma which are serving in Indian and migrant work.

Leo comes from Osler, Saskatchewan, Canada, and attended Canadian Mennonite Bible College, Bethel College, and more recently, the University of Chicago and Mennonite Biblical Seminary. In his work as director and secretary of Voluntary Service he will replace Leola Shultz, who is teaching at Freeman Junior College.

Leo's responsibilities will include the one and two year service opportunities in the General Conference program as well as promotion of MCC Voluntary Service in our churches. Another aspect of his assignment will be to work with local communities and districts to help develop weekend and other youth Voluntary Service projects. There is also interest among adults to do Voluntary Service work, and Leo will do exploration in this area.

As he works for the Board of Christian Service program Leo will also assist in some other phases of the relief, hospitals, peace, mutual aid, and social concerns program. Throughout the summer months Leo will contribute occasional columns to the Youth Section of *The Mennonite* concerning his visits to the Voluntary Service units.

PLEASE NOTICE

Concerning the 6th Mennonite World Conference August 10-16, 1957, at Karlsruhe, Germany

The application forms sent to our office so far show that the request to register before May 1 was not followed up by everybody. We want to point out again that *all* persons who intend to participate in the sessions of the World Conference should register *immediately* at the World Conference office, Lamprechtshof über Karlsruhe 2, Germany. Those participants who do not request lodging should register also. This includes all the participants as well as all the speakers and delegates. Application forms may be obtained at the Menno Travel Service offices in Akron, Pa., Newton, Kan., and Goshen, Ind.

—Theo. Gluck

ORDINATION SERVICE

On Wednesday evening, May 29, the Grace Mennonite Church, Chicago, Ill., participated for the sixth time in a licensing or ordination service. Robert Coon of Dayton, Ohio, was licensed to the ministry by Bro. John T. Neufeld. S. F. Pannabecker of the Seminary brought a message on "The High and Holy Calling of a Minister." Robert Coon will serve as assistant minister in Moundridge, Kan. for the summer.

Into the Beyond

William P. Tschantz, a member of the Salem Mennonite Church of Dalton, Ohio, who has been making his home in Mennonite Memorial Home in Bluffton, Ohio, was born August 27, 1867, and died June 14, 1957.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

UNIMPORTANT PEOPLE

There are none such. Everyone is important to God. All have been created in His image, and though the image may be blurred and obscured by wrong living, underneath it is still there. When we yield ourselves to God in penitence and faith, the image comes to the fore.

We are so accustomed to consider some people as very important and others as relatively unimportant. But God sees not as man sees. He whom we consider so ordinary that he is unimportant, may in God's sight be doing more for His cause than the one we call a Very Important Person. Our ways of classifying VIP'S may be all wrong.

He is important who is doing the will of God, whatever that may be. He is important who, in living a quiet, serene life, is a living demonstration of what God may mean to a person. Perhaps his greatest work may be to serve as a connecting link between man and God: one who can introduce others to Christ. The man so introduced may become a well known person, but the one who brought about the introduction may be equally important in God's sight. The widow's temple offering was so small that it seemed insignificant as compared with the wealth the rich were contributing. But Jesus said her gift was more important than theirs.

When we sigh because there seems so little we can do, let us take heart and remember that God does not expect of us what we cannot do, but only that we are faithful in what we can do. Whether it seems large or small in men's eyes does not matter; what matters is whether we are in the center of His will and doing what we can for His cause in the ways He has opened to us and with the talents He has given to us.

You are important — to God. Even the sinner is an important object of His love. We should ever hold an attitude of reverence and respect for all men, for all are important to God.

A FAIR TRIAL

The Girard Case, which is looming so large in the thinking of the American people at this time, simply raises the question of where a man should be tried for his offense. Girard, an American soldier in Japan, shot and killed (perhaps accidentally) a Japanese woman on the firing range of American testing grounds. The question is whether he should be tried by a military court or in the Japanese courts.

Of greater concern to us all is the fact that we all shall appear before the Judgment Seat of God and there be given just consideration. For God is not only a God of Mercy but also of Justice. Sometimes we over-emphasize the one aspect, sometimes the other. But the two, justice and mercy, must reach their perfect blend as they do in God. Justice without mercy is hard and cold; but mercy without justice is weak and loose; it needs the corrective of righteousness.

Unfortunately many righteous people are not merciful toward the shortcomings of others. Their very zeal for righteousness tends to make them unsympathetic. But the Voice from Sinai, "Thou shalt not," is tempered by the Voice from Calvary, "Father forgive them."

We will all receive a fair trial with the proper blend of righteousness and mercy. But we dare not presume on the mercy of God and overlook His justice.

WORLD CONFERENCE GENERAL THEME

"The Gospel of Jesus Christ in the World" is the general theme of the Sixth Mennonite World Conference to be held in Germany August 10-16. This master theme is then broken down into special themes for each day of the Conference. Each day's theme is then further subdivided and each theme treated by a special speaker.

For the Sunday of the first general session the theme is "The Gospel in the World." For the second day, "The Challenge of a World Lost in Its Wisdom and Helplessness." The following day the general theme is "Our Churches and Their Responsibility for the Gospel." This is followed the next day by the theme, "Jesus Christ, the Hope of the World."

Since only a very small percentage of our people will have the privilege of attending this World Conference, would it not unify our hearts and minds if our ministers would preach on these great themes between now and the time of Conference? At least we could all give serious thought to these truths and thus be brought closer to the general world fellowship.

"LOVE—THE GREATEST GIFT"

The above words appeared recently in large letters at the head of a full page advertisement in one of Chicago's great daily newspapers. No doubt it also appeared in other cities for the sponsor lives in Washington, D. C. There was nothing to sell. The rest of the page, also in large letters, was made up of quotations from the Bible, all about love.

It seemed so refreshing indeed to see such an advertisement along with the usual type. It stressed the importance of having love for all men, including our enemies. It must have cost someone a pretty sum, but evidently the sponsor considered it worth the cost.

Which raises an interesting question: How enthusiastic are we about our product? For as Christians our greatest gift is love. Is not that exactly what the world is so sorely needing? As custodians of that great power, are we making the proper release of it, or are we inclined to reserve it for our own satisfaction? If the manufacturer is so enthusiastic about his product that he is willing to spend his thousands to acquaint others with it, are we lagging behind in our enthusiasm for the love of God? Are we not obligated to make this power known and inform others that it is available for all?

We are somewhat startled to see a full page advertisement in the secular papers about the love of God. But since this is one way of presenting it to people who might not otherwise be aware of it, is this not better than not to share it at all?

"Doopsegezind" is the official name of the Mennonites in the Netherlands, and has been for centuries. It refers to baptism, perhaps means "inclined to baptism."

A Conference Decision

Arnold Nickel[*]

"After they finished speaking, James replied, Brethren, listen to me. Symeon has related how God first visited the Gentiles, to take out of them a people for his name... Therefore my judgment is that we should not trouble those of the Gentiles who turn to God... For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things" Acts 15: 13, 14, 19, 28.

THE ACTS of the Apostles is a New Testament record of church progress: Jerusalem, Antioch, Cyprus, Galatia, Philippi, Thessalonica, Athens, Corinth, Rome. Then observe the procession moving down through history from the eastern Mediterranean basin to Alexandria, Ethiopia, Europe, India, Japan, China, the South Seas, the Americas, and all other nations and continents of the earth. The church as recorded in history grew in thirty years' time from a Nazarene sect within Judaism to the full stature of the Church Universal. These glimpses of living situations taken here and there show how the Church grew and lived in its early years. We do not have all the facts about the early Church, but we can feel its pulse and know its spirit.

What made possible such stupendous growth during the first several decades of the Church? Was it not in part due to a conference in Jerusalem? The work of Paul and Barnabas in Asia Minor made it clear that Christianity could not be confined to the borders of Judea, and it raised the practical question: If Gentiles were to become Christians, must they first become Jews? The question was not a new one but the answer had always been postponed. However the question demanded a decision, and so the Jerusalem Conference was brought into existence. The leaders were fully aware that this question had dynamite in it because in its truest sense it was not only a matter of circumcision and baptism practices; but rather, was Christianity a Jewish and national religion or was it a world-wide one? Once in session, the assembly gave its undivided attention to the reports of what had happened when Paul and Barnabas preached the gospel to the Gentiles in Asia Minor.

The statement which issued from this conference was a tremendous resolution and an overwhelming victory for Christianity. The Gentiles were not to be subjected to rabbinical restrictions, but were to be enjoined to abstain from offensive practices and to obey the moral laws of Judaism. The resolution of this convention and its report to the Gentile Christians opened the way for Gentiles and Jews to enjoy a common faith hitherto unknown, a faith centered in Jesus Christ.

There are four questions which find their roots in the Jerusalem Conference and which we wish to consider briefly:

WHAT IMPORTANT ISSUES have called us to this conference? One of the existing dangers of an annual conference is to enjoy Christian fellowship without a sense of the meaning and urgency of the church's role in the world. The casual observer is not particularly impressed with the static conditio of the Northern District. Ou churches have not grown numerica ly to such a degree that the statist cian can call our special attentio to it. Our mission endeavor has no reached out into one large city within this five state area. Our educational program has not overcrowded the halls of our Christian institution, Freeman Junior College. Ou people have preferred to send thei young people to already overcrowded state colleges and universities Our peace witness has not gaine many new peacemakers, and our retreat program reached only 97 of ou young people during the past summer. Have we imprisoned the Chris within ourselves and our churche and permitted little things to guid us and even divide us from each other?

Sidney W. Powell, in his book *Where Are the People,* tells of driving past the People's Church of St Paul, Minnesota, a few days afte the fire which nearly destroyed the old edifice. There was among the art treasures of the church the eight foot marble statue, "The Appealing Christ," by Thorwaldsen, which had escaped destruction by falling through the burned floor to the basement. On this particular day, he was startled to see the statue standing in the street against a background of flares to protect it from curious motorists, and there hundreds of people saw it for the first time. It was as though the Christ had been imprisoned within the confines of His own Church and finally was released by fire among the people who always heard Him so gladly.

May this Conference be a re-enactment of the Jerusalem Conference where Christ was released to the Gentiles from the Jewish laws and practices. May this Conference also reflect the significance of the first General Conference held at West Point, Iowa, May 28, 1860, where a few churches agreed to promote a united effort in missions, education, and publication. At this first General Conference it is to be noted that dogmas, customs, traditions, and externals of any kind were not considered at all. The endeavor was not to make all alike in order to achieve unity, but by working together unity would finally result. Let us be reminded that the

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[*] Freeman Junior College; retiring president, Northern District Conference

Jerusalem Conference was called because of a far-reaching decision which needed to be made: that God might call out from among the Gentiles a people for His name.

A SECOND QUESTION is equally significant. What has been accomplished which we are able to report at this conference? When the Christian leaders met in Jerusalem, the conference opened with much debate. Peter also joined in the discussion, arguing on the side of Christian freedom for Gentile believers. However, if the truth were fully known, it was not so much Peter's speech that carried the conference as it was the witness of Paul and his co-laborer, Barnabas. They simply witnessed to the hearers what had happened as they preached the gospel on their first missionary journey in Asia Minor. One can imagine how the people at the conference began to listen intently as these two told how God worked miracles through the preaching of the gospel and how the Spirit of God came into the hearts and lives of these idolatrous and hopeless Gentiles even as He had come on the day of Pentecost. These men made a plea for Christian tolerance and brotherly understanding. It was the fact that God was already working among the Gentiles and was pouring out His Spirit upon them that determined the decision of the meeting.

In most great movements the witness of what has taken place and not the arguments swing the decision one way or another. Arguments for or against church unity are not likely to get a hearing, but let a delegate meeting hear the accounts of what Christians have done and the audience will respond. The reports of this Conference can do just that. If these reports are a witness of events that have taken place during the year, and if the power of God is working among us, this body assembled will be ready to move to support the Christian enterprise.

A THIRD QUESTION calls for our attention. How can we discern the leading of the Spirit and how can we know the consensus of this delegation? Again we turn to the first Christian conference for light to guide us. These followers of "the Way" received the Holy Spirit through prayer and waiting as they were commanded by their Lord. These disciples put themselves "in the way of being filled by Him." The Spirit of truth is ever present to guide and to bear witness with our spirit. The same Spirit whose witness was evident in the apostles is also at work in our midst, assuring us of needed wisdom to make the right decisions. Further, the Spirit's presence and witness will only manifest itself when we are willing to understand each other, and as we come closer to one another in God. We need to share freely our experiences with our Lord, and to discuss our agreements and our differences in a spirit of love. At this conference session we have the opportunity to demonstrate the reality of our fellowship, the presence of the Holy Spirit, and the witness of a united purpose in the world.

Finally, what report will we take to the churches upon our return? The Jerusalem Conference made a far-reaching decision, admitting the Gentiles into the Christian fellowship without the Jewish encumbrances and requesting only moral purity, but this resolution needed to be carried into action. A letter containing the decision was written and dispatched "to the brethren who are of the Gentiles in Antioch, and Syria and Cilicia." Furthermore, Paul and Barnabas, Judas and Silas, leading men among the brethren, also bore personal testimony to the Gentiles and as a result the great missionary movement to the Gentiles was under way with the blessing of the Jewish brotherhood of Jerusalem. What decisions will we reach that we can take back with us, inspiring others to rejoice with us and challenging our churches to press on in the work before us?

May we undertake to consider the vital issues which concern us; let us prayerfully listen to the reports and messages that these may witness to us; and may all of us endeavor to know the leading of the Spirit and "the sense of the meeting"; let us prepare ourselves to take back with us a report of the work done which will open new doors of Christian opportunity at home and abroad.

Northern Dist. Conference Sermon

Bookmark

New Testament Christianity

SIMPLE SERMONS ON SALVATION AND SERVICE by W. Herchell Ford, 136 *pp. Zondervan,* $2.00.

The writing and publishing of gospel sermons has been a means of bringing the unconverted to a saving knowledge of Christ and establishing new converts in the faith.

Simple Sermons on Salvation and Service is an apt title for the collection of a dozen sermons by this contemporary southern Baptist preacher and pastor of the First Baptist Church, El Paso, Texas. The opening sermon, "What Is Salvation?" presents the positive aspects and implications of New Testament conversion in which the author emphasizes the necessity of the blood atonement by Christ, personal faith, and assurance, and climaxes with a convincing answer to the "I have nothing to live for!" attitude.

There are more sermons which deal with personal salvation, while others elucidate the cardinal doctrines of New Testament Christianity. In his attractively titled sermon, "It Is No Secret," the author contends for God's public testimony of Christ's virgin birth, perfect life, vicarious death, victorious resurrection, and premillenial return.

Christian service is stressed especially in his sermon on Christian tithing because "the real consecrated Christian wants to do the will of God."

This Texan minister, having held pastorates in four other southern states, quotes Scripture freely in support of his statements. At times his messages are somewhat expository, but generally topical. The vivid human life stories and other illustrations used in abundance and style of many southern preachers make for clarity and easy reading.

The sincerity and purpose of the author are felt in his own words of "introducing men to Jesus and strengthening those who already know Him as Saviour and Lord." This attempt is well accomplished.

—Walter J. Dick

Great faith must have great trials.
--Spurgeon

In a common figure of speech are found the attributes of the godly life

The Christian Walk

Robert M. Landis*

ONE of the most common and appropriate figures of speech, and one which is used repeatedly in both Testaments, is that of walking. Medical men tell us that walking comes near to being a perfect form of exercise, for in it almost all the muscles in the body are brought into use.

Some of the Scriptures portray the Christian life as a walk. In Genesis 17 Jehovah commanded Abraham to "walk before me." In Deuteronomy 13 the children of Israel were commanded by Moses to "walk after the Lord their God." The prophet Micah commanded haughty Israel to "walk humbly with thy God."

In the New Testament we also find numerous verses which refer to the Christian walk. When Paul writes to the Galatian church, he tells them to "walk in the Spirit" (Gal. 5:16). He writes to the Colossians and tells them, "as ye have received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). In the Book of Romans he states, "walk in newness of life" (Rom. 6:4), and again he assures them that there is no condemnation to those who "walk not after the flesh, but after the Spirit" (Rom. 8:1).

In Ephesians the word "walk" itself is used seven times. The essence of Paul's teaching there is that we as Christians are to walk in unity, circumspectly or carefully, in light, in love, in wisdom, and in holiness. One verse (Ephesians 4:1) might almost serve as a summation of his teaching: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

To walk worthily of the vocation wherewith we are called, and to walk even as He walked, is without question a high standard, and one which far too few Christians attain. It demands a set purpose, steady progress, and a resolute spirit of perseverance. It means that the Christian must be renewed daily in the inner man and must defiantly resist the old man. It means that without a step by step growth, he will never be content. To walk worthily of Christ, the child of God must keep steadily on his course without faltering or fainting in spite of all the opposition and obstacles which the Devil may place in his path. It means that the Christian must be filled with the Spirit.

But how exceedingly difficult both experience and observation have shown us such a path to be! The old habits of life are so strong and binding. The attractions of the world about us are so powerful. The fear of being considered peculiar is so gripping, and the fellowship with spiritually-minded Christians is so limited. It is difficult to maintain a steady, consistent, daily Christian testimony. It is much easier to float downstream with the tide of nominal Christianity, to drift in the lukewarmness and listlessness of a worldly church. Peter was an earnest follower of Christ on the mountain of transfiguration, but when in the valley of Christ's humiliation he denied with curses that he even knew Him.

In "the Christian walk" we should notice a number of attributes which will greatly aid us in knowing how we as Christians should walk. The first attribute is that it has a beginning. There are some people who feel that as long as they live by the Golden Rule and strive to live graciously, doing what they consider to be right, they are justified before God. This is a falsehood. Such is mere morality and not righteousness. Man from the day of his birth is a sinful creature. The Christian walk begins only at the point of the conversion experience. The sacrifice of the cross for sin is accepted, and the initial demands of Christ are met.

Once the Christian walk has begun, it becomes a daily walk. Jesus said in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." How many there are who wish that they could walk as Christians only at certain times. When in the company of other staunch Christians, who are able to bolster and support them, they are perfectly willing to take a stand for Christ. But when they must walk alone, and take a stand which begets ridicule, they weaken and in many cases deny the Lord. Yes, not only is the Christian walk taken day by day, it is taken hour by hour and minute by minute.

Another characteristic of the Christian walk, and one which is very precious to every believer, is the fact that it is a guided walk. Christ walks with us as our Guide. No Christian has ever walked alone. There is no such thing as a solitary Christian. The Lord has promised to be with us always, even to the end of the world. In ourselves, we are incapable of making this walk safely, but when the Lord puts forth His sheep, He goes before them. With the Lord directing our steps, it is indeed safe walking. We can therefore say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Can you think of anyone with whom you would rather walk? Has the Lord Jesus not proved Himself to be a faithful, competent Guide and Companion every step of the way?

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*Pastor, Springfield Church, Pleasant Valley, Pa.; vice-pres., Eastern Dist. Conf.

Again, the Christian walk is a progressive walk. It is impossible to walk and stand still at the same time. Yet how many Christians seem to be content only to creep. They seem to have no desire to grow in Christ but rather are satisfied to remain babes in Christ. Instead of an increasing sensitivity to sin in their lives, there is a growing callousness and hardness to it. The one who truly loves the Lord will have a growing hatred of sin along with a sincere desire to go further with the Lord day by day.

Another attribute of this walk is that it is an observed walk. This needs to be stressed over and over again, for your life is the only Bible some people read. It has been said that a Christian's walk is far more important than his talk. Remember, the world has an eagle eye for your inconsistencies. A prevalent charge against twentieth century Christianity is that it no longer changes lives. The Apostle Paul told the Corinthians, "Ye are . . . known and read of all men."

The last attribute of the Christian walk is that it is a walk with a destiny. Consider our glorious hope. We walk to the mansions of an eternal home where we shall have an abundant entrance because of the meritorious work of Jesus Christ. On the walls of some homes, we read: "The road to a friend's home is never long." If that be true of an earthly journey, should it not also be our attitude as we walk life's road to our eternal home where we shall no longer walk by faith but by sight?

Our Great Doxology

H. H. Smith, Sr.

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It may well be called our great doxology, for as a hymnologist says: "This is *the Doxology* of the Christian Church in all parts of the world where the English language is spoken.... It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this."

Of the thousands who sing it, perhaps only a few know anything of its origin or authorship. It was written by Thomas Ken, a bishop of the Church of England, born at Berkampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: *Morning, Evening,* and *Midnight.* Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his vices in the plainest and most direct manner. 'I must go and hear Ken tell me my faults,' the king used to say goodhumoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the Court was at Winchester, to let Nell Gwynn, the king's mistress, lodge at the house which he occupied as prebendary. The king had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

Bishop Ken retained the confidence of the king to the last, and was his faithful adviser on his deathbed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James II. After three weeks' imprisonment, he was brought to trial and acquitted.

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. For many years before he died he headed all his letters with the words: "All glory be to God"; and these are said to have been the last words he ever uttered.

A hymnologist says: "The composer of the tune, 'Old Hundredth,' which is so universally associated with the doxology, was Wilhelm Franc, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural truth admirably expressed; the Triune God is the source of every blessing, then let all creatures here below unite with the heavenly host in praising Him.

The Methodist Hymnal Annotated gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

'And should the well-meant song I leave behind,
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That in my verse, saints sing God's praise below.'

If saints in heaven can hear the songs of earth, surely then the good Bishop's joy is very great."

"Eternal Security" or "Certainty"

F. F. Jantzen*

This expression is often misused and misunderstood. But let us see what the Bible says. In John 3:16 God loved, God gave, the unbeliever perishes, the believer lives forever. How precious is the promise of God to the believer in Hebrews 13:5b: "he hath said, I will never leave thee, nor forsake thee." The believer has everlasting life given by the Son of God (John 10:28). Eternal life is the life of God himself, nothing less, nothing different. Therefore as long as God lives, so long will the believer live the life that the Son of God has given him. Phil. 1:22: "For to me to live is Christ," or Christ is my life. In John 14:20b we read: "I am in my Father, and ye in me, and I in you." These references say that the life of God and the life of the believer are the same life in kind and duration.

The parable of the vine and the branches, John 15:4-8, illustrates the sameness of the life of Christ and the believers. John 1:12-13: "But as many as received (accepted in faith) him (the gift of God, the great present) to them gave he (the Father) power to become the sons of God, even to them that believe on his name, who were born . . . of God." Such believers are not reformed, but reborn, born anew, born of water, word, and of the Spirit (John 3:5). This reference is another proof that the life of God is also the life of the believer, and it is a sure, unshakable foundation of our hope in heaven when life's course is completed.

1 John 3:1-3 reads "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Let us note here the likeness of the believer with Christ — such a likeness that the world (the unbelievers) does not know them (the believers). The world did not know Jesus Christ, else it would not have crucified Him, the Lord of Glory (1 Cor. 2:8). "When He shall appear (when He shall come again to receive His own to Himself)" there can be no more danger of failing. "We shall be like him," not like the Prince of this world.

2 Tim. 1:12b: "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We are *secure* until *that day* in the ability of Him, in whom we have confidence, to keep us. 2 Tim. 4:7-8: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." We who love His appearing are certain that we shall receive a crown of righteousness at that day.

1 Peter 1:4-5: "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God . . . in the last time." Here is a double keeping or security: our inheritance is kept in heaven, and we are kept here below by the power of God till the "last time," till we get to heaven where the inheritance is.

2 Sam. 12:23b: "I shall go to him, but he shall not return to me." How could King David speak thus? He knew his son was in heaven, even though he was an illegitimate child and he, King David, was a murderer and adulterer; but his sins were forgiven. Now he *knows* he will go to his son in heaven; nothing can keep him from it. Saved by grace through faith, he is *eternally secure.*

The whole of the eighth chapter of Romans is grand, but let us consider a few verses. Rom. 8:28-30: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did *foreknow,* he also did *predestinate* (fore-ordain) to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did *predestinate,* them he also *called:* and whom he *called,* them he also *justified:* and whom he *justified,* them he also *glorified."* Look at the order of the works of God: *foreknow, foreordain, call, justify, glorify* — one resting on the other and united as the links of a strong chain. *Foreknown* in eternity before we were living here on earth, and *glorified* in eternity after our course here is completed. Where can a believer perish?

Rom. 8:38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height nor depth, nor any other creature, shall be able to separate us from the love of God,

(*Continued on page* 429)

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*Retired minister, Paso Robles, California

- *"Once saved, always saved"?*
- *Can we lose forgiveness?*

Jesus on Eternal Security

W. F. Unruh*

When a matter as important as eternal security is under consideration we should consider the words of Jesus final. Jesus has plainly said that we have one which shall judge us on the last day, namely, the sayings which He Himself has spoken (John 12:48). All judgment has been given to Christ as the Son of God. Surely He is to be trusted in this matter. Our only concern must be that we understand Him correctly.

Not long ago I spoke to a brother who said that he believed in eternal security and was not ashamed to say so. I mentioned to him that I had difficulty with this teaching because of what Jesus says, and referred to the Parable of the Unmericiful Servant (Matt. 18:23-35). In this parable our Lord tells of a servant who had an impossible debt of $10,000,000, according to the Williams translation. This debt is meant to represent our debt of sin against God. The servant pled for mercy and this impossible debt was freely and completely forgiven. The man was forgiven and saved. Then for some unknown reason he became unforgiving toward a fellow servant who owed him about $20. This is to represent our wrongs against each other as fellow men. The unforgiving spirit on the part of the "saved" servant was the cause for his loss of forgiveness. His lord called him and again held him responsible for his impossible debt of $10,000,000 which had once been forgiven. This "saved" man lost his forgiveness. The words with which Jesus ends the parable are terrifying because the Eternal Judge Himself is speaking, "... so shall also my heavenly Father do unto you if ye forgive not every one his brother from your hearts."

When I pointed this out to the brother with whom I was speaking, he answered nonchalantly, "What Jesus says is not for us." With that our communication broke down. It was impossible for me to say anything further because he refused to accept my authority, namely, our Lord Jesus Christ. To me it seems clear that Jesus here indicates that "saved" people can lose their forgiveness. The saying "Once saved always saved" cannot stand when the words of Christ are accepted as our final authority.

But upon this same authority we can say that there is such a thing as eternal security. Jesus speaks clearly to this point in John 10:27-29: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of my Father's hand." We note that Jesus promises this security to those who hear His voice and follow Him. On the authority of Christ Himself we may say that whoever has come into a relationship with Christ in which he loves and trusts Him to the point of loving obedience and discipleship, is in a relationship with Christ which assures him of eternal security. Our eternal security is contingent on our relationship to Christ, and according to what Jesus says in Matt. 6:14-15, also contingent on our relationship with our fellow men. Since we are respected by God as free beings, we must not allow ourselves to choose to break this relationship and in so doing lose eternal life which flows out of our union with Christ. We are secure if we abide in Christ through implicit trust and union. This we say on the authority of Christ.

Allow me to point out what I consider a common failure on the part of the brethren who say, "Once saved always saved." They are inclined to judge their fellow men rather unsympathetically. When a professed Christian falls and goes back into the old life and does not return to the fellowship of believers, they glibly say, "He never was saved," thus brushing aside all the work of grace on the part of God, and taking no responsibility for the failure of the brother. It seems to me it behooves us to be more understanding and sympapthetic toward those who fall and struggle to regain the victory. As we strive to recognize and understand God's work in the hearts and lives of people, should we not manifest some of the ceaseless patience of the Lord toward people who live defeated lives?

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*Field secretary, Western District Conf.

Mennonite Youth

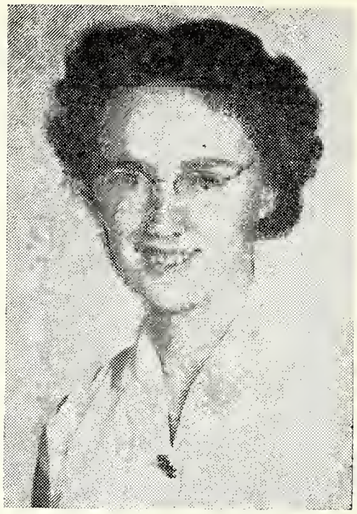
Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

MCC Trainee Martha Waalkes Compares

American and Dutch Life

EACH YEAR Mennonite Central Committee organizes a trainee program for youth of several nations to get experience in America. They work on farms, in hospitals, homes for the aged, and in other institutions. The purpose is for foreign young people to become acquainted with American home and church life — specifically Mennonite — in order to exchange ideas and opinions.

On August 4, 1956, 24 trainees left the harbor of Rotterdam. Two were from Switzerland, eight from the Netherlands and 15 from Germany. After a stormy journey we arrived August 14 in New York City where Doreen Harms, director of the trainee program, was waiting for us.



Martha van Borssum Waalkes

We stayed three days at MCC headquarters in Akron, Pa., where we met a trainee from Jordan and one from Paraguay. We learned where we would spend our first six months. We left Akron August 17 wondering what our stay in America would be like.

Six Months in Illinois

I spent my first six months on a farm at Annawan, Illinois, as a housekeeper. Indeed I obtained a very good experience here, as the family of seven children provided much to do. Housewives in America have much easier conditions than in the Netherlands, because of freezers, refrigerators, and other electrical appliances. Washing is a push-button system.

I attended the Mennonite church of that community and discovered a great difference between Mennonite churches in America and in the Netherlands. Though there is little similarity in the two churches, I found many good things, for instance, the Sunday school for adults. In the Netherlands we have Sunday school only for children.

People in the American church form a unit. They help other people where they can and give a great deal of money to the church. To get money is sometimes difficult in Dutch Mennonite churches.

Baptized Too Young?

The Mennonite Church believes in baptism of adults. In the Netherlands there are no baptisms before the age of 18. I think in America people are baptized too young — some are children of nine and ten years of age. I believe these children do not fully understand what they believe.

I also got acquainted with the American school system. I visited several elementary and secondary schools and found out that methods of teaching in the Netherlands are very different. I gave several lectures about life in the Netherlands. I was amazed that so many Americans still think everybody in the Netherlands wears wooden shoes and baggy pants and that we have only windmills, dikes, and tulips.

During my two weeks' vacation I got an impression of the distances in America. In the Netherlands everything is so close together, but here one can travel for hours without seeing a person, house, or tree. Travel is also possible without the need of a passport or checking luggage at customs when crossing state lines.

At Brook Lane Farm

My second half year is at Brook Lane Farm, Hagerstown, Md. This is another new experience for me. I am a nurse's aide and assist in the craftshop. It is good to see people from all over America working together.

As the Mennonite church in the Netherlands is quite liberal, it is difficult for us trainees to understand the way of living and ideas of some Mennonites in this area. But we discovered that most of the Mennonites here are real Christians — not only in word but in deed — and we enjoy becoming acquainted with them.

I think this trainee program is very good to help us understand each other better — especially for youth who have the future of the church and nation in their hands. It is very good to meet people of other nationalities, to live and work with them. It is only a pity so few persons get this opportunity.

I am very grateful to have this opportunity to live in America for a year, grateful to my sponsor, counselor and all who helped make my stay pleasant and profitable. —MCC

NEXT WEEK

Announcement of

Stewardship

Slogan Contest

WINNERS

In Autobiographical Sketch, Andre Goll Tells of

Youth Work in France

The sixth child of a modest farm family, I spent my youth in a village near Montbéliard in eastern France. Belonging to the Montbéliard Mennonite congregation, I received my religious education there. I was converted at the age of 15, before being baptized, and I knew perfectly well that my conversion would lead me, sooner or later, to service for my Master.

From then on my thoughts turned toward a Bible school where I could receive some training, but my projects were delayed several years because of the Second World War. It wasn't until 1945 that I went for three years to the Bible Institute at Nogent, near Paris. These three years brought me precious instruction and rich experiences in communion with my Saviour.

Exchange Student at MBS

In 1949 I had the privilege of going to the U.S.A. as an exchange student. I was directed to the Mennonite Biblical Seminary in Chicago. In the States all sorts of experiences widened my horizons and I will never forget the fellowship I enjoyed with my many friends there.

On returning to France, my conference employed me for a trial period as itinerant evangelist among the French-speaking Mennonite communities of eastern France. In November, 1951, I was given full time responsibility for this work. Each year, particularly in the winter, I visit the more than 400 scattered Mennonite families of the French conference.

Directs Youth Bible Camps

With this work, there is the ever increasing activity with the youth. Several times I have directed the annual Bible camps for young people, held in the Mennonite center at Valdoie. These camps have brought together up to 80 young people from our congregations for a week in the winter. I have also begun teaching at the European Mennonite Bible School in Basel, Switzerland. The summer months are always taken up by the children's Bible camps in our two French Mennonite children's homes at Valdoie and Weiler.

Andre Goll, Youth Leader

In an age like ours we realize clearly that our young people need special Bible training in order to be prepared to meet the future. In the last ten years our efforts are being renewed and increased each year to help tomorrow's generation. The MCC has always been a valuable aid in this work. It would be hard for an American to imagine the nature of all these activities, because everything here is done on a much smaller scale with more moderate means.

Family Visitation Program

We Mennonites of the "Old Country" have always seen the need for a family visitation program. In each home this consists of brief Bible study and prayer. Formerly this work was generally done by the elders and preachers of each congregation. Later some of the more devoted brothers sacrificed the greatest part of their time to do this work on a completely voluntary basis. I am now the first pastor employed full time with a fixed monthly salary.

April 2, 1956, I was consecrated as an itinerant evangelist at the level of an elder so that I may officiate at funerals, weddings, baptisms, etc., as I may be called. Several of our congregations lack pastors, and much of my work is with those congregations.

I have received from the Lord many encouragements in my work, and I pray for His grace that eternal fruit might result from my efforts.

Learn the sweet magic of a cheerful face; not always smiling, but at least serene.—O. W. Holmes

American 1-Ws Serve Around the World

Overseas Dispatches

AUSTRIA — The approximately thirty Paxmen who served in the three MCC homes for Hungarian refugees are returning to their posts in Germany as the need decreases. Three Hoosiers were leaders of MCC refugee homes: Dean Hartman of Wakarusa, Ind., Ranzenbach; Robert Good of Kouts, Ind., Gugging; and LaMar Reichert of Nappanee, Ind., Weidling.

GREECE — Paxmen in northern Greece this spring have a pilot project in poultry raising. Turkey and chicken hatching eggs were sent from America. The father of two Greece Paxmen, Cleo Lambright of Lagrange, Ind., donated three incubators for the project.

INDONESIA — 1-Ws Edgar Hoover of Detroit, Kan., and Albert Hoover of Troy, Ohio, are rapidly picking up the Indonesian language as their service on underdeveloped Timor island gets under way. They like the Timorese very much and attend frequent birthday parties at the invitation of Timor friends, sing in the church choir, wade in rice paddies, and work at the pilot agricultural project.

JAPAN — Doyle C. Book, an English teacher in public schools, has a

(*Continued on next page*)

OVERSEAS DISPATCHES

(*Continued from page* 427)

new name card containing a statement of his peace beliefs and his purpose for being in Japan as a 1-W. In Japan nearly everyone — both businessman and laborer — introduces himself with a name card. Book's card attracts interest and opens opportunities for direct Christian witness.

An excerpt translated from the card states: "I am in Japan because the love of God through His Son . . . has been born in my heart and has changed my life and desires . . . I have chosen to give two years of my life in peaceful work instead of entering the army. I believe Jesus Christ is the only way to true peace. . . ."

JORDAN — Two 1-Ws were in this turbulent desert kingdom at the time King Hussein's government teetered. Robert Lapham of Wyandotte, Mich., serves with a relief team in the capital city of Amman where major uprisings took place. J. Paul Shenk of Harrisonburg, Va., serves with the MCC relief team in Jerusalem. Paxmen Reynold Kipfer of Kitchener, Ont., and Wayne Schertz of Flanagan, Ill., recently went to Jordan from previous duty in Europe.

NEPAL—Otho Horst Jr., of Clear Spring, Md., said he joined Pax Services because he was not interested in hospital work. But he is getting some hospital experience since his transfer from Europe to Nepal where he works with the United Christian Mission. He writes, "The doctor asked me to help with a leg amputation. I held the leg while the doctor cut. Of course when he finished sawing and cutting I had to carry the leg away." Horst's major work, however, is in the shop.

NEWFOUNDLAND — Bill Miller of Sterling, Ohio — a mighty man he must be. A member of the MCC service unit at Baie Verte, Miller's 1-W work includes teaching 39 courses in the secondary school (39 is not a typographical error according to a report). This includes teaching French, which he is learning with his more than 30 pupils in grades 9-11. The curriculum is patterned after an English system which calls for an emphasis on mathematics and languages. Besides all this Miller is principal of the school.

NETHERLANDS — Alton Shelly of Quakertown, Pa., who works in the international peace center at Heerewegen, reports he gives lectures to Dutch youth groups, particularly in the area of American conscientious objection.

VIETNAM — Gordon Brockmueller of Freeman, S. D., has joined an agricultural assistance team of International Voluntary Service to share techniques with Vietnamese refugees in this area.

—1-*W Mirror*

Symphony

The rippling of the sparkling brook,
The music of a whirling breeze,
The gentle rustling of the elms,
The sighing of the willow trees,
The bob-white's clear, resounding call,
The dulcet notes the robin trills,
The rushing of a waterfall,
The murmur of the lofty hills,
The butterfly's swift, whirring wings,
The lazy droning of the bees,
The rhythm of the waving grass,
The nodding flowers' melodies—

No organ's full and mellow chords
Are equal to the majesty
That swells the richly blended tones
Of nature's own sweet symphony!

—Ellen Heis

The Living Word

By Luther A. Weigle

'Comfort or Comforter'

"Comfort" comes from the Latin *conforto* which means to strengthen. Though it was sometimes applied to things or animals, the primary reference of the word is to the strengthing of human beings in body and spirit. Hence the verb "comfort" has various meanings: strengthen, encourage, support, aid, refresh, relieve, soothe, console, make comfortable. The first six of these meanings are now obsolete, except for legal usage and such phrases as "give aid and comfort to the enemy."

As verb and noun, the word "comfort" is used more than a hundred times in the King James Version. It is retained by the Revised Standard Version where the meaning is to console or relieve from distress; but it is replaced in the many cases where the meaning is to strengthen, refresh, encourage, exhort, or cheer. Examples are: "by the encouragement of the scriptures," Romans 15:4; "all may learn and all be encouraged," 1 Corinthians 14:31; "encourage the fainthearted," 1 Thessalonians 5:14; "that their hearts may be encouraged," Colossians 2:2; "that we may be mutually encouraged," Romans 1:12; "any incentive of love," Philippians 2:1; "That I may be cheered," Philippians 2:19; "heed my appeal," 2 Corinthians 13:11.

"Comfortable words," Zechariah 1:13, are "comforting words." In 2 Samuel 14:17, however, "the word . . . shall be comfortable" is used to represent a quite different Hebrew expression, which is better translated, "the word . . . will set me at rest."

"Comfortably" is used five times in the King James Version, always with the verb "speak." It stands for a Hebrew phrase which means "to the heart." The Revised Standard Version lets the English be determined by the context, and uses "kindly," 2 Samuel 19:7; "encouragingly," 2 Chronicles 30:22 and 32:6; and "tenderly," Isaiah 40:2, Hosea 2:14.

"Comforter" is a title of the Holy Spirit, translating the Greek term *parakletos,* used four times in Jesus' parting talk with His disciples, John 14:16, 26; 15:26; 16:7. Jerome left it untranslated in the Latin Vulgate, and the word has passed into the English language as "Paraclete." Wycliff translated it as "coumfortour," however, and Tyndale as "comforter." It was capitalized in the Geneva Bible and in the King James Version.

The Greek word *parakletos* is translated "advocate" in 1 John 2:1, where it is applied to Jesus Christ himself. It means one who is called, and Bishop Hinds wrote that the call may be "for any purpose of need, whether to strengthen, to console, to guide, to instruct, to plead and intercede for, or otherwise to aid." As applied to the Holy Spirit, the Revised Standard Version translates it "Counselor."

New Home Management House at Bluffton

Workmen began Tuesday, June 4, to evacuate the basement for Dr. Edna Ramseyer's "Home Management House" on the site of the former Bertha Woods home, College Avenue at Spring Street. Dr. Edna Ramseyer, professor of home economics at the college, is erecting the large Cape Cod residence building for use as a laboratory where senior home economics majors at Bluffton College will live, three or four at a time, to put textbook theory into practice. Ultimately it is her plan to turn the building over to the college. They hope to complete the project before the beginning of the second semester next winter. Plans for the home management house were prepared by William Wells. When college students start to use the new facilities next winter, they will receive practical experience in keeping housekeeping records, marketing studies, and the chores normally falling to housewives.

AMBS COMMITTEES MEET

A meeting of the Joint Library Committee of Associated Mennonite Biblical Seminaries was held on Friday, June 21. Those attending were Magdalen Friesen, H. S. Bender, H. Charles, S. F. Pannabecker, and J. J. Enz. The Curriculum Committee of the AMBS (Associated Mennonite Biblical Seminaries) met on Saturday. Members are Erland Waltner, H. S. Bender, J. J. Enz, and J. C. Wenger. Also meeting on Saturday was the Joint Administrative Committee: Paul Minninger, H. S. Bender, S. F. Pannabecker, and Erland Waltner.

JUNIOR-SENIOR BANQUET

On May 31 the Junior Senior Banquet was held in the Canadian Mennonite Bible College chapel. The theme was "Servants Unto All," and the decorations were in accordance with this idea. Guest speaker for the evening was Victor Adrian, principal at M.B.C.I.

ALUMNI OFFICERS

Officers for the 1957-58 Bluffton College Alumni Association were elected June 1 at the alumni banquet held at Founders Hall. The new officers include: pres., Richard Gratz, '50; vice-pres., Sam Diller, '56; secretary-treasurer, Mrs. Paul King (Lois Marquart), '57; executive secretary, Harry Yoder, '32; Board of Trustees, Dean Niswander, '49; Women's Advisory Council, Mrs. John Moser (Mary Ann Bertsche), '54.

The Raymond Reimers, who will be leaving for the mission field in Japan during the middle of August, left Mennonite Biblical Seminary for his home in Steinbach, Manitoba, where their ordination took place on Sunday, June 30.

WEAVER TO DO RESEARCH

Richard Weaver, registrar at Bluffton College, left June 10 for Ann Arbor, Michigan, where he will participate in a summer research project. The project, which will last for a two and a half month period, is under the auspices of the Engineering Research Institute, sponsored by the Fundamental Research, at the University of Michigan. The investigation is a relatively new method for studying chemical structure, called Nuclear Magnetic Resonance.

"ETERNAL SECURITY"

(Continued from page 424)

which is in Christ Jesus our Lord." We do not sustain ourselves, but the almighty hand does.

In John 10: 28 is the phrase: "They shall never perish." Some say that since the Good Shepherd's hand, the Father's hand, holds us, all is right; but what if we ourselves slip out of this hold? This fact, though, secures us: "They shall *never perish*."

All believers are members of the "Church of God." Should a member of the Church of God be permitted to be excommunicated, and thus a vacancy be created in that Church, that it be incomplete?

The Church of God is also called the body of Christ. Should Christ permit that a member of His body be amputated, and thus the body be mutilated or maimed? "For by one Spirit are we all baptized into one body" (1 Cor. 12-13).

The "Church of God" is also called the "bride," the "lamb's wife" (Rev. 21:9). Should a member of the "bride" be found to be a guest who had on no wedding garment and he be cast into darkness? Matt. 22:11-12.

J. C. Ryle, Bishop of Liverpool, in his tract on "True Church" says: "This is the only Church in which no one member can perish. Once enrolled in the lists of this church, *sinners are safe for eternity.* They are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Spirit, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken. Not one lamb of Christ's flock shall ever be plucked out of His hand." This tract can be obtained from the American Tract Society, 21 West 46th St., New York, N.Y.

Dr. H. A. Ironside (deceased) in his book on *The Continual Burnt Offering* says on John 3:16: "To believe is to trust. He who trusts alone on Christ Jesus for salvation shall never perish, but even now is the possessor of eternal life, a life that can never be forfeited."

Dr. Theo. W. Epp, of the "Back to the Bible" broadcast, in his tract on "The Way to God" says: "In 1 Peter 1:5 we read, 'Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. The word *kept* in this verse is very emphatic. Many people believe that they can take themselves out of God's hand but that no one else is able to do so. This word translated *kept* literally means *guarded,* lest a person take himself away from God." In other words, we cannot take ourselves out of God's hand.

Someone may complain, "That takes away my liberty. That leaves me without a free will." I agree that it does. On the authority of God's Word, I must admit that we do not have the free will that we think we have.

God has given man a free will to choose whether or not he will be saved. But once you have chosen Him as your Saviour, you do not have the power to change your mind. Nowhere in the Bible are we taught that we can say: "Now God, I am through with my salvation. I want no more of it." Again our free will is limited. God is keeping us so that no one, including ourselves, will ever be able to take us out of His hand. He will remain faithful. He will keep us, make intercession for us, and *save us unto the uttermost.*

MCC news & notes

HELPING MCC IN JORDAN

Sophie Farran of Jordan has been a helper to MCC workers in Jordan the past six years. Another Arab helper, Hennieh Kawas, has served with the relief team the past three years. Leona Yoder (West Liberty, Ohio) speaking in tribute to the helpers for their important service in MCC relief work stated: "Their loyalty to us and the cause we represent is greatly appreciated."

Miss Yoder's work is primarily with women and children in Arab refugee camps. She works from MCC headquarters in Jerusalem. She said, "Infant mortality in the Arab refugee camps is high. Feeding centers for weak and undernourished babies have been set up. We distributed 673 three-piece clothing bundles and soap to these babies. The clothing was greatly appreciated and was a means of encouragement to the mothers to continue to bring their babies to the centers."

A Christian women's sewing circle mended 87 new baby comforters and quilts which had been damaged in a recent warehouse fire. Many of the girls in Miss Yoder's needlework classes are leaving refugee camps for the summer to work in Jordan grain harvests, which appear to be better than harvests in past years.

PAXMEN TO INDONESIA

Two Paxmen sailed for Indonesia to begin a three year period of service in agricultural rehabilitation work on one of the eastern islands of the Indonesian archipelago. They are Maurice E. Hertzler, son of Mr. and Mrs. Owen Hertzler of Mechanicsburg, Pa., member of Slate Hill Mennonite Church; and Edward J. Weber, son of Mr. and Mrs. Ion Weber of Kitchener, Ont., member of First Mennonite Church of Kitchener.

MINISTRY TO MIGRANTS

Fifteen young people are teaching Bible and crafts and providing recreation for neglected migrant laborers at Hamilton and Waterville, N. Y., as part of the MCC summer service program. Robert Steiner of Pandora, Ohio, a former member of Pax Services in Germany, is leader of the Hamilton unit. Others in the unit are his wife Janet; Adelia Klassen, Lois Michael, Hilda Ann LaNier, LaVerle Fay Kaufman, Ardis Mae Fliginger, and Doneta Kay Amstutz.

Leader of the Waterville unit for the second year is William H. Simmons of Dayton, Ohio, member of Oak Park Community Church and a student at Hartford (Conn.) Seminary. Clyde Williams of Cordele, Ga., member of the Colored Methodist Eposcipal Church, will be associated with the unit as chaplain. Other members of the unit are Mrs. Marilyn Simmons, Malinda Suderman, Kathleen Imhoff, Vinette Graber, and Anna Frantz.

Five women workers are serving in recreational and religious teams this summer in the Santa Clara Valley of California as members of the MCC summer service program They are Marilyn Frey, Joan Good. Lillian Galle, Jane Graber, and Violet Keens.

MCC COUNSELORS AT FAIRLEE MANOR

Four MCC summer service counselors this summer will serve at Fairlee Manor, a camp sponsored by the Delaware Society for Crippled Children located on the Chesapeake Bay near Chestertown, Md. Josephine C. Elsen of Winnebago, Ill., a Presbyterian and teacher at Tabor College, is leader of the unit. Others are Sara Marie Morse, Adele Ann Schmidt, and Lois M. Yoder.

NEW SUMMER STAFF FOR KINGS VIEW HOMES

Mr. and Mrs. Dean Kliewer of Reedley, Calif., are working this summer at Kings View Homes, Reedley, in patient activities and secretarial work. Kliewer is a graduate of Tabor College and is doing graduate study in psychology at Fresno State College and Oregon State College. Irene Ensz of Reedley, Calif., is serving as a psychiatric aide this summer at Kings View Homes. She has been teaching at Immanuel Academy in Reedley and will enter a school of social work this autumn. She is a member of Reedley Mennonite Brethren Church.

ENROUTE TO JORDAN

James D. Ellis, son of Mr. and Mrs. Louise King of Oberlin, Ohio, is enroute to Europe and the Middle East where he will join the MCC relief team in Jordan. This summer he will participate in an international workcamp in Vienna sponsored by Mennonite Voluntary Service. In September he will take a teaching position in Jordan. Ellis is a member of the Oberlin Meeting of the Society of Friends and was graduated in June as an art history major from Oberlin College.

EUROPE PEACE CONFERENCE

The continuation committee of the Brethren, Friends, and Mennonites announced the cancellation of a peace conference which was to be held prior to the Mennonite World Conference in August. Representatives of the Evangelical Christian Baptists in Russia had been invited to the World Conference and the proposed peace conference, but they declined the invitation due to the World Youth Festival being held in Moscow at the same time.

SUMMER SERVICE IN MENTAL HOSPITALS

Nine persons are working as psychiatric aides in the State Hospital at Hastings, Minn., with the MCC summer service program. The Hastings hospital is 20 miles southeast of the twin cities and serves more than 1000 patients. Two Mennonite 1-W men are employed by the hospital and this is the first time MCC has sponsored a summer unit there. Laura Conrad of Sterling, Ill., is leader of the group. Participants include Selamawit Emmanuel, Isaac Qutub, Helen Schroeder, Grace Schweitzer, Lois Ann Shutt, Lois Jean Sommerfeld, Alma Stoltzfus, and Mrs. Mary Young.

Seven persons have begun service as psychiatric aides in the 1500-patient State Hospital at Fergus Falls, Minn., with the MCC summer service program which has its first unit at Fergus Falls. Adella Nikkel, Canton, Kan., is leader of the unit. Other participants include Marilyn Jean Hiebert, Janice Anne James, Norman Klassen, Edwin Reimer, Johnnie Mae Rogers, and Nancy Wismer.

The 12 persons participating in the annual MCC workcamp at Cuauhtemoc, Mexico, will do everything from painting houses to teaching Bible this summer. Oswald Goering, dean of men and a professor at Bethel College, is leader of the workcamp. Participants include Colene Aschliman, Grace S. Bergey, Marilyn Brier, Barbara Eberly, Rod Huebert, Mrs. Anna Mary Martin, Arleta Miller, Ruth Moyer, Betty Safstrom, William P. Weidanz, and Martha Kraft.

AKRON HEADQUARTERS

Erwin Baergen, son of Mr. and Mrs. Paul D. Baergen of Newport, Wash., has begun Voluntary Service as a maintenance worker at Akron headquarters. Aron N. Enns, son of Mr. and Mrs. Aron Enns of Steinbach, Man., has entered Voluntary service as a trucker for the relief section. He teams with Gordon Nussbaum (Kidron, Ohio) in making periodic runs with the semitruck to docks on the Atlantic coast and from Akron to Newton to collect clothing and food contributed for overseas shipments. David E. Gerber, son of Mr. and Mrs. Nathan Gerber of Dalton, Ohio, joined the Voluntary Service program as a worker in the clothing depot at Ephrata. Pa. Vera Mae Miller of Goshen, Ind., is a member of the kitchen staff in Akron for a short time. Miriam Pellman, daughter of Mr. and Mrs. LeRoy Pellman of Richfield, Pa., joined the staff of Information Service. She will work with promotional and visual materials and edit Women's Activities Letter, and Letter to Boys and Girls.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Accounts Manager — Excellent opening at Bethel Deaconess Hospital for a mature, responsible man as accounts manager. College training preferred, but ability and experience uppermost. Available as a 1-W opening. Contact: Omar Voran, Bethel Deaconess Hospital, Newton, Kansas (No. P 168).

Housemother — Institute of Logopedics in Wichita, Kansas, needs mature, loving housemothers to help care for children on the cottage plan. Mothers do normal housework; care for three children when not in classes. Openings also for couples interested in serving here. Wages, room, and board are included. Contact: Personnel Office, Institute of Logopedics, 2400 Jardine, Wichita, Kansas (No. P 170).

Male Secretary — Excellent opening in Odessa, Washington, for a man having completed draft service and of Christian character, to work for a large trading company in Odessa. Experience helpful, but ability prime requirement. Apply to Senator W. C. Raugust, Odessa, Washington (No. P 171).

Farm Help Wanted — Permanent position for young Mennonite couple on a farm near Sedgwick, Kansas. House furnished. Good wages. Contact: Spring Valley Farm, Sedgwick, Kansas (No. P 172).

Jottings

GUEST SPEAKERS

—Swiss Church, Avon, S. D.: Darrel Stark, upper Midwest representative of the Bible Meditation League, was guest speaker at our church April 30. Our Mission Society was held May 9, with Mrs. Art Johnson as hostess. For roll call we were to bring a gift for the missionary box. On Mother's Day baby dedication was held. Bro. Pritchard and Bro. Hanson, workers of the American S. S. Union, were present at our church on a recent Sun. eve to tell of their work and show slides. The joint meeting of the Ladies Mission Society met at the Bethel Church Fri., May 31. Guest speaker was Mrs. Alvin Krahn from Tenn.—Corr.

MISSION CONFERENCE

—United Church, Vineland, Ont.: May 5 three of our Mennonite churches: St. Catharine's, Virgil, and Vineland, had a mission conference. Our guest speakers were missionary Paul Boschman from Japan and H. Epp, who has been in Paraguay. May the Lord encourage all those who volunteer to work for Him, be it in our own church or the foreign fields. The erection of our new church is progressing rapidly. It will be a dark brick building located beside our Home for the Aged in Vineland. We are thankful for the co-operation with the voluntary help given by our members. We hope to have the church completed by the end of the year. Sun., June 9, was baptism day in our church. A number of our young people who have testified to their true faith in Christ became our new members.—Corr.

BAPTIZE SEVEN YOUNG PEOPLE

—Normal Church, Normal, Ill.: Seven young people received baptism on June 2. June 4 Mr. and Mrs. Samuel Stephen from India were in our church in the interest of Mennonite missions in India. Bro. and Mrs. Harder attended the wedding of their son Paul to Eldine Franz in the First Mennonite Church, Buhler, Kansas, on June 9. L. L. Ramseyer conducted the morning worship service on June 9. Daily Vacation Bible School was held June 10-21 in the church. Christmas Bundles were dedicated on Sunday, June 9. June 29-30 the Young People made a trip to Chicago. They visited churches, temples, radio program "Unshackled," and the Pacific Garden Mission. A tour was also made of the city. Several from our church will attend Camp Friedenswald this summer. A number of special testaments were purchased for the patients' rooms in the Mennonite Hospital.—Corr.

CONVERTS RECEIVED

—Bethel Church, Winnipeg, Man.: Twenty-one converts who had been receiving biblical instruction and preparation for baptism for some time were baptized June 9 by our lately ordained elder, George Groening, and became welcomed members of the church. It was a solemn and blessed event. The church overfilled its capacity with devout people, even some from distant places. Praise be to the Lord! July 2-12 Daily Vacation Bible School is being conducted in this church. Friday evening, June 7, Aron Klassen from Homewood, Manitoba, who was engaged in mission work in Mexico during the past two years, was with us and gave a report relating to conditions in Mexico and showed pictures from there. —B. Ewert, Corr.

MISSIONARY SERVICES

—Butterfield Church, Butterfield, Minn.: Sunday, May 19, various representatives were with us from the "Go Ye" Mission. Homer Mouttet brought the morning message, dealing with prerequisites to Christian vision and action. In the evening Marjorie Zerger and Florence Unruh spoke, respectively, of their labors among the American Indians and the Negroes; Homer Mouttet showed colored slides of mission work in the South. About 130 friends and relatives attended the 40th wedding anniversary service for Mr. and Mrs. Abram Neudorf, Sunday, June 2. Walter Gering, pastor of the Bethel Church, Mountain Lake, gave a German message, and our minister, Peter Tschetter, brought an English sermon. The Alvin Fasts, missionaries to Cuba, were in charge of the service Sun., June 9. In the morning missionary Fast spoke on the topic, "The Cuba Challenge"; in the evening he presented "Fruits of Mission Work," and showed colored slides of Cuba.—Willis Linscheid, Corr.

S. S. CONVENTION

—Bethel Lustre Church, Frazer, Mont.: Crops have been planted, and spraying for weeds and grasshoppers has been done. The Sunday School Convention, with R. W. Bear of Cedar Rapids, Iowa, was held May 26-27. Bonnie June was born to Mr. and Mrs. Jake Teichrow. Jonathan Kliewer, 3, son of the Alvin Kliewers, had his tonsils and adenoids removed. Alvin Quiring, who taught at Centerville, S. D., and Evelyn Quiring, who attended Freeman Jr. College, returned home. Mr. and Mrs. J. F. Huebert and J. D. Huebert drove to Omaha to attend the graduation of Anne Huebert from a practical nurse's course. Pete Kliewer was hospitalized three days with a kidney infection. Peter B. Quiring had a sale June 11. They will move to Frazer where he will be janitor at the school. Bro. and Sister Lloyd Schroeder, returned missionaries from Ecuador, held services in our church in May. Mr. and Mrs. Alvin Eitzen and Howard left June 5 for Los Angeles where they were called by the death of Mr. Eitzen's sister, Mrs. Elizabeth Rempel. Mr. and Mrs. Leo Goentzel and family are moving to Wichita, where he will teach science. He has been principal of the Lustre Bible Academy for 8 years. He is attending summer school at Los Angeles. —Mrs. Otto Kliewer, Corr.

SOCIETIES GIVE PLAY

—Springfield Church, Pleasant Valley, Pa.: Feb. 10 the Missionary Society had a study on the Congo by Mrs. Mary Hess, a returned missionary. March 10 Paul Moyer showed a film on mission work in Mexico and Latin America. On April 14 the topic was "Easter — the Message of Missions," discussed by Betty Meyers. May 15 the topic was "Honoring Mothers." Mothers of the Bible were honored by Scripture and by singing. Special pre-Easter services were held April 17-19. Messages were given by Burton Yost and Curtis Bedsworth; David Auckland gave the preparatory service. Mar. 31 Harry Detwiler showed slides of his world tour and mission fields to the C. E. April 28 the Jr. and Inter. C. E. saw a film on Men-O-Lan, and the Sr. C. E. had a film, "This Way to Heaven." At our May 26 C. E. meeting a play, "The Abundant Life," was given by the members of our societies. Mary Landis, oldest member of our congregation, was buried April 22.—

SALEM CHORUS PROGRAM

—Goessel Church, Goessel, Kan.: Two weeks of V.B.S. were held during the first half of May with an attendance of between 60 and 70, with 7 teachers. Mr. and Mrs. Samuel Stephen of India spoke on the evening of April 21, sponsored by the Sewing Society. Our minister presented a series of meetings April 14-19 at the First Church of Beatrice, Neb. The Japanese minister, K. Kadairi, brought a message at the high school auditorium April 24. The young men's chorus from Salem Church, Freeman, S. D., presented a program the evening of May 5. The annual Bethesda Hospital meeting met in our church May 9. Brief services were held at the cemetery May 30 in the morning. Because Decoration Day and Ascension Day happened to be on the same day, Garmen Wedel of the Emmaus Church brought us a message in the evening. Child consecration was observed May 12 when 9 infants were presented. Our Home and Hospital sale was held June 4, with net receipts between $700 and $800. Two young people, Gladys Franzen and Elsie Schmidt, were baptized and received as members into the church Sunday, June 9. Inspiring messages by Frank Peters were presented each evening during the week of June 9-16 at the high school auditorium. The meetings were sponsored by five churches of this area.—M. Warkantin, Corr.

YOUNG PEOPLE IN CHARGE OF SERVICE

—Community Church, Fresno, Cal.: The Pacific Dist. Conf. was held May 30 to June 2. Our pastor, Peter Ediger, attended. Sunday, June 2, the young people were in charge of the morning worship service. June 9 five people were baptized and accepted into membership. They are Mr. and Mrs. Ernest Wiens, Lyle Andrus, Norman Kaap, and Donald Schmidt. Two more were received by letter: Mrs. Mattie Andrus and Mrs. Ella Sutherland. Mr. and Mrs. David Mierau will be spending several weeks in Neb. during June and July, visiting relatives and friends. The young adult S. S. class is busy putting in a sprinkler system at the church. May 11 a son, Henry Patrick, was born to Mr. and Mrs. Ernest Wiens.—Wesley Pauls, Corr.

NEUFELDS RETURN TO CONGO

—Bethel Church, Inman, Kan.: Mr. and Mrs. A. W. Wiens celebrated their 22nd wedding anniversary May 28. Our annual S. S. festival was held June 2. A son, Wayne Allen, was born to Mr. and Mrs. Arthur Regehr June 6. The wedding of Edwin Wiens from here and Twila Krehbiel of the Eden Church took place at Eden June 6. Ten young people were baptized and welcomed into the congregation as members on Pentecost Sun., June 9. They were Ann Doerksen, Janice Doerksen, Irvin Enns, Robert Epp, Willard Friesen, Lorene Pauls, David Regehr, Dean Regehr, Richard Sweeney, and Donald Wiens. A farewell program and reception was held in honor of Bro. and Sister George B. Neufeld and Loren Ray on June 9. They left from Hutchinson June 11 for their third term as missionaries in the Congo. They were to sail June 28. Our prayers go with them for a blessed term of service.—Corr.

D.V.B.S. PROGRAM

—Walton Church, Walton, Kan.: "Mother" was the message for Mother's Day, and two children were consecrated. Seven boys and two girls were baptized and received into the fellowship of the church on June 2. We observed Communion on Pentecost. D.V.B.S. was held in cooperation with the Methodists from May 23 to June 6. An inspiring program was given the evening of the 6th. Teachers were Mrs. Don Brubacher, Mrs. Jack Lowe, Mrs. Angelo Johns, Mrs. Gail Reusser, Karen Gilchrist, Judy Schroeder, and Janice Schmidt. Our annual Children's Day picnic was held at the Peabody Park June 16. Orie Klassen was called into the service of his country on June 5. —Corr.

C. E. PICNIC

—Grace Hill Church, Whitewater, Kan.: The marriage of Jean Eva Schroeder, daughter of Mr. and Mrs. David J. Schroeder, was solemnized in our church on the evening of June 7 in a very lovely setting. Our C. E. Society enjoyed an afternoon of fellowship and a picnic supper in the Nelson Voth grove. The general opinion was that this setting was more refreshing than to conduct such events in a public park.—Mrs. Herbert Schmidt, Corr.

MAST BEGINS NEW PASTORATE

—Bethel College Church, North Newton, Kan.: For six months our congregation has been eagerly looking forward to the coming of our pastor and family. On Sunday, June 2, Bro. Russell Mast filled the pulpit as our pastor for the first time. In the evening a welcome was given to them with an open house in Fellowship Hall. Vacation Bible School was held from May 27 through June 14 and had an enrollment of 128 children. Missionary S. T. Moyers have been in our community this spring, and we have gained inspiration from their messages and fellowship. The month of June marks the anniversary of the following members of our church: Bro. and Sister J. P. Baehr, Bro. and Sister Frank Matthies, and Bro. and Sister J. M. Regier.—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

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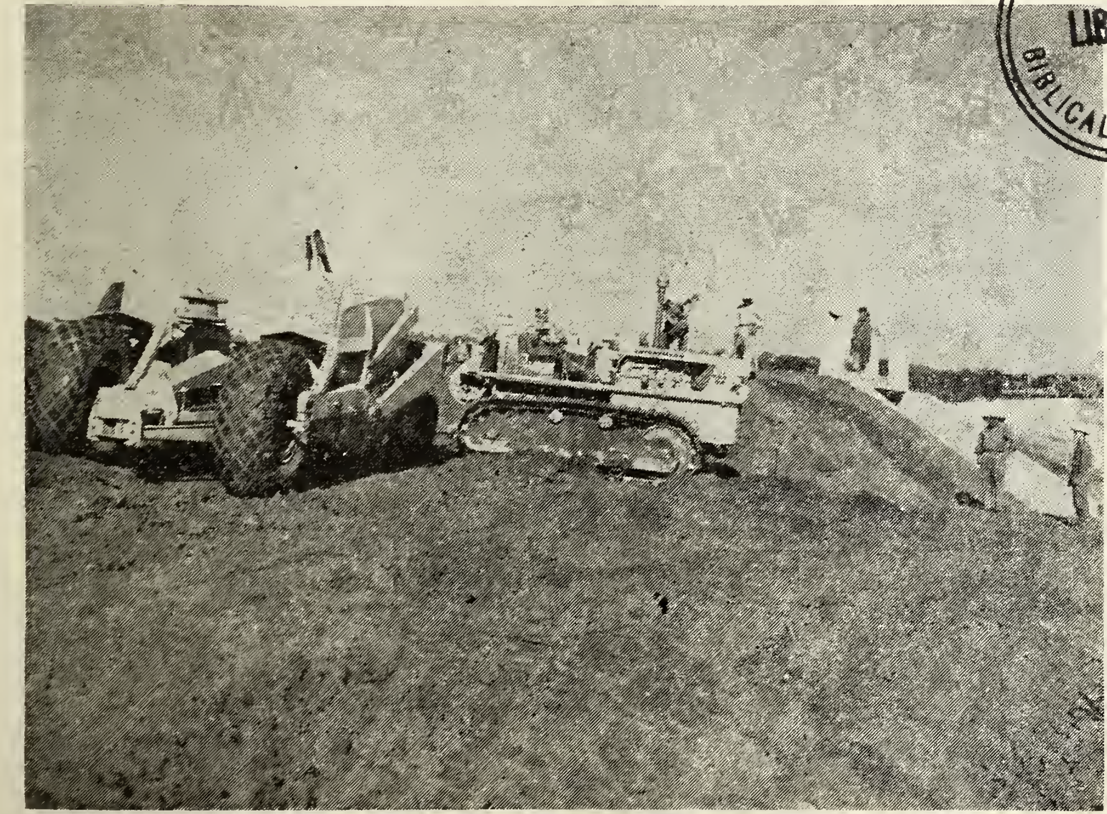

Roadbuilding near Asuncion, Paraguay

SEEING WITHOUT SINNING
Victor Sawatzky

"AFTER I HEARD HIM SPEAK . . ."
Arnold E. Funk

PILGRIMS IN PARAGUAY BECOME ESTABLISHED
C. L. Graber

Volume 72 Number 28 July 16, 1957

In This Issue

ARTICLES:

"After I Heard Him Speak . . ."
By Arnold E. Funk 436
Seeing Without Sinning
Victor Sawatzky 438
From the Pacific District Conference 439
Piligrims in Paraguay Become Established
By C. L. Graber 440

DEPARTMENTS:

The Reader Says 430
Film Review 430
Editorials 435
Book Mark 441

MENNONITE YOUTH:

Ten Dollar Check 442
The Winners 444
Our Schools 445
MCC News Notes 445
Jottings 446

Of Things To Come

July 29-Aug. 4—Intermediate Retreat, Northern District.

Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:

July 15-21—Senior Retreat
July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.

July 15-19—Intermediate Retreat
July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:

July 15-Aug. 3—Intermediate Retreat
Aug. 3-5—Western District Family Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats

Into the Beyond

Elizabeth Ann Remple, daughter of Bro. and Sister David P. Eitzen, was born September 12, 1911, at Mountain Lake, Minnesota, and died at her home in Downey, California, June 4, 1957. Her husband departed this life in 1956. Three children, aged 9 to 12, survive.

WHAT MORE CAN BE DONE?

A further word from Missionary Hugh Sprunger in Taipei, Formosa, casts interesting light on the future of the missionary program on that island. His letter reads in part: "This disturbance does not necessarily indicate a strong anti-American feeling among the majority of the people here. Many people who had nothing to do with the riot deplored the court martial decision as a gross miscarriage of justice. They, however, do not use this as a basis for resentment against all Americans and foreigners.

"The recent riot, while not widespread throughout the island, points out the fact that it can happen here. All the ingredients are present in the island for an 'explosive' situation. None of the leading missionaries expect their organizations to cut down their program.

"The most important feeling, I think, on the part of the missionary force at this time is the need to reexamine the missionary program. Is it really meeting the spiritual needs of the people? What more can be done in evangelism and the building up of the national church?

"If 'the night is coming' for Taiwan, we do indeed need to redouble our efforts here. The foundation is being laid for our church here, and the future of our related institutions, i.e., Hualien hospital, will depend on how well we succeed in building up a strong national church. To this end we are having for the first time a conference of missionaries and nationals. This meeting, for two days only, will take place in the first part of August. This will be a time of Bible study, prayer, and mutual planning for the extension of our work. We have much appreciated the vision of some of our coworkers and wish that all those who have places of responsibility and leadership in our program here will catch a glimpse of what God has in store for us as we work together. This conference will precede our annual field conference in order that we may profit by the suggestions and criticisms.

MORE NEW AUDIO VISUALS

A sixteen millimeter silent color film with script, No. 41F, "A Missionary's Introduction to India," is available for booking. The pictures taken by Melva Lehman show India as seen through the eyes of a first term missionary. There are scenes from city and country, language school, native churches, girls' school, customs and occupations, and special events. Rental: free-will offering or contribution.

No. 50SFS, "The Travelin' Man," is a 77 frame color cartoon filmstrip with 33 1/3 rpm recording and also script. It was produced to show children how the money they give for overseas relief sends food, clothing, medicine, and other kinds of help to needy children all over the world. The clever, colorful cartoons will appeal to children and adults alike. Rental: 50 cents.

Order either of the above audio-visual materials from: Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan. Be sure to give first, second, and third choice of dates.

STUDENTS FILL PULPITS

Ministerial students of Bethel are employed as follows:

Vern Preheim is serving as assistant to Pastor Harold Buller in the First Mennonite Church near Beatrice, Neb.; Jacob Nickel is filling the pulpit in Medford, Oklahoma, until the regular pastor arrives.

Peter Neufeld is serving as summer pastor of the Mennonite church in Meno, Oklahoma; Melvin Schmidt will be supplying the pulpit in the Halstead Mennonite Church during July and August while Pastor Roland Goering is on the trip to attend the Mennonite World Conference in Karlsruhe, Germany.

Lawrence Voth is serving as assistant to the pastor in the First Christian Church in Newton; John Bertsche is supplying the pulpit in the newly organized church in Kansas City, Kansas; Eddie Peters is serving as recreational director at Camp Mennoscah; Carl Thieszen is assisting in agricultural experimentation in Cuauhtemoc, Mexico.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

THE POWER OF CHOICE: BLESSING OR DANGER?

When is a thing good or bad? When is it a blessing or a curse? When printing was first discovered, the inventor had a difficult time deciding whether to release his discovery or destroy it. He felt that wicked men would turn out wrong reading material. When the radio first came in, many people were sure it would have an evil influence, for now people could listen to harmful programs. Now the same pattern follows in television: is it good or bad? Is it right or wrong to watch TV? Are we "sinning by seeing"?

The fact that there are many evil things printed does not mean that therefore we should not use the printed page. Just because there is much trash on the radio does not mean that the radio cannot be a blessing. Reports are showing that people are being saved as a result of watching the televised Billy Graham meetings; therefore TV cannot be all bad.

It is a matter of discriminating choice and selection. There is much evil in the world, but also much good. We help our children most not by forbidding reading, or listening to the radio, or watching television, but by helping them form proper selective patterns whereby they can screen out the bad and accept the good. This may be far more difficult than simply forbidding all comics, radio, or TV. But there comes a time when the child will free himself from authoritative prohibitions, and if he has not been trained in the art of selection, his choices may indeed be harmful.

The power of choice, while containing a certain risk, is yet one of the great blessings of mankind. To guide others in the proper use of this power of choice is to do them a lasting service. To deny them the proper ability to choose is to make them unable to cope with the great choices of life which must come to all.

In life all about us there is both good and bad. To be free is to have the liberty to choose the best and discard the harmful. Herein lies real growth.

THE WORLD CONFERENCE PROGRAM

As mentioned last week, the general theme of the Mennonite World Conference is "The Gospel of Jesus Christ in the World." The first day's theme is "The Gospel in the World." The conference sermon is from the text of Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . ." Other themes for this first day are "The Message of the Cross—the Heart of the Gospel," "Life with Christ in Discipleship," and in the evening, "The Service of the Mennonite Church in the Name of Christ," "Who Loves His Brother," and the final theme of the day, presented by our own Conference president, Erland Waltner, "Make Disciples of All Nations."

It will be noted that this first day deals with great central themes: the Gospel, the Cross, Discipleship, Service, Love, and Witnessing. All of us, whether or not privileged to attend this session, can yet ponder and meditate on these great themes and thus enrich our souls by such thoughtful study. The first day's program can thus be made a blessing to us all. Other themes of succeeding days will be considered next week.

FIVE HUNDREDTH ANNIVERSARY

The Moravian Church is celebrating its 500th anniversary this year. This group grew out of the followers of John Huss, who was burned at the stake for preaching church reform. When asked to recant, he replied, "I shall die with joy in the faith of the gospel which I have preached." Then he was burned to death. Hussites rose in revolt, in spite of various desperate attempts to crush them. A small group organized in 1457 and called themselves "The Unity of the Brethren." By Luther's time, there were 400 churches and more than 200,000 members. These pre-Reformation protestants came to America in 1735.

The Moravians' keen interest in missions is well known. It began in 1732, and today there are nearly three times as many Moravians in foreign mission churches as there are in the home churches. Moravians accept the universal creed of Christendom, the Apostles' Creed, and other evangelical teachings generally held by all protestants.

An ancient motto used by a famous Moravian bishop and educator typifies their spirit and is a model for Christian co-operation today:

"In essentials, unity;
In nonessentials, liberty;
In all things, charity."

KEEN INTEREST IN MENTAL HEALTH

On June 28 and 29 in the Eighth Street Mennonite Church, Goshen, Indiana, was held an inspiring Mental Health Service conference. This conference was sponsored by the East Area Planning and Advisory Committee of Mennonite Mental Health Service, Inc., a subsidiary organization of the Mennonite Central Committee.

An important phase of mental health was discussed in each of the five sessions held. First there was a prepared paper, then a discussion of the paper by someone previously designated, followed by general discussion by the group. The subjects considered were: "The Nature of Mental Illness," "The Role of the Home in Mental Health," "The Role of the School in Mental Health," "Mental Health in the Mennonite Community," and "Religious Factors in Mental Health."

It was evident from the thorough preparation of each paper and the keen and lively discussion that followed each topic, that the whole field of mental health has tremendous possibilities and a real concern for our people. The three mental health centers already established in the States by MCC — Brook Lane Farm, Prairie View Hospital, and Kings View Homes — are doing fine work, but there is need for additional mental health centers to carry on this work. Such expansion of the work is being actively planned.

To every congregation come various speakers representing causes which need support. Are some causes more important than others? How shall we apportion our giving?

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"After I Heard Him Speak"

Arnold E. Funk*

RECENTLY a group of interested friends were met for the purpose of sharing concerns and prayer relative to the financing of one of our very fine church sponsored institutions. One after another of those present had spoken when a young man expressed himself something like this:

"All of us present here have a limited income. For some it is more, for others less. But the one thing we all have in common is that it is limited. And that goes for all the members of our churches. Now out of that limited income each one of us must decide just where in our scale of giving we will place the local church, missions, our colleges and seminary, our hospitals, and so on. And the result is that we discover that for some of the causes at the lower end of our lists there just isn't enough money left to go around."

I appreciated that statement, for it suggested some forthright and clear-cut thinking that is not always present in our individual stewardship in the support of church and conference causes. And perhaps there may even be times when it is equally lacking in the planning of these causes by church or conference boards or committees. Out of the brother's short speech the thought came to me that there is need for us to take stock of our resources because they are limited. And that is as necessary in the area of the church, missions, schools, or hospitals as it is in building a house or buying a car.

Now it is true that in the cause of the Kingdom of God the very resources of heaven are available and there for us to claim in faith, thus enabling us to face the future with confidence and courage. But it is true also that this fact does not exclude careful, realistic taking stock of our material resources — and with our intellect rather than with our feelings and enthusiasms. In fact it may well be that it is through such stock taking that the resources of heaven are made available.

For each of us individually this would mean that we actually sit down and figure our income and expenses as carefully as we must do it for Uncle Sam's income tax. In addition, we prayerfully and realistically evaluate our expenses. "Does this item we have listed as an expense represent an actual need? Or is it primarily something we believed would make our work easier, give us more leisure time, or perhaps make us more money?" In other words, were we justified in making the expense? And when we have settled that, we must go a step further. We must look equally closely at our various contributions.

WHETHER we tithe or not, each one of us must answer whether the total amount of contributions for all Kingdom causes actually represents a fair share of our income. It is conceivable that for some this might be more than a tenth. It is equally conceivable that for some it might be less. But the point is that in any stewardship between a steward and his employer, or Lord, an agreement needs to be reached and that agreement kept until changed by mutual consent. The mutuality is important, for from the Christian point of view it is this mutuality that makes our stewardship vital. It is the response of our love to the prior love of God for us, expressed in life and in material things. That love is at least as much a matter of the mind as it is of the heart.

But there was also a second suggestion that kept coming into my mind as a result of the brother's speech. It had to do with the division of that which we give. Our income being limited, a decision must be made on how much will go for one phase of the Kingdom work and how much for another. I began asking myself: How is it being done? And is that the way in which it ought to be done? And if it were done in the way in which it ought to be done, would that be an assurance that every Kingdom need would be met?

Well, how is it being done?

I suppose it would be possible to say that there are as many ways as there are individuals or at least as there are appeals. The brother speaking listed the causes in which we as Christians are interested as the local church, missions, our colleges and seminary, our hospitals, and so on. He did not say that this represented his scale of evaluation. It may have. But the fact is that where there are those who apportion their giving on a basis of what they believe to be an informed and intelligent evaluation of importance and need, there are many who do not. Where there are some who attempt to acquire a broad over-all appreciation of Kingdom work in all its varied phases and to fulfill their stewardship accordingly, there are many more who make no such attempt at all. These latter give, but they do it on the basis of the appeal made, or on the basis of the person making the appeal, or even on the manner in which the appeal is made. If the person making the appeal has a winsome personality, if his appeal is dramatic, stirring, and forceful, the purse strings are loosened. If these are lacking, the cause, quite regardless of importance or need, goes begging.

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*Pastor, North Danvers Ch., Danvers, Ill.

One result of all this is that each board, each institution, each cause seeks the services of the best public relations man (we don't call him a solicitor) available, to the extent that there is actual competition between conference boards and institutions and local churches for the lion's share of the planless contributor's dollar. Thus the haphazard contributor is encouraged to continue in his planless way, for he knows full well that there will be someone to see him. Why make the effort to become informed?

NOW obviously there is much to be desired in a situation such as this. If giving — our response as contributors to the Kingdom work — is to remain based on specific appeals of need primarily, the tempo of these appeals will have to be stepped up continually to overcome a growing apathy to all appeals, while at the same time attempting to meet a growing budget. Ever new and more clever ways will need to be found to increase an interest that fades as soon as the appeal is past.

On the other hand, to go all the way to the other extreme and to seek to overcome the limitations of stepped-up appeals by encouraging ourselves to "give to the Lord" and to expect some central committee to divide the funds so as to cover all Kingdom causes, while having definite advantages, also has its limitations. Not the least of these is the removal of incentives for the donor to become and remain informed and interested in the various phases of church and conference work. All of us are so constituted that it is easier to grasp and appreciate something specific than to maintain our interest in something general and often vague.

Furthermore, such a method, while eliminating the possibility of competition between institutions, boards, and churches, would take from church members the possibility of registering a voice as to what they consider of primary importance and would delegate this power to a comparative few. Generally these would be preachers, who while long on enthusiasm and perhaps also on vision, are not infrequently notoriously short on knowledge of available resources. Said a brother to me recently, "All of us are generally inclined to overestimate the other person's ability to contribute." I believe that this type of overestimation is especially true of ministers.

So what is our alternative?

Regardless of the method employed, we shall always fall short until in our thinking and in our lives as Christians the matter of discipleship and of stewardship are accepted as going hand in hand. "The earth is the Lord's," and that includes all that is in it and all that we have. The extent to which we fail to recognize this in a life of stewardship, to that extent we lack in following Christ.

But along with that we need information and insight into the whole range of Kingdom work as done in the church, the conference, and our institutions. We need to see that right along with the local church program goes missions, education, publication, relief, the ministry of healing, social welfare, and every endeavor which enables God's will to be done on earth.

THIS means two things. It means that all of us need to take greater interest in the whole of the Lord's work instead of in just one or two segments of it. And it means that ways must be found to make this interest increasingly informed and intelligent.

For a long while each of us will decide how we rate the work of the church in importance by our giving. If this decision is left to be based upon the appeal that gets there first and most often to warm our hearts, the cause represented by it will hold the interest and get the funds as long as the appeal is kept up. But if that decision is based upon informed and intelligent evaluation of the whole of Kingdom work, our contributions will follow accordingly. This is no assurance that all budgets will then be met. But I for one believe we will come a lot closer to it than now.

Prayer

If reluctant God in prayer to face
It is pray'r you are needing!
In weakness cry, "O Father let Thy grace
Give strength for earnest pleading!
The beggar's bitter want will cause him knock
When it's relief he's seeking.

Why do our days so oft seem dark and drear
And troubles our undoing,
Our hearts of peace so empty, void of cheer,
Self-pity ever wooing,
When great abundance lies so near at hand
And God to give so willing?
Make haste, O soul, in faith plead your demand;
His Love let do your filling.

What wondrous change will only one short hour
Spent in humble pray'r kneeling,
Bring to the heart by God's sustaining pow'r
And by His gracious healing!
We come so poor and bring such riches back,
As dead and revived to living.
In fear we come to find that all we lack
Our Lord is freely giving!

What graciousness—ashes and clay may speak
To the Most High in Heaven!
Like as a son his father's face may seek,
Sure of a hearing given.
Break through what hinders, trust not your own heart,
It's wicked and deceiving;
Nurture your faith in Christ to claim your part
By praying and believing.

—*Author Unknown.* Translated from the German

Seeing Without Sinning

Victor Sawatzky*

WITH the advent of television the question of whether I as a Christian can view certain programs without sinning becomes more pressing than ever before. Time was when we didn't go to see movies that were objectionable, or we didn't attend movies at all so as to be sure to avoid sinning by what we would see on the screen.

But television is so much more subtle than the movies. It has invaded the sanctuary of the home. Everything that was shown in the movie houses, and more, is conveniently channeled into the living room. Here much is being viewed that is not proper for the Christian to see. In seeing these programs we are sinning.

How shall a Christian judge what may be seen without sinning?

Some feel that a Christian should see and read only that which is strictly Christian. By this they mean literature and films which do not show any scenes of non-Christian life such as drunkenness, immorality, murder, etc., and which avoid the use of certain words or expressions.

Thus some churches place an official ban upon some books and films. They warn their parishioners to refrain from reading a given book or seeing a certain film under pain of sin.

Even the Motion Picture Association of America, which administers the moral regulations of Hollywood films, seeks to keep the films clean by prohibiting the showing of certain scenes and the use of certain words and terms. Recently a change was made in the motion picture Production Code. Drug addiction and illicit drug traffic, prostitution, abortion, and the kidnaping of children, all formerly under total ban, have been admitted under certain conditions. Intermarriage between races, which formerly was to be treated within the careful limits of good taste, is now left entirely to the discretion of the producer. The section discouraging the use of derogatory racial names has been strengthened; and two subjects which have been widely discussed in relation to the code — sexual perversion and sex hygiene — continue to be forbidden.

Others feel that as long as what is shown or described is true to life it can be viewed without sinning. Most modern authors and film producers aim to be realistic. They want to show real life situations.

The complaint against so-called "Christian" novels is that they seldom speak about real flesh and blood people, deal with real history, or depict real life situations, and consequently leave their audience unmoved, unchallenged, and uncommitted.

The Bible itself is realistic. It depicts drunkenness, sex perversion, prostitution, murder, theft, etc. If all literature depicting moral degradation is to be banned, then the Bible must also be placed upon the list of forbidden books, books which the Christian cannot read without sinning.

But being realistic alone is not enough. If it were, then what is being offered over TV and on our bookshelves today would make a nation of saints.

It all depends upon the solution to the life situation which is suggested or depicted. The question is: Does the author or producer present a Christian answer to the problems of sin and redemption?

Many authors offer no solution at all to the problems they pose, and when they do, it often is not a Christian solution. It is perfectly legitimate for an author to portray individuals who permit hatred and revenge to become overriding motivations in life so that all else fades into a blur of unimportance, but when he shows the sin and evil and weakness of some of his characters being punished by an equivalent outpouring of sin and evil and strength in others of his characters, he is not giving a Christian solution.

The Bible depicts actual life situations, showing men and women living in sin. But it offers a Christian solution to the problem posed, and the reader comes away purged through having seen others caught in the web of life and either healed or destroyed by divine judgment.

No attempt is made in the Holy Scriptures to cover up the sin of David. Instead it is shown in all of its heinousness. But the Scriptures are careful to show the awful judgment that fell upon David because of his sin — the guilty conscience, the agony of soul, bitter repentance, and serious consequences causing much suffering.

Dwelling upon the details of the sinful act is another thing that leads to sinning by seeing. In a current movie which is the talk of the nation because of its blatant sensuality, nearly three-fourths of the film is taken up with the seduction of the leading female character. Movies are, after all, made to sell. Producers deliberately play upon the sensual tastes of their audiences so as to draw the crowds.

The Bible never plays upon the details of sinful deeds. But it goes to some length in showing what is involved in solving the problem of sin. We sin by seeing a detailed portrayal of sordid behavior just for the sake of seeing people act that way.

Some may have the idea that if the theme of the film is taken from the Bible, they are safe in seeing the same without sinning. Let's not be fooled, however; a biblical theme will not necessarily make a Christian film. Besides taking liberties with the biblical narrative, which is a sin in itself, the great crime is committed by dwelling upon externals and failing to present the biblical message. The actors may talk about God much of the time, and in certain scenes you may even hear the Divine Voice. But to talk about God and to present His message are two different things.

It is time that Christians begin to re-evaluate their own heritage. Are we ready to sell our birthright for a mess of pottage? We need to stop a minute to consider whether we are not found sinning while we are seeing.

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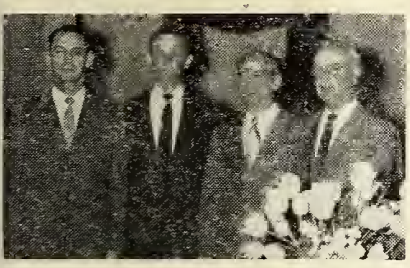
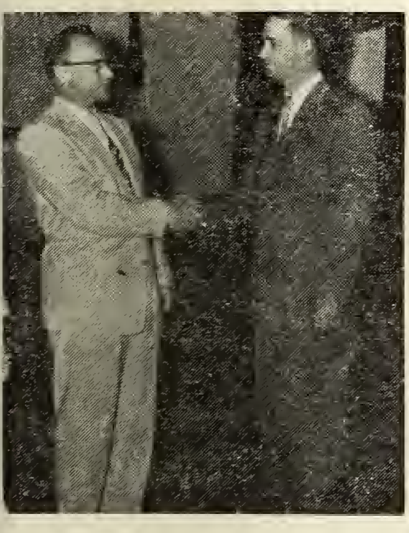
*Pastor, Bergtal Ch., Pawnee Rock, Kan.

From the *Pacific District Conference*





TOP LEFT. Pacific District Conference officers, l. to r.: Dan G. Regier, president; Peter J. Ediger, vice-president; Elmer Widmer, treasurer; Earl Evmann, secretary.

BOTTOM LEFT. Frank S. Harder, Salem, Ore., outgoing conference president, turning over the duties to Dan. G. Regier of Lynden, Wash., who was elected president for the coming year.

BELOW. Pastors of the Pacific District Conference who attended the conference at Aberdeen, Idaho, l. to r.: Lester Janzen, Ritzville, Wash.; D. G. Regier, Lynden, Wash.; Walter Dyck, Aberdeen, Idaho; Frank S. Harder, Salem, Ore.; Aaron J. Epp, Reedley, Calif.; George Kopper, Monroe, Wash.; P. D. Unruh, Colfax, Wash,; Rudolf Schmidt, Newport, Wash.; Peter Ediger, Fresno, Calif.; Herbert King, Albany, Ore.; George Dick, Winton, Calif.; Harley King, Filer, Idaho; Norman Schmidt, Caldwell, Idaho; Rudolf Toews, Paso Robles, Calif.; Lymann Hofstetter, Whittier, Calif.; Alfred Schwartz, Sweet Home, Ore.; Ramon Jantz, Shafter, Calif.; Herbert Penner, Barlow, Ore.; and Albert Epp, Downey, Calif. Attending but not on the picture were Harry Albrecht, Portland, Ore.; Paul Goering, Upland, Calif.; H. D. Burkholder, Dallas, Ore.; and Wilbur Schmidt, Warden, Wash.

The Reader Says--

Editor, *The Mennonite*:

In his provocative article on "Nonviolence and Nonresistance" (May 28) Elmer Ediger invites discussion and testimony.

On the practical side (how does it work?) comes this testimony from a *New York Times* reporter who visited the south last winter.

"The Negroes have learned in the last year the hardest of Christ's truths — how to love, how not to judge, how not to hate — and have found these precisely through their refusal to strike back when white men spat in their faces, slapped them across the mouth, hurled dynamite at their houses and churches.

"Clearly — and this is probably the most stirring experience for the visitor to Montgomery — the Negroes' day-by-day acceptance and practice of Christ's principles, applied to the struggle against Jim Crow, have brought them a calm that seems unshakable, a humility that is formidable, a love that shatters hate and prejudice. The combination can only mean the ultimate and not so distant—defeat of the segregationist cause." (*New York Times Magazine,* March 3, 1957.)

If this is a picture of nonviolence in action, I find myself saying that nonviolence is more truly Christian than nonresistance.

Verney Unruh

Film Review

MOSES AND THE TEN COMMANDMENTS. 16*mm.,* 13½ *min.; rental,* $5.00 *B and W;* $7.50 *Color. Religious Film Libraries.*

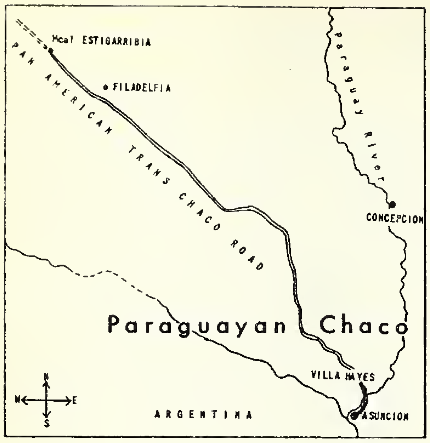
This is the third in a series of films on the life of Moses. The other two were: *Moses in Egypt* and *Moses and His People.*

In the second and third films in the series each film begins with the portrayal of a few of the events of the previous film and then continues with the new material.

This film gives pictures of the journey from Egypt through the wilderness. It portrays the bitter water as it is turned sweet, the giving of the manna, the giving of the quail, the account of the making and worshiping of the golden calf, the giving of the Ten Commandments by God to Moses, and the return of Moses to the people.

The film does not attempt to interpret these events; it does present the events carefully and in an interesting way. The film would provide a good background for juniors. It would help them to secure the main details of the story, and the teacher would then be able to begin from there and help the junior to interpret the meaning of the events.

The use of puppets must again be mentioned. If someone feels that this is a limiting medium, it might hinder the effectiveness of the film. Probably this medium would not hinder the effectiveness of presenting the story of Moses to juniors.



There are still pioneers today . . .

and uninhabited areas waiting for s

A story of growing economic progress as

Pilgrims in Paraguay Bec

C. L. Graber*

Five years ago an illuminating book, *Pilgrims in Paraguay,* was written by J. Winfield Fretz of North Newton, Kan. The "pilgrims" were the Mennonites who went to Paraguay from Russia between 1930-47 and "tabernacled" in colonies both east and west of the Paraguay River.

They were indeed pilgrims and strangers because they were for the most part stateless and settled in a strange land. They were pilgrims also in the sense that quite a number "folded their tents" after a few years in Paraguay and took to the road again — some to Germany, others to America, a few to Brazil, and a larger number to Canada.

Significant developments have taken place to these Paraguay "pilgrims" in the last few years. The colonies have matured and are becoming better established. There are some conditions peculiar to Paraguay which they cannot change or even modify. But there are many things which they can improve.

Tedious Journey

All five colonies in Paraguay were founded in isolated areas. Transportation had to be provided to market. The first attempt at roadbuilding was merely trailbuilding, passable only in dry weather.

The road from Filadelfia in Fernheim Colony to End Station was 70 miles long. The trip required 12 additional hours on the Casado railroad and then several days more down the river to Asuncion, capital and only market city in Paraguay. The return route up the river was the same, only more difficult. This was the only access to the outside world for the colonists. A solution to this problem was sought by colonists and Mennonite Central Committee.

Flights Begin

In 1954 the Paraguayan government acquired one rebuilt DC-3 airplane from the United States and almost immediately one flight a week went into operation between Filadelfia and Asuncion. This was a great step forward. Passengers and their baggage as well as butter, cheese, and eggs could now make the 250-mile trip in 90 minutes. Traffic has been increasing on these flights.

The government purchased more DC-3 planes and opened flights to other parts of Paraguay. Today there are flights to Filadelfia every Tuesday and Friday. Planes are usually loaded to capacity with passengers and freight.

Graded Road

In spite of the great help this air route brought to passengers and shipment of light freight, it still left heavy freight to be moved to Asuncion by the old indirect route taking about five days or more.

So the colonies decided to grade a good earth road, linking the three colony capitals and joining them to the Casado railroad which in turn took the freight to the river for reshipment. This roadbuilding required technical skill and machinery beyond that which had been developed in the colonies. Paraguay road-

AQUI COMIENZA LA PARTE
OCCIDENTAL DE LA RUTA
TRANS-CHACO
VILLA HAYES A FILADELF

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*Special MCC representative to Paraguay

Established

building was presented in various ways and places in the United States and Canada. At a meeting of the Northern District Conference of the General Conference of Mennonites in 1953 the need for men and machines was presented.

Roads Take Form

Vern Buller of Richey, Mont., volunteered to donate heavy road machinery and to accompany it to Paraguay with his family to build the wished-for road and also to train more colony operators. In Paraguay Vern Buller teamed with five Pax-men and several colony operators. Through contributions for fuel and repair parts by the three Chaco colonies and by the Casado Company, a 100-mile road was built and today appears on official road maps of the country.

This roadway is only the beginning of much more to come. A road was needed from Filadelfia to Asuncion.

Resources Offered

During 1955-56 enthusiasm mounted. A Trans-Chaco construction program was set up by the Ministry of Public Works. The International Co-operation Administration of the United States government appropriated $200,000 for a program of training, experimentation, and demonstration for roadway construction in Paraguay. The colonies and MCC agreed to furnish operators. Ranchers living along the proposed route pledged funds for fuel and repairs. With all these resources the project is now under way.

Already the road at the Asuncion end toward Filadelfia has progressed more than 20 miles. At the same time machines have been taken to Filadelfia and construction will also start at that end. Three bridges are to be built across small rivers.

Well-known Link

This likely will be a five year program, and plans look good for its completion within that period.

Today another factor has come into the picture that gives this particular road a big boost. It has now been officially determined that the Pan American Highway will extend from La Paz, Bolivia, to Asuncion over this route. The official name will be "The Pan American Trans Chaco Highway." This will add the interest and support of many more persons as the Pan American Highway begins to take a more completed form through Mexico and Central America.

Right Direction

We would like to think that a new day is dawning for Paraguay. There is evidence to support such a dream. The government appears more stable today than in previous years. Inflation seems to have been brought under control. However any experienced judgment in this regard needs to be offered with reservations. But at least the pointers are in the right direction.

Paraguay recently had two visitors whose observations are of real interest and significance. The first was a young man visiting Paraguay for the first time from a Mennonite settlement in Brazil. To one of the colonists he described in detail how an ice cream freezer works. He thought that a Chaco colonist could never have heard of an ice cream freezer! A few days later he was taken on a tour of the industries in the colonies and was quite surprised to see a modern creamery where ice cream was being made.

Youth Choose Paraguay

The second word comes from a minister who was once a refugee and who has traveled to all the South American settlements. After spending some time in the Chaco he decided to buy a tract of land where his sons and sons-in-law could settle with their families.

It might be that in the next 25 years groups of young people may choose Paraguay for varying reasons as their future home. Paraguay is not crowded. Thousands of square miles are uninhabited.

The recent loan from the United States government to the Paraguayan government for the increase of production is a big step forward. Mennonite colonists have wanted such loan funds for a long time, but no way could be found to bring this desire into fruition. Now through generous co-operation of friendly governments a long-term loan has been arranged. More can be said about this when details are finished, but the economic benefit of this loan appears great.

The project in Paraguay has great possibilities. Some day we shall "reap" if we faint not.

Bookmark

WHEN IT RAINS

FORTY RAINY DAY GAMES AND ACTIVITIES by Lora Lee Parrott. 61 pp., Zondervan Publishing House, $1.00.

Providing creative activities for children is sometimes difficult and especially during inclement weather. The author, Lora Lee Parrott, has clearly described and illustrated forty indoor activities. These activities are divided into three classifications: games, handicraft activities, and miscellaneous activities.

The author obviously is a Christian, for she has related many of the activities to Christian concerns. For example, there are suggestions for games using Bible names or places, how to make a Missionary Picture Folder, how to make scriptural mottoes, and how to minister to sick people. The range of activities varies from simple for primary children to those requiring considerable resourcefulness and interest for the junior age group.

One good creative project for an active youngster who is confined to the house would be worth a dollar to many mothers. This book will provide a number of usable suggestions. The illustrations are good and the child can easily undertake the games or crafts with a minimum of help.

There are a number of good recreational and craft books on the market. The average parent and child, however, will find this more useful than many more expensive books because it is well illustrated and usable. —Orlo Kaufman

Mennonite Youth

Sponsored by the Young People's Union of the General Conference.
Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

It wasn't right for an individual to take a burden the church collectively thought was too heavy. That's why I wrote the

Ten Dollar Check

A Stewardship Story by Robert J. Baker

I STARTED to write the check, then stopped. I turned to the front of the checkbook and looked again. If I wrote this check for ten dollars, it would leave a balance of only $6.98. That's not much of a balance. If I had made more than a slight error in keeping the running balance, I might find myself overdrawn. I'd hate to have a check bounce on me.

I thought of some of the bills that needed to be paid. I thought of my good suit. Those sleeve cuffs were getting pretty badly frayed. You can turn back cuffs on a shirt or reverse its collar, but what can you do for the frayed cuffs of a suit coat? I thought of the house. How long had we been using those concrete blocks for front steps? It must be three years at least. I thought of the upstairs where the boys slept. Those inside walls needed to be covered. When it's windy outside, it's pretty breezy up there. I thought of Lora Mae. With four little ones to wash for, she needed that clothes dryer badly. Ten dollars wouldn't buy it, but it would help.

Yes, the devil brought a lot of ideas to me, suggesting a lot of different places for me to spend my money. Then God brought Gloria's face before me. He brought Gloria's voice to me as I heard her say, "I'll make it some way. I'll figure out how much it will take, and I'll budget it every week. I don't have to take that vacation trip next summer."

Then I knew that I had to write the check. I blushed for even hesitating. I flipped back to the half-written check. I completed it. There it was, made out to the Board of Missions and designated at the bottom of the check for the support of Richard Miller, son of the William Millers, missionaries to India. I put it in an envelope immediately, addressed that envelope, stamped it, and put it on the stand by the door for mailing in the morning. The die was cast, I had crossed a minor Rubicon.

It was only after completing the above that I began to feel normal. At least now I could look at myself in the mirror without feeling ashamed for knowing the reflected image. Now, when I see Gloria again, my conscience won't twinge quite so hard.

BUT I GUESS I'm ahead of my story, a story that began in a church council meeting some four or five months ago. I got the story from a pretty reliable source, a party that sat in on the council meeting. One item of business at that meeting was in regard to the continued support of a missionary couple's child in India.

For a number of years our church at Cedar Point had been underwriting the full support of Richard Miller while his parents were on the field at Champa, India. Now that Richard was growing older the cost was becoming proportionately greater. Whether the Mennonite Cedar Point Church should continue to maintain his full support seemed to be the question.

Some brethren on that council pointed out that Cedar Point was having heavy expenses in their building program. They favored retrenching, pulling in a bit, reducing the support and letting someone else share the load. Others seemed to agree. One rather radical brother on that council, however, favored continuing full support. He thought the church could do both, support the boy and the building program fully, by a bit of sacrificial giving. He was overruled. The church council voted to support Richard Miller only to the extent of $200.00 per year. The Mission Board was to be so notified. Someone else would have to pay the balance.

So that's how the story began. The action of the church council was announced several weeks later. And it was still another couple of weeks before Gloria entered the picture.

She stopped me one Sunday morning on the walk outside the church

I thought of the bills that needed to be paid.

and asked me what I thought of the church council's action. I told her. I told her I was sorry to hear about it. I told her I knew that our church expenses were high but I still wished that the church could have seen its way clear to keep up its mission support and pull in its horns elsewhere. I didn't tell her that I thought the money going to India was a better investment than bricks at home, but that's what I believed.

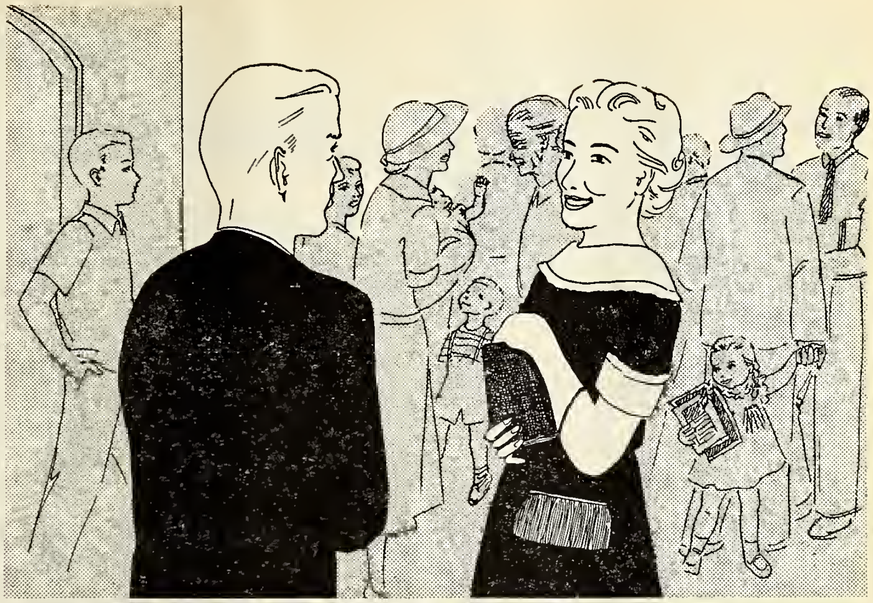
Then Gloria shocked me. She told me what she was planning to do. She told me because she knew of my interest in the affair. She told me simply, "I just feel that we can't withdraw that support. I feel that we must keep it up. I've notified the Mission Board that I'll make up the balance. I've told them to keep the full support of Richard Miller credited to our church. I believe cutting down the support would be a step in the wrong direction. I believe it would be retreating. As Christians we're not supposed to retreat. We're supposed to advance. I'm going to make up the difference."

I looked at her in amazement. Gloria is employed by one of our larger church agencies, working for the church in a full time job at half time wages, and here she was saying that she would assume an additional yearly obligation of $175 per year. Why, she couldn't do that. Her job didn't pay enough. She was already making her contribution by simply doing her job at about half the salary she could command on the outside.

Now, Gloria is old enough to know her own mind. Yet I wondered if she knew what she had done, this loading herself down with the sum of $175 per year. I asked her bluntly, "Gloria, how much do you make a week?"

She looked at me in surprise. I guess it isn't quite the accepted thing to do, to ask a person how much he makes; however, I never was much on etiquette or Emily Post. Gloria recovered in a moment and replied in a dignified tone, "My take-home pay is about thirty-five dollars a week."

Point blank I asked her then, "And you propose to feed, clothe, and house yourself on that, plus all your incidentals, plus your already generous giving to the church, plus this additional $175? I don't see how you can do it."



"I've notified the Mission Board that I'll make up the balance," Gloria said.

But Gloria had thought it through. She said, "My living expenses aren't so high. We girls live together at the Center. We share. I can cut down here and there. I'll make it some way. I'll figure out how much it is and I'll budget it every week. I don't have to take that vacation trip next summer."

I THOUGHT to myself, "Lord, how can this be? How can it be? How can she do personally what we as a church collectively seemed to think was impossible?" I was embarrassed. In my mind the people in our church who teach in our church schools, who work in our church institutions, they are missionaries themselves. These people as I see it are sacrificing financial gain to serve the Lord and the church. This action of Gloria's, her promising to take up the balance of this child's support, was like one missionary saying he would take a substantial portion of his own scanty allowance to support another missionary in the field. And somehow such action doesn't make the rest of us look very good.

As a whole these are prosperous times we live in and the Lord has blessed many of our people with abundance. Shouldn't that abundance be shared, be distributed even above our tithe? That tithe should be the minimum. God places no restrictions on going higher than the tithe. Gloria wanted to go higher on even a limited income. She planned to do what some of us more prosperous people said we couldn't do. Yes, I was embarrassed.

Then I remembered things. I remembered the time she taught in summer Bible school even though the doctor said she should rest. I remembered some YPU activities she got into and made them go because of her own persistence. I remembered her faithfulness at visitation work and prayer meeting. Then I knew that she would do it. And then I knew that I had to help. I said humbly, "Gloria, can I help, too?"

I thought I saw her gray eyes sparkle just a bit. She had convinced me. She knew it. She hadn't tried, but she had sold me.

"Why sure, Bob, you can help if you want to. But you've got a family. You're doing enough."

Was I doing enough? I knew better. When I measured myself against the standard she set, then I knew for certain that I wasn't doing enough. I was getting far more in wages than she, yet I had had neither the vision nor the courage to do what Gloria was doing. Yes, I wanted to help. I knew that I had to help. A man has to live with himself. You don't want to live with someone you are ashamed of, someone who won't accept what is his rightful obligation, his Christian privilege.

Yes, I'm glad I wrote the check. I'll mail it tomorrow. I'll tell Gloria how much I sent. That's ten dollars she won't need to scrape from her small salary. And tomorrow I can look straight into the mirror when I shave. I won't have to see a pair of accusing eyes stare back at me from the silvered surface. I won't have to hang my head in shame. I won't have to think up a flock of excuses masquerading as reasons. I'll know that I did what was right. And knowing that you've done right is worth far more than a ten-dollar check or the $175 balance of a missionary child's support.

From *Youth's Christian Companion*
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FIRST CLASS MAIL

Lipstick and Earrings

I enjoy *The Mennonite* very much and read almost every article in it. I collect these papers and want to read them again in a few years. I'm just a teenager now, but I hope by then my thoughts and ideals will have grown taller spiritually.

I have always wanted to write something for *The Mennonite*, but as the "Genius Means Effort" author stated, one feels completely different when confronted by a typewriter with a blank sheet of paper in it. I have often wished I could write some clever little piece like "The Unfinished Symphony" in a recent issue. It's usually anything but clever when I get through with it.

But I have tried to write something about lipstick and earrings to give other girls my views on these matters. It's rather confusing to be a teenager today, since often we want to do what's right and still remain in favor with the crowd.

I quit wearing lipstick several months ago and to my surprise very few people noticed it. I didn't have any fewer dates because of it either. Some Christian ladies wear lipstick, but many do not. I don't believe anyone should be undecided about the problem.

Earrings weren't quite as easy to give up. I had a colossal number of them. I kept on wearing them, until one day the terrible thought came to me that if I had my jewels here on earth, maybe I wasn't to have any in my crown in heaven. I could visualize myself as an old lady at the end of life sitting with a heap of tarnished earrings. I decided right then I would rather be a lady who had done pretty deeds, rather than one too concerned about being pretty. So I'd rather have my gold in sunsets and my diamonds in dewdrops.

However, what we wear is not the most important thing, but rather what we say and do. I don't believe Jesus Christ dressed differently from the rest of the people during His time on earth. So we needn't be peculiar either in the way we dress.

Kathy Unruh
Inman, Kansas

The First Church of Christian, Moundridge, Kansas, received its name from the village of Christian, which no longer exists. The church building was moved in 1908 from the village into Moundridge, and the congregation retains the name, First Church of Christian, though it now worships in a building constructed in 1948 in Moundridge.

THE WINNERS!

Stewardship Slogan Contest

Sponsored by the General Conference Young People's Union

These General Conference young people will receive the ten $2.00 cash prizes for their winning slogans, to be published in the coming weeks:

Winners in Group A (Ages 13 to 18)

LaVonne Hofer—Hutterthal Church, Freeman, South Dakota
Susan Marie Peters—Bethel Church, Mt. Lake, Minnesota
James Lewis Dunn—Arlington Church, Arlington, Kansas
Marvin Slotterback—(two prizes)—First Church, Lima, Ohio

Winners in Group B (Ages 19 to 30)

Ruth Ann Leichty—First Church, Berne, Indiana
Carl Henry Epp—Eigenheim Church, Rosthern, Saskatchewan
Mrs. Stanley Voran—Bethany Church, Kingman, Kansas
Samuel F. Sprunger—First Church, Berne, Indiana
Harold C. Lohrentz—Hebron Church, Buhler, Kansas

Congregations With Most Entries

Young people of these congregations submitted the most entries:
First Place (24 Entries)—Salem Church, Freeman, South Dakota
Second Place (12 Entries)—First Church, Berne, Indiana
Third Place (11 Entries)—Bergtal Church, Pawnee Rock, Kansas

The Stewardship Slogan Contest received widespread response from readers of "Mennonite Youth." The YPU extends hearty thanks to all participants! Judges were: Menno Kaufman, former high school principal; Maynard Shelly, Board of Education and Publication; and Robert Schrag, "Mennonite Youth" Editor.

DRINK

The liquor problem is now every person's problem; the problem of women as well as of men, of minors as well as of adults, of pedestrians as well as of motorists, of abstainers as well as of indulgers. It must be seen as a national and international danger and must be approached from that total view. When annual spending in one country has reached close to $10 billion; when highways already dangerous are made more hazardous through drunken driving; when there are perhaps 3 million arrests from drunkenness a year, one arrest about every 6 seconds of the day — we all must pause and say this is our common problem. — George A. Little, addressing Intercollegiate School of Alcohol Studies, Otterbein College.

Dormitory Addition

In recent weeks the building committee of Bluffton College appointed by the board of trustees, has had meetings to make major decisions regarding the new addition to Ropp Hall. June 27 the preliminary plans were approved and the architect is proceeding with the drawings. It is hoped that building can begin this fall.

Last week Buffton College received its final payment under the Ford Foundation's program to help raise faculty salaries. Bluffton College is among 630 institutions receiving grants from the Ford Foundation. The sum will be added to the institution's endowment fund and the income from it applied to increase faculty salaries. After ten years the principal sum may be used either for further salary support or for any other academic purpose.

VISIT TO SEMINARY

About seventeen young people of First Menn. Church, Normal, Ill., visited Chicago during the recent weekend. They were under the direction of Bro. H. N. Harder, pastor. They made their headquarters at the Seminary and took a tour via Seminary bus, visiting Mennonite churches, seeing "Unshackled" as it was produced at the Merchandise Mart, being supper guests at the Pacific Garden Mission and viewing other places of interest in the city.

Harry Martens, now working as Special Assistant to the President in relation to the Elkhart development of the Associated Mennonite Biblical Seminaries, spent the weekend in Bluffton, Ohio, in the interest of the Seminary, where he spoke to the Men's Brotherhood at First Church.

The Joint Library Committee and the Joint Curriculum Committee of the Associated Mennonite Biblical Seminaries met at Goshen on Monday, July 8. The Building Committee held its meeting in Elkhart on Tuesday, July 9.

President-elect Erland Waltner; Andrew Shelly, field representative; and C. J. Dyck, business manager, attended the Canadian Conference in Winkler, Manitoba. The Dycks also vacationed at their home in Laird, Saskatchewan.

MCC news & notes

Canadian Summer Service

More than 90 persons are participating in the ten summer service units in Canada. They represent more than a half dozen Mennonite groups and five Canadian provinces and the United States.

The students-in-industry project in Toronto is the newest project in the Canadian program, designed for participants to "learn, earn, and witness." The twelve persons in the project are employed in one of the industries of the city. In turn they share their experiences through group discussions and guest lectures while living together at the Mennonite Student Center. Victor Fast of Chortitz, Man., is leader.

New VS Staff

Henry G. Benner, son of Mr. and Mrs. David R. Benner of Ronks, Pa., has been named leader of the Voluntary Service unit at Denver, succeeding Leo Janzen (Buhler, Kan.). Benner was graduated from Eastern Mennonite College this spring and is a member of Paradise Mennonite Church. Arthur Newcomer, son of Mr. and Mrs. Norman W. Newcomer of Lancaster, Pa., has also joined the Voluntary Service project in Denver. He is a member of the Millersville Mennonite Church. The Denver unit serves at the Colorado Medical Center and assists Chaplain Glenn B. Martin. The group also sponsors some community and church activities.

Jeanette Hostetter, daughter of Mr. and Mrs. David M. Hostetter of Kinzer, Pa., is enroute to Newfoundland, where she will give Voluntary Service as a nurse with the MCC unit at Twillingate. She is a member of Hershey's Mennonite Church at Kinzer.

Roland Isaak, son of Mr. and Mrs. Peter Isaak of Aberdeen, Idaho, is new in the Voluntary Service program at Kings View Homes, Reedley, Calif., as a psychiatric aide. He has been employed by the J. R. Simplot Produce Co. in Aberdeen and helped on his father's farm. He is a member of First Mennonite Church in Aberdeen. Dorothy J. Peifer, daughter of Mr. and Mrs. Norman S. Peifer of Columbia, Pa., is a new secretary in Voluntary Service at Kings View Homes. She has been employed at the J. C. Snavely and Sons Co. of Landisville, Pa., the past three years and is a member of Neffsville Mennonite Church. Charles Suderman, son of Mr. and Mrs. Walter Dyck of Aberdeen, Idaho, has begun Voluntary Service as a psychiatric aide at Kings View Homes. He has been a student at Bethel College and is a member of First Mennonite Church in Newton.

Mildred Knouse, daughter of Mr. and Mrs. John Knouse of Cocolamus, Pa., has begun Voluntary Service as a nurse at Prairie View Hospital, Newton. She was trained at Lancaster (Pa.) General Hospital and is a member of Lauver's Mennonite Church at Cocolamus.

Byard C. Bergey, son of Mr. and Mrs. Titus H. Bergey of Fentress, Va., is the new groundskeeper at Brook Lane Farm, Hagerstown, Md. This is also Voluntary Service. He is a member of the Mt. Pleasant Mennonite Church at Fentress. Robert Fritter, son of Mr. and Mrs. Nolan Fritter of Hyattsville, Md., is working in the social service department for the summer at Brook Lane Farm, Hagerstown, Md. He is a graduate of Bridgewater (Va.) College and a member of the Church of the Brethren at University Park, Md. Richey Sharrett, son of Mr. and Mrs. Ralph L. Sharrett of Hagerstown, Md., is serving as a psychiatric aide at Brook Lane Farm for the summer. He is a student at Oberlin (Ohio) College and a member of the Oberlin Meeting of the Society of Friends.

Gingerichs Go to Amsterdam

Mr. and Mrs. James Gingerich have joined the five-member staff of Menno Travel Service in Amsterdam as assistants to manager Paul Ruth (Chalfont, Pa.) They are members of Goshen College Mennonite Church. Gingerich is a graduate of Eastern Mennonite College and Goshen College Biblical Seminary. Mrs. Gingerich is a graduate of Goshen College. He is the son of Mr. and Mrs. Nick Gingerich of Lowville, N. Y., and she is the daughter of Mr. Peter V. Janzen of Butterfield, Minn.

New Church for Migrants

A new church is being formed as a result of MCC work among agricultural migrant laborers in northern California. Under the leadership of Carl Wolgemuth (Elizabethtown, Pa.) the congregation is being started under the sponsorship of the Brethren in Christ Church and MCC. Services are to begin in the middle of August. The MCC garage is to be remodeled into a chapel where services will be conducted.

National Geographics Requested

Old copies of The National Geographic magazine have been requested by workers in Indonesia, France, Korea, Taiwan, Vietnam, and Newfoundland. The magazines are useful particularly in schools and institutions. They may be sent to MCC clothing depots in Ephrata, Pa., and N. Newton, Kan., (106 West 24th).

Jottings

AUXILIARY MEETS

—Normal Church, Normal, Illinois: Women's Auxiliary of Mennonite Hospital, Bloomington, Ill., met June 7 in the auditorium of the Nurses' Home, with an attendance of 40 members and guests. As it was a guest day, a pot-luck dinner was served at noon. Much sewing was accomplished and a program followed the business meeting, with student Irlene Geirman giving devotions and Mrs. Wm. Morris of Fairbury, an inspirational talk. Reports were given of Dist. 5 meeting held at Methodist Hospital in Peoria May 23. Eight of our members attended. Action was taken to complete payment on the latest auxiliary project, the new delivery table which cost $1,690.—Corr.

DIRKS RESIGNS

—Garden Twp. Church, Hesston, Kan.: Sun., June 16, Luke Bartel, chm. of the Church Board, read a letter written by our pastor, Virgil L. Dirks, in which Bro. Dirks explained to us how he felt led to give full time service to his work as supt. of the Elbing Bible Academy, Elbing, Kan. He plans to terminate his work with us Aug. 1. The church has appreciated their labors and we wish Bro. and Sister Dirks and family God's richest blessings in their work with the academy youth. A double pink and blue shower was given by the Mothers' Class and the Fellowship Class Mon., June 17, honoring Mrs. Carolyn (Vogt) Widmer and Mrs. Dorothy (Vogt) Friesen. For several years it has been the custom to give each new mother (or father) of our congregation a shower honoring their first born; this has always been appreciated and has proved a blessing to the givers as well. D.V.B.S. closed with a program by the 35 enrollees Sun., June 9. The W.M.S. had charge of the lunch center at the Dan J. Vogt farm equipment sale May 25. Profits were used for missions.—Mrs. Albert Ewy, Corr.

MALE CHORUS SINGS

—Inman Church, Inman, Kan.: The Hillsboro Male Chorus under the direction of Herbert Richert presented an outstanding musical program June 2. A number of the members shared their personal testimonies with us. Child consecration service was observed on Mother's Day, with ten children dedicated to the Lord. We are happy to receive Mr. and Mrs. Gerald Kaufman and Mr. and Mrs. Rein Peters as new members through letter. A Daily Vacation Bible School was again conducted at the Inman Grade School, with an enrollment of 138. This is a community project with local churches of this area. Nick A. Schmidt was the school supervisor. Dr. and Mrs. Phil Godwin of Lawrence, Kan., are the parents of a baby girl, Amy Louise. The Sunday school held its annual picnic at the Inman Community Building on Memorial Day.—Corr.

MEN HELP IN CLEANUP

—Emmaus Church, Whitewater, Kan.: On Mother's Day, May 12, fourteen babies were consecrated to the Lord. Fifteen men from here went to Milford, Neb., to help clean up after the tornado. Thirty-one helped in the Kansas City area. One Wed. evening one of our teachers took her children to Newton to sing at the Bethel Hospital. They must have enjoyed it, for they certainly talked about it afterward. Several of our young people have been helping to teach vacation Bible schools in Wichita and Okla. Gladys Wiebe, Virginia Claassen, Joyce Regier, and Lucille Entz went to help missionary Alfred Wiebe. June 7 the Grace Chorale gave a program in our church. Joseph Schmidt was the speaker; all present enjoyed the program. Irene and Allen Busenitz, from our church, sang with the group. June 9 Jeanette Claassen, Helen Busenitz, Wayne Entz, and Rodney Berg were received into the church by baptism. Mrs. John H. Claassen joined by letter. In the evening we had our annual Sunday school picnic. Mrs. S. T. Moyer, missionary from India, was the speaker. She dressed several children in Hindu costumes and had interesting things to show us. Everyone enjoyed her talk. "Witnessing" is the theme of our midweek Bible study for the summer.—Corr.

TWO ENTER V. S.

—Friedensfeld Church, Turpin, Okla.: A number from our church were at the annual singing convention at Garden City, Kan., May 19. The evening of May 26 slide pictures of Voluntary Service work were shown in our church. Two from our church plan to take up V. S. work this summer: Shirley Dick to Wichita, and Wilma Janzen to Ariz. Our Bible school started May 27. The teachers were Mrs. Robert Hinz, assisted by Phyllis Isaacs; Mrs. Arnold Janzen, Mrs. Arnold Regier, Mrs. Franzie Loepp, and Pastor Levi Koehn. We had an enrollment of 33. Sun., June 9, we had our church Sunday school picnic in the Liberal, Kan., park.—Mrs. Chester Windsor, Corr.

SPECIAL SERVICES

—Swiss Church, Alsen, N. D.: June 2-4 the Sunday School Convention and Youth Conference were held at Rosehill Church. Richard Wolff, Bible Conference speaker from "Back to the Bible Broadcast," was the special speaker. Evening services were so well attended that they were held in the Alsen school gym. June 9 baptismal services were held in our church. Four boys and one girl became members. May the Lord bless them and give them strength and wisdom in the future. D.V.B.S. was held June 10-14 at the Alsen Public School. The closing program was held June 14 in the evening. 72 children were enrolled. C. E. was held June 16.—Corr.

W.M.A. PROJECTS

—Sterling Ave. Church, Kitchener, Ont.: The W.M.A. meets every two weeks; they quilt, make cancer dressings, and send cut garments to be made in the home. They had a special Easter service with Miss Clark, missionary from Bolivia, as guest speaker; and they recently entertained the Silver Lining Club for handicapped and shut-in people of Kitchener. The members of the W.M.A. and the S.S. classes are again asked to purchase Christmas bundles for relief. May 12 we had dedication of 8 infants. June 9 five young people were baptized and added to the church. In the evening our choir presented a hymn festival, consisting of new and old hymns of the church. The S. S. is again helping to send young people to Chesly Lake for a week of fellowship and fun in July. They will also be responsible for sending 12 boys and 2 leaders from Ailsa Craig Boys' Farm.—Ruth Moss, Corr.

REPORT ON RACIAL TENSIONS

—First Church, Allentown, Pa.: William Charles, son of Thomas and JoAnn Mohr, and Rebecca Joy, daughter of David and LaVeta Habegger, were consecrated at the morning service on May 12. A Mother-Daughter Tea in the late afternoon and a Mother's Day Program in the evening were sponsored by the Women's Missionary Society on that day. Our pastor, who was on tour with five other representatives of Mennonite groups to study racial tensions in the South, gave a report of some of the situations they found there. William H. Mohr, our senior deacon, was in charge of the church services July 19 and 26 while the pastor and his family were on their vacation in Kansas. Bible school

June 17-28 was under the direction of Margaret Keiper. Death has removed from our midst Menno Sell and Sarah Martratt. Menno was a charter member of the congregation and served the church faithfully and well in numerous important church offices.—Corr.

"CRUCIFIXION" GIVEN

—Grace Church, Pandora, Ohio: Our church choir sang the "Crucifixion" on Palm Sunday evening. The F.H.A. girls from our local high school attended our church service in a group as they observed F.H.A. week, April 7, and on May 26, Rural Life Sunday, the boys of the F.F.A. of the high school attended our service. Union Good Friday services were held with each minister taking part. The young people in the community joined in an Easter Sunrise Service held at Grace Church. Stanley Bohn spoke and music was furnished from each church. A fellowship breakfast followed the program. April 27 the Young Mission Workers gave a program inviting their mothers and grandmothers. Miss Vernelle Yoder, a teacher in our mission school in Colombia, spoke to us and showed pictures on May 12. Six children were presented for consecration on May 12. On Pentecost Sunday those who had received catechetical instruction were baptized and received into the fellowship of the church. The Community Daily Vacation Bible School enrolled 185 children. Samuel Stephen, India, spoke at a joint meeting with St. John Church on June 19.—Corr.

BUNDLES FOR BOYS

—Hereford Church, Bally, Pa.: Mrs. A. S. Rosenberger and Mrs. Burton Yost spoke at the Mother's Day Meeting of our Women's Group. Mrs. Rosenberger gave a biography of Franck C. Laubach's mother and Mrs. Yost spoke on "Our Salute to Our Mothers." Thirty-nine Christmas Bundles were taken to Akron; they were for 10, 12, 14, and 16 year old boys. Debra Ann, daughter of Mr. and Mrs. James Gehman, was consecrated in Children's Day Services at Bally on June 2. Harry Yoder of Bluffton College spoke in our church on Pentecost and solicited our constituency in the interest of the college. Two of our members graduated from Bluffton this year: Gerald Yost and Bruce Shelly. Gerald will continue in the study of medicine and Bruce has accepted a position in Ohio. Jean Moyer, daughter of Mr. and Mrs. Homer Moyer, and Larry Schell, son of Mr. and Mrs. Harvey Schell, were married in our church on Saturday, June 8. Larry has one more year's work at State Teacher's College in Bloomsburg. A Father-Son Meal was served on Saturday evening, June 15. Newton Geiss, Supt. of Schools in Berks County, was the speaker. A Daily Vacation Bible School was held in our church June 17-28. On Mother's Day the mothers conducted Sunday school, and the fathers did the same on Father's Day. — Mae Latshaw, Corr.

FUNERAL SERVICES

—First Church, Bluffton, Ohio: Three elderly members of our church passed to their eternal home in recent weeks: Mrs. Mary Locher Diller, Peter C. Heer, and Reuben Thut. Sunday afternoon, June 16, funeral services were held for William P. Tschantz, who had been a resident of the Memorial Home for some time. Marshal A. Parker, also a recent resident of the Home, was called by death. Sunday, June 9, baptismal services were held with the following participants: Terry Shetler, James Niswander, Mary Irene Smucker, Janice Gable, Nancy Houts, Carol Sue Devier, and Janet Yoakum. A brief Children's Day program was given during the first half of the Sunday school hour on this same day. Sunday, June 23, there was a dedication service for the Christmas Bundles. Our pastor, J. T. Friesen, gave us a fine series of morning messages on the general theme of "The Church of Jesus Christ." Pamphlets describing each theme were distributed. Three Bluffton girls and a fourth Bluffton College student from Wooster face an interesting summer in Voluntary Service work at the National Institutes of Health at Bethesda, Maryland. The girls serve as "normal control" patients at the hospital, testing the reactions of various types of medicines and treatments. Shirley Burry and Ann Hilty are members of our church, and Margaret Litwiler is a member of the Oak Grove Church at Smithville, Ohio. The fourth girl is Jacqueline Berry, of the local Methodist church. —Corr.

ERNEST NEUFELD ORDAINED

—Summerfield Church, Summerfield, Ill.: Ordination service for Ernest W. Neufeld, who has been serving us as pastor since June 1, 1956, was held on Sunday morning, June 16. The ordination sermon was preached by R. L. Hartzler, Field Secretary of the Central District Conference. The ordination prayer was offered by A. S. Bechtel. The ordination service was conducted by John Neufeld of Chicago, father of Ernest Neufeld. This was a very impressive service. Twenty-one men from our church and community went to Desloge, Missouri, to help clean up the wreckage left by the tornado which severely damaged that community and took seven lives. We took an offering on June 9 for the Methodist church there; its parsonage was destroyed and the church house damaged. The offering amounted to $75. We had our Children's Day program in connection with the morning service on June 9. Our annual Sunday school picnic and dinner was held on the school grounds following the morning service on June 16. The Vacation Bible School, a joint effort of the E. and R. Church and our church, was held in the public school building June 10-21 with fifty-five pupils attending. A closing program was given on June 23. Our section of the country had an eight inch rain on Friday night, June 15, which caused serious flood conditions in Belleville and E. St. Louis, and damage running into millions of dollars. The house of one of our families was nearly wholly under water.—Corr.

PARSONAGE DEDICATED

—Calvary Church, Barlow, Ore.: A house was purchased and remodeled for a parsonage and dedicated at Sunday morning service, May 26. Installation and a reception was held in the afternoon for Henry Penner, formerly of Medford, Okla. Attending the Pacific District Conference at Aberdeen, Idaho, were our pastor, Donald Rabe, William Zehr, and Mr. and Mrs. Lester Conrad. Twin daughters, Debra and Pamela, were born May 3 to Mr. and Mrs. Marlin Burley; the little girls have two older brothers. A daughter, Joyce Marie, arrived June 13 at the Cecil Conrad home. George Fast is able to be about following a fall in which he received several cracked ribs. Mrs. Lester Conrad and brother Jake Giger spent six weeks on a trip to the east coast. Ten of our members sang with the mass choir festival May 19 at the Canby Union High School. Two weeks of Bible school were held at the church with a good attendance. Mrs. William Zehr, Carol, and Gail returned to their home in Portland; Carol graduated June 3 from Hesston Academy; Mr. Zehr was in Hesston a few days. The film, "Home Front" was a feature of the June 9 evening meeting. The Bethel College choir presented a sacred program June 11. Dinner was served to the group at the Howard Jones' home the following day, with Mr. and Mrs. Amos Knepp assisting. Mrs. Howard Jones and son Gordon are driving east to bring home their daughter Jeanette, who was a member of the choir this past year. June 15 the wedding of Miss Grace Harris and Rodney Yoder was held at the University

Methodist Church in Seattle, Wash. —Mrs. Ivan Learfield, Corr.

V. S. UNITS

—Woodlawn Church, Chicago, Ill.: Henry Calloway and Luttorie Watson, members of the Woodlawn Church, are attending the High School Work Camp at Swan Lake, South Dakota, from July 8-22. Summer Bible School is in full swing. About 70 youngsters are enrolled. Members of the Voluntary Service Unit working at the Woodlawn and Grace Mennonite Churches are Alice Sprunger, Berne, Ind.; Martha Block, Steinbach, Man.; Elaine Teichroew, Mt. Lake, Minn.; Winona and Dianne Waltner, Juanita Preheim, Hurley, S. D.; Donna Schrag and Cora Miller, Freeman, S. D.; and Mrs. Harry Martens (who lives at the Seminary with her family for the summer), North Newton, Kan. Ernie Kelly is also teaching a class and participating in the life and work of the unit as a whole, but she has been hired as a Woodlawn Church worker for July and August, to assist also in Day Camping and other activities of the church work with children during the summer.—Corr.

PROGRAM AT RETREAT GROUNDS

—First Church, Clinton, Okla.: The Gideons shared in the evening service April 7. April 14 three couples were taken into our church fellowship. Communion services were held Good Friday evening. Easter Sun. morning, our former pastor, H. D. Penner, delivered a very inspiring message. A message delivered by Waldo Harder was also enjoyed. Walter Goossen from the "Go Ye" Mission spoke during a recent midweek service. Sun. p.m., May 19, Barbara Holliman became the bride of Archie Klassen. After the ceremony a reception was held at Pop Hicks' Restaurant to which the whole congregation was invited. The Bergthal C. E. presented an interesting program May 26. June 2 Vernelle Yoder, missionary of Colombia, S. A., gave an interesting talk and showed pictures. On Father's Day our church had a Children's Day program at the Hydro retreat grounds. The Ladies' Sewing Circle meets twice a month.—Corr.

BETHEL CHOIR SINGS

—First Church, Madrid, Neb.: May 28 W. H. Hohmann and the Mennonite Singers of Bethel College sang in our church to an appreciative audience. June 2 Pastor and Mrs. B. H. Janzen observed their 40th wedding anniversary with open house. June 5 former pastor J. P. Glanzer and wife of Dinuba, Calif., were honored in our church with a fellowship lunch after Bro. Glanzer gave the sermon. Eighty-eight youngsters were enrolled in our D.V.B.S., of which Mrs. Harold Doerksen was supt. Teachers from our church were Mrs. Pete Regier Jr., Diann Friesen, and Mrs. B. H. Janzen, with Emma Schroeder assisting. Joining our church on June 9 through baptism were Carol and Emma Schroeder, Diann Friesen, and Ray Gene Krause. The following Sun. we observed communion. A helpful panel discussion on "Christian Youth, the Family, and the Car" was led by Ivan Regier at our C. E. program June 23. The N. D. Conf. report given by Pastor Janzen on June 30 was interesting and challenging. We had our S. S. picnic June 9 at Grant Park and a children's program in the church in the evening. Harold Doerksen is the new C. E. chairman. Mission Society ladies tied a comforter at Mrs. P. A. Regier's home June 27.—Mrs. H. Regier, Corr.

JUNIORS IN CHARGE OF MORNING SERVICE

—Inman Church, Inman, Kan.: Fremont Regier, returned Pax worker from the Congo, shared his experiences with us June 9. The Jr. Dept. of the S. S. was in charge of the morning worship on Children's Day. Pastor Rahn had a dedicatory service for the 49 Christmas bundles also at this service. Sarah Ann Froese, Margaret Nickel, Doris Schierling, Larry Buller, Arlin Regehr, and Richard Buller received the rite of baptism upon their confession of faith in Jesus Christ as their personal Saviour, on June 16. Our pastor's messages on the life of Joseph have been a challenge and definite blessing to our lives. The Jr. Choir presented a return musical program June 23 at the First Church of Christian in Moundridge. The Women's Missionary Society sponsored a German service with Mrs. J. M. Siemens, supt. of Sunshine Home in Buhler, as guest speaker June 30. A boy, Steven Dale, was born to Mr. and Mrs. Ralph Kornelson; a girl, Patricia Ann, to Mr. and Mrs. Wilbur G. Wiens; and a girl, Charlotte, to Mr. and Mrs. Art Hildebrand.—Corr.

JUNE WEDDINGS

—Immanuel Church, Downey, Calif.: Guest speakers this month were Walter Penner from the National Association of Evangelicals, Lars Granberg, and our former minister, Harold Burkholder. Our Sunday school Christmas bundles were collected and dedicated in June. Baptism and reception of new members into our church fellowship this month included Lorraine Lepp, Wynona Sukau, Julie Guengerich, Ricky Norton, Erwin Rempel, and Irvin Pearce. May the Lord bless and use these young people in a very real way to His glory. The Junior Department, including the Sky Pilots and some of the parents, enjoyed an outing at the Magnolia Avenue pier in Long Beach. Swimming and boat rides on the "Rosalie" were the main attractions. A bridal shower was held for Miss Elsie Heer. The ordination service was held for our pastor during the morning service June 9. Lars Granberg brought the ordination sermon and Harold Burkholder conducted the service. May the Lord richly bless and challenge our pastor and our church. Weddings this month were: Romayne, daughter of Marion L. Eicher, to Harold V. Mueller on Sat., June 8, at the Mount Joy Church of the Brethren at Mount Pleasant, Pa.; Mary Ellen, daughter of Mr. and Mrs. Jay David Watson Sr., to John George Mohler on Sat., June 29, at the First Presbyterian Church in Santa Barbara; Elsie Louise, daughter of Mr. and Mrs. Stephan Heer, to Allen Sukau on Sat., June 29, at Immanuel Menn. Church.—Elsie Sukau, Corr.

VOTE FOR NEW SITE

—First Church, Wadsworth, Ohio: The Building Committee, after long and careful deliberation, reported its findings and recommendations at congregational meetings on June 16 and June 30. By a seventy-five per cent vote the congregation decided to move to a new site (probably to the edge of town on the south or west) instead of attempting to remodel or expand the present structure. There is considerable sentimental attachment to the church building, with its simple and beautiful Greek architectural lines—the oldest building in Wadsworth—but it can no longer offer adequate facilities, has too little room for expansion, and is in poor repair. Members of the Building Committee include Myron Friedt, Jay Brenneman, Robert Reed, A. H. Mast, and Sanford Rohrer, with Stan Hostetler as special secretary and Richard Straiton as Building Fund treasurer.—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Philip Gendreau, N. Y.

"Thy righteousness is like the great mountain; Thy judgments are a great deep."
Psalm 36:6.

STANDING UPON THE WATCHTOWER
John Gaeddert

WITCH DOCTOR RENOUNCES IDOLS
Tina Quiring

MENNONITES IN ELKHART COUNTY, INDIANA
Robert W. Hartzler

Volume 72 Number 29 July 23, 1957

In This Issue

ARTICLES:

Standing Upon the Watchtower By John Gaeddert 452
Mennonites in Elkhart County, Indiana By Robert W. Hartzler 453
Highlights of the Northern District Conference 454
Witch Doctor Renounces Idols By Tina Quiring 456
Ten Years With the Gospel In Colombia By Gerald Stucky 457

DEPARTMENTS:

Editorials 451
Flashes of Thought 455

MENNONITE YOUTH:

New Type of Evangelistic Outreach 458
To Draw and Witness 459
Doulos 460
The Spider and the Buffalo 460
Our Schools 461
MCC News Notes 462
Jottings 462

Of Things To Come

July 29-Aug. 4—Intermediate Retreat, Northern District.
Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

CENTRAL DISTRICT RETREATS, Camp Friedenswald:

July 22-26—Pre-Junior Retreat
July 26-28—Peace Retreat
Aug. 12-18—Family Retreat

OKLAHOMA RETREATS, Hydro, Okla.

July 22-27—Young People's Retreat
July 30-Aug. 2—Adult Retreat

WESTERN DISTRICT RETREATS, Camp Mennoscah:

July 15-Aug. 3—Intermediate Retreat
Aug. 3-5—Western District Family Retreat
Aug. 5-16—High School Retreat
Aug. 16-18—Senior Adult Retreats

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves.

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PRAY!

Brother Lubin Jantzen, missionary to India stationed at Jagdeeshpur, reports a drastic epidemic in our mission school and urges that the students of the school be remembered in prayer before God. His letter reads in part, ". . . school children arrived in great numbers on June 22, and by the 26th we had a record enrollment of 326. But then a flu epidemic struck us in the boys' hostel. Friday morning, June 28, 8 boys were sick. By evening it was 22; by Saturday evening 39, Sunday 52, Monday evening 76, and this morning 85. . . . The girls were all right until last night. This morning there were 12 sick. Since Saturday school has been closed.

"Church services on Sunday were held in the village paras, and the boy hostelers who were well met in the school hall. Several rather serious cases of collapse occurred Friday night and again Saturday afternoon, but with diligent care by the Sewa Bhawan Hospital compounder, and severe rubbing of the limbs of the sick one by eight or more fellow students, they were brought back to consciousness quickly. Since then there have been no more cases of collapse.

"The boys' hostel has been turned into a bustling hospital ward for the time being. Some are cleaning, some fanning, some preparing tea or other food to whet appetites that are lagging; others are carrying water, cooking for the regular meals, and so on. The boys themselves have displayed a wonderful spirit of untiring and self-giving service. By this time many are beginning to recover but are weak. No deaths have occurred. Constant medical care and watch are provided. We trust God that all may soon be well again, and we are watching closely that no serious after-complications may develop. Surrounding villages do not report much of this, but Raipur, Tumgaon, and Basna also have large numbers sick since the past weekend.

"Please ask our constituency to pray much for the health of both the school children and the villagers in general. School and hospital staff members are well so far. Parents and guardians have been informed. PRAY!"

Summertime

A Baptist doctor, who was in the habit of giving $60 a week in the church offering, said he never missed a Sunday; when he did leave, he gave his regular amount just before he left or directly upon his return.

One of the basic problems of financing the Lord's work is decreased giving during the summer.

We have reason to rejoice! Sometimes history repeats itself, and sometimes it seems history improves upon itself. While our June income was below our budget goal for the four boards ($77,000 a month is needed), $50,543 was given. The "plus gift" program was partly responsible for this. We thank all who participated.

More and more individuals and churches are seeking ways to avoid a serious slump in giving during the summer. Money is needed during the summer, and for many people it is actually easier to keep on giving at a regular rate.

It is very urgent that our giving during July and August keep at a good level to meet our needs. While all boards need a boost, it should be noted that the Board of Education and Publication is in special need.

This announcement is released in the hope that each member of our conference will prayerfully consider the giving program during the summer.

INCREASED INTEREST IN MISSIONARY WORK

A recent report from Paul Boschman, missionary to Japan, included some interesting impressions of his itineration in Canadian churches. He reported, "God has been doing wonderful things for the Canadian Conference churches. Ten years ago one never heard of a Mission Conference of the nature that they are having in the various provinces. This is a wonderful sign, and it will definitely have an effect on our whole mission outreach. At Niagara-on-the-Lake during the final meeting on Sunday, May 5, there were about ten to fifteen young people who rose to their feet and volunteered for mission work. Where there were no missionaries from the Canadian Conference in 1946, there are now well over 25 foreign missionaries."

Editorials

Seminary Plans Move Forward

The article, "Mennonites of Elkhart County," is designed to give a general picture of the setting into which the Mennonite Biblical Seminary will move next year. The change from the Chicago location to Elkhart is a significant one and has far-reaching consequences. Long hours are being spent by various committees and the Seminary Board in working out the hundreds of details involved as buildings are planned for the new site in an open field just outside of the city of Elkhart.

Our readers will probably fall into one of three groups in their reactions toward this immense undertaking. Some may consider the move a mistake, feeling that we should stay in Chicago or go elsewhere. Those with this view will probably not show much sympathetic interest in this venture of faith. They may even try to turn others against it. Naturally this will not be helpful in so great a time of need. We trust this represents but a small percentage.

A second group is composed of those who take an attitude of indifference toward the whole question. They are not sure we really need a Seminary, or that ministers need special training. They may feel that some short-cut course is all that is needful. Anyway, since there are so many other causes toward which to contribute, these will not help carry the financial load of this gigantic task. They will be perfectly willing to let those who favored this venture bear the full burden of its financial obligations.

The third group is made up of those who have a sincere interest in this co-operative venture. They realize that ministers, missionaries, and other special religious workers need the best preparation they can get. They feel this can best be given by our own institution which understands the background, beliefs, and needs of our people. They have a vision of closer cooperation with other similar groups and the advantages of such. They are happy to do their full share in making this a success. They give generously, pray earnestly, and keep an active interest in all plans and developments. These will make the work of a religious seminary a possibility and a power for God's work.

In which group, dear reader, would you place yourself?

The World's Wisdom and Helplessness

The theme for the Mennonite World Conference for Monday, August 12, is "The Challenge of a World Lost in Its Wisdom and Helplessness." One speaker from Holland will discuss "The World in Its Wisdom," and Peter Dyck will discuss the other phase of the subject, "The World in Its Helplessness." The closing evening theme will then bring "The Challenge of the World to the Church," by an Amsterdam speaker.

No doubt the point will be stressed that, in spite of all the marvelous wisdom of the world today, its very wisdom makes it all the more helpless, for scientific discoveries have run ahead of the development of spiritual powers to regulate them. We now know how to blow the world to bits but seem helpless in keeping it together, so that our very wisdom has but become for us a tremendous danger.

This presents a peculiar challenge to the Church, for it is the Church that is supposed to have the answer to the world's need for a proper balance to its earthly wisdom. The Church must supply the wisdom of the Spirit to direct or curb the wisdom of the world. Or, coming back to the general theme of the conference, it is the "Gospel of Jesus Christ in This World" that is the immediate present need to save us in our helplessness.

Learning from the Lives of Others

Our Sunday school lessons this quarter present an opportunity of studying thirteen Old Testament characters, some well-known, others less familiar. The study of the lives of these three women and ten men can be more than a mere factual review of some of the events of their lives. They were human just as we are, and experienced the same emotions and needs. The Bible in its faithful portrayal does not simply record the fine things about them, but gives us a realistic picture, including the unfavorable with the favorable, and showing their spiritual needs.

The study of biography has a certain fascination, for others experience so many of the same thoughts and feelings. To make this series of character studies most meaningful we may note their experiences similar to our own, and profit by their mistakes or successes. Such a study is helpful in proportion to the degree to which we apply in our own lives the truths which are portrayed. Here we study the very stuff of life and the workings of God through His children.

Atoms for Peace

The very word *atom* now brings to the minds of most people a mental picture of a mushroom-like cloud and obliterating destruction. Yet the peaceful benefits resulting from the proper harnessing of the atom are already demonstrating the vast unexplored possibilities of its use.

Great progress has already quietly been made in industrial production, with a saving of a hundred million dollars in the national economy. Great developments have been made in food processing through radiation sterilization. Similar developments are expected in the manufacture of drugs. The fields of agriculture and medicine will most certainly be entering into new developments through the use of the atom. Vast progress is also being made in the field of electrical power generation.

We may be on the edge of a new field of development for peaceful purposes in the realm of atomic power. If we would spend our money for the peaceful developments and improvements of atomic power instead of directing so much attention on possible war uses, this new discovery could be a real blessing to the world instead of its possible universal destruction.

Standing Upon The Watchtower

John Gaeddert*

EACH DAY many an anxious moment passes by with the threat of war, strikes, mobs, hunger, and exploitation of people across the world, and our voices are raised with Habakkuk, "O Lord, how long shall I cry for help, and thou wilt not hear? Or cry to thee 'violence' and thou wilt not save? Why dost thou make me see wrongs and look upon trouble? Destruction and violence are before me; strife and contention arise so the law is slacked and justice never goes forth."

In this Scripture passage familiar words are used, such as violence and destruction, strife and contention, a slack law and no justice, reminding us of our present day. It seems that the orderly and the peace loving are always struggling to survive against the disorderly and the troublemakers. In the same way, the weeds in our garden do not need to be cultivated, but constantly grow to take over the garden unless we cut them out. Those things that would destroy and disintegrate seem to be always on the alert to take advantage of every situation.

This is the complaint that Habakkuk makes to God. He does not ask the meaning of it, for he knows that it is for judgment and for correction. But he asks the question "how long" will this wickedness beleaguer the righteous and thwart their purpose. Why does not God step in and do something about the terrible plight? God answered Habakkuk, "I am doing a work in your days." He used a drastic method. The Chaldeans, who were a hasty and bitter nation, marched through and seized things that were not their own, making captives of all they plundered. Their own might was their god.

Habakkuk then came up with a great moral question: Why would God use treacherous foes like the Chaldeans, who drag men more righteous than themselves into their net like fishes? In other words, how can God reconcile the cruelty of the Chaldeans with His own purity and holiness?

ALL OF LIFE takes place on a huge stage. Shakespeare presented a true picture of life when he said that the world is a stage and all of us are players in it. We need to see our life as a whole, as a single unit in one great performance. When we are born into the world as a person, we are also born into a society. We are responsible for our own actions but we have also a wider responsibility in society. We are instrumental in a wider moral judgment. This is why it is not right to become connected with the military and the use of violence, for as soon as one becomes a part of a war machine he becomes responsible for the actions of the whole of that unit. None of us as Americans can say that we had nothing to do with the destructive, inhuman A-bomb in Hiroshima. We did that as a corporate body and are held responsible for it. Thus it becomes necessary to have a work of construction and positive witness, a labor of love to show that as individuals and as Christians we did not sanction that act.

The prophet closes the first chapter with a vivid picture of life being comparable to a sea, and men are thought of as fish and crawling things that have no ruler. They are caught ruthlessly and indiscriminately to be destroyed by the captor. Habakkuk has a real problem, and he finds the solution to this puzzle only when he ascends the watchtower of faith. The prophet Habakkuk sees the evil about him but he refuses to accept it at its face value; he feels there is a deeper meaning for its existence.

THERE IS NOTHING that exists that goes unnoticed by God. Each one of us is noticed and must be taken into the far-reaching plans of God. We admit our ineffectiveness and powerlessness to change existing world conditions, to solve the disputes that exist between nations. I am not sure what I as an individual would do to change world conditions and disputes as they now exist. But I do know that evil can be overcome if we keep God in the center. To say yes to evil as though it were ultimate is to be overcome by evil.

When Habakkuk climbed that watchtower and saw the providence of God, he could see above the struggles that existed. He saw that God was in history, but he also saw that God was above and beyond history. We need to stand on the watchtower with this great prophet and look above and beyond the waves of turmoil, and though the waves come dashing against our foundation we will not lose the perspective we have. Not that we are above other people in importance or in earthly power—but because we are standing on the foundation of God which is Jesus Christ we can see that by His way of the cross good can overcome evil. As we look about us we see in the far distance the cross of Christ, and all the waves of turmoil are seen with this glorious end in view. We need to be constantly aware of the evil about us but we need to do everything we can to positively bring peace into the world. We need to be at work carrying out the principles of peace.

The Lord said to Habakkuk, "Write down the vision; make it plain upon tablets, so he may run who reads it." We, too, ought to write down the vision that we have in Christ. Our very lives must be the pen, writing out plainly this Christlikeness, so that those who are running by may see it plainly in us.

As we take our stand upon this watchtower we have a tower that is built firmly upon rock, and built up

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*Assistant pastor and Minister of Music, Bethesda Church, Henderson, Neb.

Mennonites in Elkhart County, Indiana

Robert W. Hartzler[*]

ELKHART County, Indiana, to which our General Conference seminary will be moving in the fall of 1958, is a major center of Mennonite population in the United States. Among the county's total population of 85,000 are no fewer than 10,000 Mennonites representing eight different branches of the denomination. By far the largest number of these are the (Old) Mennonites with 4,500 members. The Old Order Amish, historically related to the Mennonites, have 1,183 adherents, and their buggies are familiar sights on roads and highways. The General Conference has fewer than 1,000 members in the county.

This county, one of Indiana's richest agriculturally and with growing industrial power, is also a stronghold of the Church of the Brethren, with whose Bethany Biblical Seminary our Mennonite Biblical Seminary has been affiliated for the past ten years. The Church of the Brethren, with two other somewhat less numerous Brethren groups, claims a membership of 8,000 in Elkhart county.

Total church membership in Elkhart county is reported at 44,000, so it may be seen that the Mennonites and Brethren form a substantial bloc of the Christian community in this area.

The focus of Mennonite culture in Elkhart county is in Goshen, the county seat, located seven miles from the new seminary site. The Eighth Street Mennonite Church, pastored by Robert W. Hartzler, serves the General Conference community there. This is the General Conference church nearest to the seminary. East of Goshen is a rural congregation, Silver Street, served by Daniel Graber. In Nappanee, seventeen miles southwest of Goshen, is the First Mennonite Church served by Earl Salzman; and at Middlebury, in the northeast corner of the county, is the Warren Street Church served by Elmer Wall.

The editorial office of *The Mennonite* is located in Goshen, as is the editorial office of *The Central District Reporter,* the monthly publication of the new Central District.

Also nearby, seven miles north of Elkhart county, in Michigan, is Camp Friedenswald, on Shavehead Lake. This camp has been called one of the finest in Michigan, a state noted for its camp development.

The Mennonite Central Committee operates in Goshen a branch office of its Menno Travel Service, and in Elkhart a warehouse for the collection of relief goods.

Even though they make up less than half of the total Mennonite community in the area, Elkhart county must be seen as a center of (Old) Mennonite culture. Principal reason for this, of course, is the presence of Goshen College, with its school of nursing, liberal arts school, and Goshen College Biblical Seminary, with combined enrollments reaching toward 1,000. This school is a dominant cultural force in the community.

Also located in Goshen are the headquarters of a group of corporations organized to serve the (Old) Mennonite church. These include Mennonite Mutual Aid, Mennonite Research Foundation, Mennonite Aid, Inc., Mennonite Automobile Aid Inc., Mennonite Foundation, Inc., and Mennonite Church Buildings, Inc.

Of special interest are the facilities of the Mennonite Historical Library, which collects historical materials from all Mennonite groups, microfilms many of them, and stores many others; and the archives of the (Old) Mennonite church, also located at Goshen.

Still another facet of the Goshen picture is the branch bookstore operated by the (Old) Mennonite publishing house. The store, known as the Gospel Book Store, is located in the heart of the Goshen business district and carries a stock of religious books and related items. It handles a large volume of business each year.

In the city of Elkhart itself, on the edge of which our new seminary will be located, is the headquarters of the (Old) Mennonite church, consisting of offices from which a far-flung program of missions, relief, institutional services, and many other Christian ministries are administered.

But after all of this has been said, it could be added that the potency of Elkhart County, Indiana, as an influence in Mennonite affairs arises also from the quality of the administrative and intellectual leadership which has been concentrated there. The moving of our seminary there will add to this concentration and perhaps may be a stimulus to wider vision.

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[*] Pastor, Eighth Street Church, Goshen, Indiana

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high enough that we can see above the evil that presents itself. We, then, by the light of Christ, must be the light that shines forth from the tower. It may take a while to climb the circular staircase that leads to the top of the watchtower, but when we reach the vantage point we will be able to see that pride and oppression will by their own nature not last, but that the righteous, if they are steadfast and patient, shall survive.

As we stand upon the watchtower we will see that *God is in His holy temple,* which is the whole earth. All of life must be lived with that thought in mind. And out of this reverence, *let all the earth keep silence before Him.*

Highlights of the Northern District Conference

Photos by Abe M. Wiebe

FROM June 20 to 23 the Northern District had its 64th conference session at the First Mennonite Church, Mountain Lake, Minnesota. Brother Willard Wiebe was the host pastor. The sessions were well attended by delegates and visitors. Arnold Nickel presided at the business sessions. Some of the noteworthy highlights were:

- The messages given by Gordon Kaufman. The theme of the Coneference was "Christian Living in a World of Tension," and Bro. Kaufman spoke on "The Bases of the Christian Life: The Biblical Faith," "The Demand of the Christian Life: the Preaching of Jesus," and "Christian Living in a World of Tension: The Guidance of the Holy Spirit." These messages were much appreciated and most timely.

- The motion picture, *Home Front,* was shown the first evening of the Conference. This film, sponsored by the General Conference Mission Board, depicts the work of home missions. In a very vivid way the film reminded us of the task we have in our own country and in Canada.

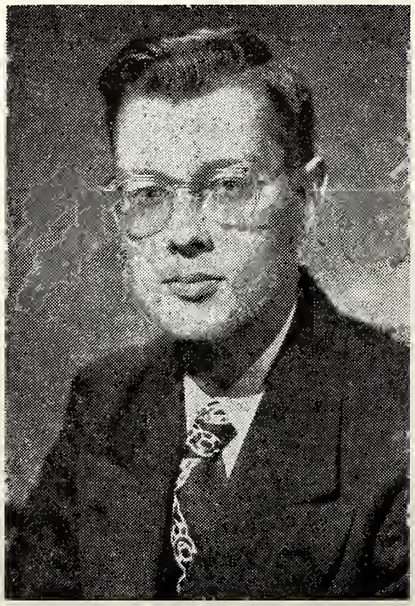
- The Executive Committee presented a recommendation that in the next conference year members of the Executive Committee (and possibly Home Mission Committee members) again visit the Northern District churches. This recommendation was accepted.

- The possibility of doing church extension work in Sioux Falls was discussed. Max Miller shared with the conference his surveys and results of personal contacts with interested people in Sioux Falls. It was decided to pursue actively the possibility of opening such work in the near future. The Home Mission Committee was also requested to investigate similar work in the Mankato, Minn., and Minneapolis-St. Paul areas.

- The Conference accepted the resolution to liquidate the debt of $1,500 still outstanding on the Christian Bible Camp at Swan Lake.

Executive Committee, l. to r.: Abe M. Wiebe, president; Willard Wiebe, vice-president; Chris Preheim, treasurer; Carl Miller, secretary.

Officers, Northern District Women's Missionary Society: Mrs. Quentine Lehman, vice-president; Mrs. Willard Waltner, treasurer; Mrs. Edwin P. Graber, president; Mrs. Kathryn Derksen, secretary.



Gordon Kaufman

Officers, Northern District Men: Marion Miller, secretary and treasurer; Willard Friesen, president; Carl Epp, vice-president.

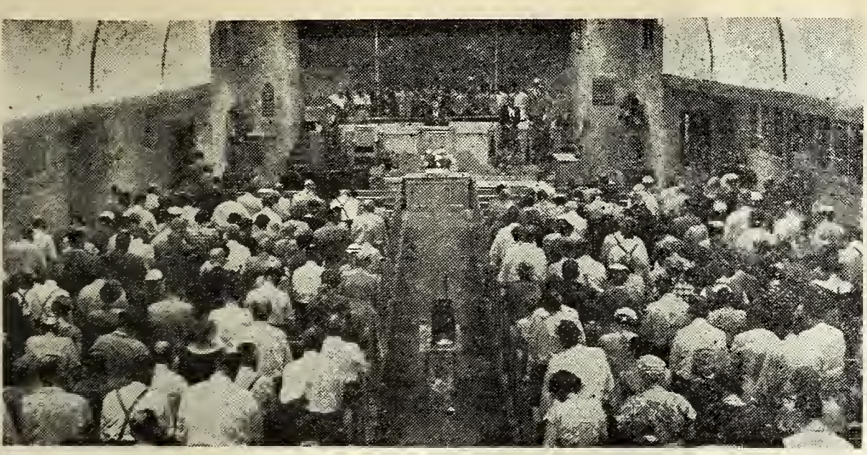
- The Northern District Conference paper, *Northern Light,* is to be published again during the coming year. One of the Executive Committee members will be responsible for the editorship. Four issues are planned for the new year.

- A committee to study our retreat program was appointed by the Executive Committee. At the next conference session this Study Committee is to bring recommendations for the improvement of our retreat program.

Report of the Mennonite Men of the Northern District Conference

The Mennonite Men met for their annual business meeting on the afternoon of June 21 during the sessions of the Northern District Conference at Mt. Lake, Minn. Carl Epp of Henderson, Nebraska, was re-elected vice president. The treasurer's report showed that receipts for the year amounted to $6,245.33. With joy it was noted that the obligation on the Buller project to South America was paid, the total cost of the project being $19,560.95 (considerably more than had been estimated when the project was accepted). Another obligation, the Basna, India, reading room project, still has $1,735.32 outstanding. We trust this also will soon be paid.

A questionnaire was distributed to



The evening the Mennonite Men gave their program.

better determine the wish and mind of the group in various matters. This questionnaire has as yet not been properly evaluated, but it would seem to indicate interest in projects in the Northern District where we could help both financially and physically.

William Stauffer was the guest speaker at our evening program. He brought us a stirring message as only Bro. Stauffer can. Also, the pictures of South America and the personal testimony of Verne Buller inspired and encouraged us.

Report of the Northern District Women's Missionary Society

The Northern District Women's Missionary Society program was held Saturday afternoon, June 22, at Mountain Lake. Due to the absence of the president and vice-president, Mrs. Willard Waltner, treasurer, presided at the meeting. Mrs. J. R. Duerksen of Henderson, Nebraska, conducted an inspiring devotional service, and ladies of the Gospel Mennonite Church of Mountain Lake sang two numbers. Elmer Ediger of Newton, Kansas, spoke to the group briefly concerning world needs as they now exist and explained what types of projects are especially appreciated at this time. As a major new project the women decided to attempt to raise at least $500 to be used for the expenses of the missionary Verney Unruh family's return to Japan.

Report of the Northern District Young People's Fellowship

The Northern District Young People's Fellowship in the past year has raised the money for a well and water system for the retreat grounds at Swan Lake. Their project for the coming year is to give financial support to several of their number in summer Voluntary Service at Gulfport for 1958.

A second important concern of the YPF is their annual retreat. This is planned and executed entirely by the young people. Other new plans include the initiation of a district news sheet.

The new officers elected at the annual business meeting in Mountain Lake were John A. Harder, vice-president; Ardys Flickinger, secretary-treasurer; Ivan Regier, youth editor; and Ardys Preheim, retreat committee member. Marion Deckert continues as president.

Why

I am weary, I am puzzled,
In this world of woe;
So much could be light and
goodness,
Why is the heart of man so slow?
Why do men quarrel and barter
All their lives for what is dross?
When the One to lead us upward,
Jesus Christ upon the cross,
Gave Himself for man's redemption.
If man follows where He shows,
Christ's way leads to joy and gladness;
Man's way only leads below.
Why do men choose the lesser,
A world of war and hate and sin,
When Jesus' way would surely
bring them
Love and joy and peace within?

N. M. T.

Grietken Govaerts was burned at the stake at Antwerp in 1573 because he was rebaptized and attended Mennonite meetings.

Flashes of Thought

SONGS OF PRAISE

Walter Gering

WHY did he sing like that? It seemed as though his whole being vibrated with music as he poured out his heart in song.

I could understand my own song. Early in the morning as the day had begun with its multitude of activities, a song had been ringing in my mind. It was one of those days when a melody lingers in the subconscious mind and comes to the fore again and again. The children had sung it at the Sunday morning service: an old German favorite which most of us had learned in childhood. "Gott Ist Die Liebe" was its message. Throughout the day it rang in my ears; my soul was rejoicing in the lovingkindness and mercy of the Lord.

But why should he be bursting forth in such song? Little fellow that he is—so small that it is often difficult to see him as he perches upon a leafy limb—his song pierced the air and thrilled the heart. Why did he sing like that?

Nobody knows! Early in the morning, even before the first rays of the sun, the melody begins. It may be one lone songster whose melody rises to the heavens; but how quickly others are added until the heavens resound with music. Daily this performance is repeated, until we awaken in the morning with the expectation of hearing this chorus of blended voices. This is one of the great mysteries of the world of little creatures. Maybe it is simply because God made them so; maybe those earlier writers had the answer when they said that "birds sing for the glory of God."

The prayer of the psalmist came to mind as I pondered the melody of my feathered friend outside the window. With heart filled with awe and reverence at the thought of the majesty and glory of God he cried out: "O Lord, open thou my lips; and my mouth shall shew forth thy praise. Let my mouth be filled with thy praise and with thy honour all the day."

Lord, let my lips join this mighty chorus of praise and adoration

Witch Doctor Renounces Idols

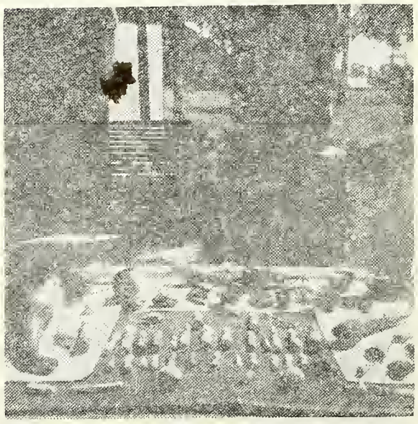
Tina Quiring*

GOD'S great love toward mankind is as real today as ever. When we see mankind steeped in sin and bound by the chains of Satan, and then see how God in His great love stoops down and redeems the soul, we marvel.

On Sunday, May 19, a request came to me from a woman in the village to come and pray for her. Someone remarked that she had a lot of native medicine and idols. Thus I immediately knew that this was a woman who had been a sorceress or witch doctor and greatly used by Satan. With a prayer in my heart I went up to the village, asking God to give grace and wisdom to know how to help this poor soul. When I reached her house, she was resting on her bed and did not realize that I was there. I greeted her and called, but she did not respond. So I decided it was best to go in, which was not an easy task. The door was not even two feet high and not much more than 18 inches wide. I got down on my hands and knees and crawled in. There she lay, poor soul, with only a loincloth to cover her body, and not a thing with which to cover herself for the night.

Beside her bed was a basket full of native medicine and idols. I began to talk to her and wondered if she might be too feeble for me to arouse her to respond. After awhile she lifted her frail body from the bed, and pointed to the basket close to her bed. Another woman came and encouraged her to give me the basket with the idols and medicine, as that was why she had called me. I took the basket and set it outside and went outside myself. The Congolese are afraid of these fetishes and native medicines, so they will not touch them. The poor woman was hardly strong enough to move but got down on the ground and managed to get outside of her hut, too.

African witchdoctor


Witchdoctor's idols and fetishes

Then we went through the basket of things, which looked like nothing but rags. She had some money in it, so the neighbor lady was trying to find it for her, but she was so afraid of the things in the basket that she used a stick to go through them. What surprised me most was that the poor lady herself put her hand into the basket of rags and picked out two of them in which she had her two idols hidden. She gave them to me and all the rest in the basket. I tied the whole thing in a bundle and took it home. Before I left I talked to her and prayed with her, but I did not find a satisfactory response.

Monday evening I went to see her again. On my way I met Baba Mbuyi Beneki, the wife of our deacon, Badibanga Apaul, and told her about this woman. She said that she had been doing personal work with this woman for a long time, and only on Thursday had she become willing to give up her idols. I was so happy that Baba Mbuyi had been dealing with her, because the woman was at death's door. She gave her idols to me just two days before she died.

On my second and last visit she told me that her sins were all gone and that she wanted life. I quoted some of those precious Bible verses that show us how to obtain life eternal. After prayer and the singing of a few hymns I committed her into the hands of the Saviour. The next day she left her frail body behind and I believe that God accepted her into His Kingdom.

We praise the Lord for Baba Mbuyi Beneki, one of our Bible women, who is a real soul winner. Last year I was asked to visit a woman on her deathbed, who also was a sorceress. She, too, gave all her idols and fetishes to me just a few days before her death. Baba had been dealing with her for some time and also after she gave up her idols. She did not manifest this definite decision, and it was hard to tell whether she really came to a decision. On the picture you see the fetishes and idols that she had as her treasure in life. There were over thirty little wooden idols, ranging in size from one to four inches. The many other things you see all have a significance to the witch doctor. Usually with any performance of this kind goes the sacrificing of a chicken.

The people who have eaten part of the chicken sacrificed to the spirits and who later take a stand for Christ have many temptations, because the sacrifice is binding to them. Satan makes much use of this method and hinders our Christians. Will you please pray for the many who are still in darkness, that they may be saved before it is too late?

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*Missionary, Congo, Africa

Cornerstone laying, Cachipay, Colombia, South America

TEN YEARS WITH
The Gospel In Colombia

Gerald Stucky*

PROTESTANT mission work was begun in Colombia over 100 years ago by the Presbyterian Church. About ninety years later, i.e., in 1947, four missionaries of the General Conference actively began work in the Cachipay area of Colombia. The ten years have passed rapidly since Miss Janet Soldner, Mrs. Mary Becker Valencia, and Mr. and Mrs. Gerald Stucky started a work for unfortunate children. On Ascension Day of 1947, about fifty people gathered to dedicate the new work, and now, ten years later, again on Ascension day, 500 people gathered to celebrate the tenth anniversary and to thank God for what He has wrought.

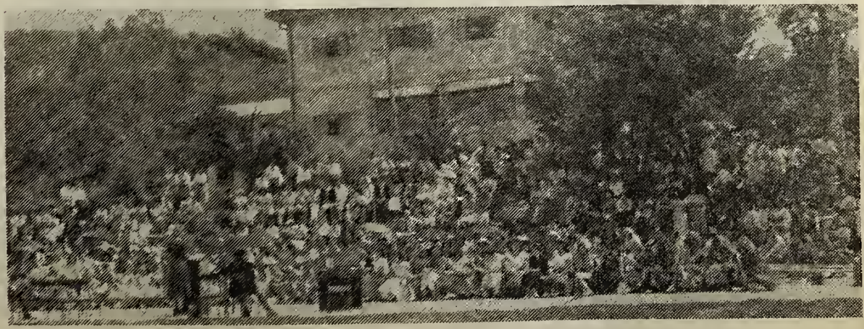
These ten years have been a time of great strain and stress in the national life of Colombia. Since about 1948 there has been continuous guerrilla warfare in which scores and hundreds have been killed. The government has been overthrown twice by relatively bloodless coups, and the country has been under martial law since 1948. Protestants have suffered one of the most severe religious persecutions known in modern times. Forty-six church buildings have been destroyed by fire or dynamite. Seventy-five believers have been killed, and more than 200 protestant schools have been closed by the government. Many missionaries have been denied entrance to the country, and the activities of the national protestants and missionaries in the country have been drastically restricted.

For days and weeks before May

(*continued on page* 461)

Unveiling bronze plaque, Cachipay

At the 10th anniversary, Cachipay



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*Missionary to Colombia, South America

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

New Type of Evangelistic Outreach

Canadian Chalk Artist To Tour Youth Groups

A NEW TYPE of evangelistic outreach within and without Mennonite communities is being pioneered by Peter G. Penner, 25-year-old chalk talk artist from Winnipegosis, Manitoba.

He will be touring youth groups in the Pacific District conference in August and is scheduling all itineraries in the Western and Northern Districts.

Combining chalk illustrations, theatrical lighting, tape recordings, and the spoken word, Penner presents the message of the Bible in a rare effect which has attracted many nonchurchgoers in a number of Manitoba communities.

"Theatrical evangelism" he calls his activity, which aims to reach the unreached — and perhaps also the unreachable — through traditional church channels. This takes him to community halls and also theaters wherever they are available. Most of his work and presentations have, however, been sponsored by organized groups in churches.

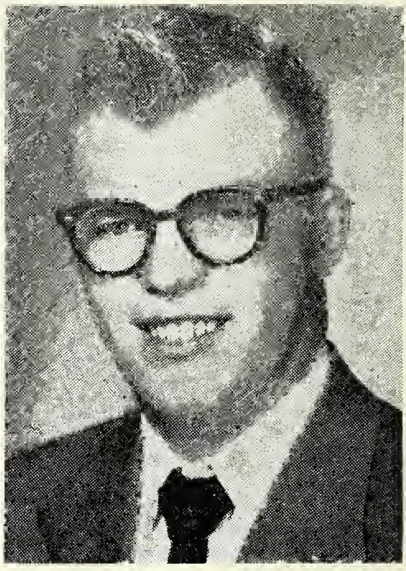
Penner began chalk drawing in earnest about six years ago. At that time Jake Geisbrecht, a schoolteacher from Bergfeld, Manitoba, who boarded at his home, encouraged him to develop his talent.

Since then he has been reading books and studying demonstrations by American forerunners in chalkartistry, including George Sweeting, William Bixler, and Phil Saint. His studies have all been on his own, however. Much self-criticism and diligent practice have been key factors in developing his art.

Penner has spent one summer in General Conference Voluntary Service, when he was on the staff of Camp Friedenswald in Michigan. During the summer of 1955 he was sponsored by the United Church of Canada in church work in Manitoba.

"From my experience in theatrical evangelism thus far, I have reason to believe that it will be very effective — it attracts audiences that do not come to churches," he says. Numerous conversions to Christ and the organization of a church can be traced back to Penner's efforts.

Recent additions to his equipment are a phonograph and a tape recorder. He needs about two hours to set it up. In advance of the meetings he records on tape his entire accompaniment, consisting of music and songs adapted for specific audiences and his presentation.



Peter G. Penner,
Chalk Talk Artist

Eight large bulbs, including one which throws unique "black light," are operated from a table of switches and give his chalk talk drawings a multifold effect.

Most of his presentations consist of a series of drawings of such subjects as The Life of Christ, The End of the Road, The Creation, The Coming Night, all of which are about 60 minutes in length.

—*The Canadian Mennonite*

A WINNING Stewardship Slogan

Group A (ages 13 to 18)

Susan Marie Peters, Windom, Minnesota

"Giving to the Lord is living for the Lord"

WHAT KIND ARE YOU?

Some members are like wheelbarrows—no good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites—if you don't keep a string on them they will fly away.

Some are like footballs—you can't tell which way they are going to bounce.

Some are like balloons—full of wind and likely to blow up unless handled carefully.

Some are like trailers—no good unless pulled.

Some are 100% members in regular attendance and very cooperative.

The First Churchman

In autobiographical sketch, Peter G. Penner tells of unique Christian service despite a physical handicap.

To Draw and Witness

My parents immigrated to Canada from Russia in 1923 and settled in Winnipegosis, Manitoba, about 1930. Here I was born and spent my early childhood roaming the fields and woods of our farm.

In a small one-room school I received my first lessons in reading, writing, and drawing.

Drawing became my favorite subject. Although my eyesight was never normal, I found that when the print became blurred and difficult to read, I could still draw funny faces and figures in the margin of my scribblers. Of course, drawing was more fun, too. I was always interested in Sunday school, and from an early age I determined that when I grew up I would be either a preacher, missionary, or artist.

As time went on, my eyesight worsened considerably. Consequently, my parents and teacher soon decided it would be best if I stopped attending school, which I did when only in the sixth grade.

On August 6, 1947, at an evangelistic meeting conducted in our school, I made my first decision to follow Christ, and that night I accepted Him as my Saviour. Having accepted Christ, naturally my desire to serve Him increased. I looked forward to the time when I would be able to enter Bible school and train for service. However, that was not to be, for I received a serious defect in my neck which greatly affected my eyesight and general health, making it impossible for me to enter such studies. Yet God led, and supplied me with some learning and a field.

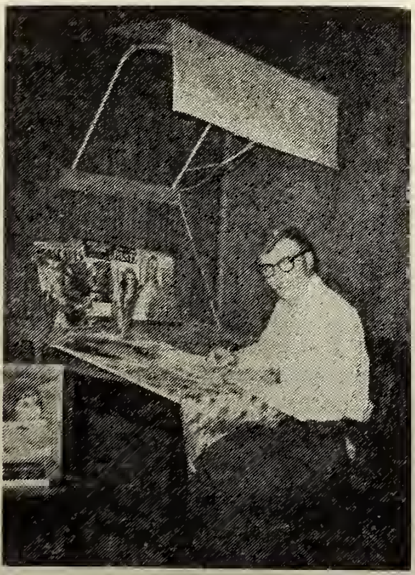
During this time of waiting, a number of chalk artists visited our community and I was impressed by their ability and talent. Secretly I prayed to God that He would some day enable me to do the same. He has answered my prayer.

One Sunday morning a chalk artist appeared in our church. How I watched her every stroke! After the service I carefully examined her materials. It was there that my study in chalk artistry began.

On my next trip to the city, I purchased my first books and the necessary materials for giving chalk talks. Although my first talk and pictures were indeed crude, the power of this medium impressed me. I realized that if used properly this could become a worthwhile tool in the evangelistic efforts of the church.

I felt called to use this medium of preaching in other denominations and to reach the unchurched through the local theater. I asked God to give me a sign to show me if this was really His will. I prayed that if it was His will, He should open the doors to such churches and theaters and supply the needs. He answered my prayers by opening the doors at which I knocked.

My first effort in broader outreach was an illustrated program in a non-Mennonite church. The new medium proved a success. By the fine reception given the simple, illustrated gospel message I was both humbled and encouraged.



Artist Penner has studied extensively on his own.

My first program in a theater drew people of different Protestant faiths, nonchurchgoers, and Catholics, thus bringing the gospel to many not reached by regular church channels. Giving religious chalk talks seemed to combine my desire to be both an artist and preacher.

Although I felt the necessity of proper Bible school training, I had neither the finances nor the eyesight for it. I could only watch, wait, and pray. In 1953 I entered a term of summer Voluntary Service at Camp Friedenswald. There I became even more aware of my need for proper training. At that time I had a mere grade six education and the question, "Did you go to Bluffton?" highly embarrassed me. Secretly I resolved that even if I could not attend college I would still further my education and work for the Lord!

On my return home from VS I stopped in Chicago to give my neck some needed medical attention. The treatments worked miracles, for my neck soon stopped bleeding and the scar healed. I returned home that fall with renewed hope and health and went back to school. At the age of 21 I skipped two grades and started in grade nine! But again due to ill health — especially my eyes— I was unable to complete an accredited high school course. Despite my hopes, I had to give up the idea of attending college.

Besides continuing to study on my own, I presented two series of illustrated programs to Southern Manitoba churches in 1955 and 1956. One summer I worked under the United Church of Canada. Most recently I have been in MCC Voluntary Service, working with children and presenting illustrated evening services in various migrant camps.

I have found great opportunity for this type of Christian outreach among many denominations and desire to continue work with them, yet always as a Mennonite. I hope to increase in this service, working in the interests of the General Conference as well as other church groups.

Hillegont Petersdochter of Amsterdam was sentenced in 1535 to be hanged before her own door because she lodged an Anabaptist minister in her home.

DOULOS

"Doulos" is a Greek word meaning "servant" or "slave." New Testament Christians gave themselves in service as "slaves" to Christ.

Have you often wondered what work to take up some day? Most teenage fellows want a motorcycle and most girls want to be nurses! Later interest shifts to college, being a teacher, minister, farmer, businessman, missionary, etc. This uncertainty is something with which we all struggle.

It is natural for people not to want to make mistakes, for a lifetime is a long time. In our later teens or twenties or even thirties, we find we will actually have to venture out into one of these areas. "What do I want to do and what does God want me to do?" you ask.

I will be so bold as to suggest to you a partial answer, or a first step. For some it may become the whole answer. Start out by doing the type of Christian work you think God wants you to do. If you want to be a missionary, then do a few months' work with our missionaries and people in Montana, Arizona, or Oklahoma. You may want to work with Negro people in Chicago or Gulfport, or you may want to go to Colombia, South America, and work there for a summer. This would give you an excellent opportunity to see the work and to work there yourself. Then later you can better prepare for that type of service, if you feel led that way.

If you think you might want to be a nurse, doctor, or psychiatrist, then serve in a mental hospital to see the needs in that field. If you want to teach, then teach in some summer program, or for a year in either a government Indian school or a mission school.

In our church we have openings to serve in almost any area in which you might be interested. Besides doing the work you would like to do, you have a great opportunity to serve God and to build His kingdom.

If you are interested or curious to know what you might do, write to Voluntary Service, 722 Main St., Newton, Kansas. We'll send you information on the area of your interest. Pray that God may work through us.—Leo Driedger.

A Moral Fable from the Congo

The Spider and the Buffalo

By Radolph Martens

One day the buffalo was out on the plains. A group of hunters set fire to the tall grass on the plains to catch any animals which might be in it. As the fire got closer, the buffalo decided he would make a dash to safety. Just then a spider came to him for help. The spider said, "Good day, my lord, I am just a small animal and will surely die in the fire. Save me!"

The buffalo refused and said, "That is your business, you look out for yourself and I'll look out for myself."

But the spider was insistent, saying, "Let me find a safe place in your ear and when you dash to safety I will be saved. Some day I may be able to help you when you are in trouble." Finally the buffalo agreed. The spider crept into the ear of the large beast. The buffalo made a dash and escaped from the fire.

After a few weeks a rain came and the plains began to sprout grass again. The buffalo saw the fresh green grass and started feeding on it. The hunters came along and saw him grazing there. The chase began. The buffalo ran to save his life. While trying to escape he met the spider to whom he said, "Do you remember when you were in trouble and I saved you from the fire? And do you remember how you promised to help me if I was ever in trouble? Now the hunters are chasing me. Please help me."

The spider replied, "I am just a little insect, I cannot help you." But the buffalo insisted that he help him. The spider agreed to spin a web over the hoofmarks of the buffalo to confuse the hunters.

When the hunters followed the tracks of the buffalo they came upon those which the spider had covered. They said, "These tracks do not look like they had just been made, maybe we are not following the buffalo after all." They could not quite understand it.

The buffalo realized that sooner or later the hunters would pursue him again, so he decided to seek a hiding place. He went to the antelope who was in the jungle and said, "Please help me for I am in great trouble. The hunters are after me." The antelope agreed to help him. He dug a huge hole and asked the buffalo to get into it. The other animal covered him up, leaving only his horns sticking out above the ground.

The hunters also came to the antelope. Their purpose was to "make medicine" which would help them find and catch the buffalo. (To "make medicine" means to consult the spirits about a certain matter—divination.) The antelope had painted one of the horns white with whitewash and the other one black with soot. He asked the hunter to grab the horns, one in each hand. He questioned the hunter, "What are you looking for?"

"We are looking for the buffalo which escaped us. We have come to you to make medicine to find the buffalo."

"If you are looking for the buffalo," replied the antelope, "you now have the buffalo by the horns." But the hunters did not realize that the buffalo was buried under the horns. In this way the buffalo was saved by the antelope.

The moral: WE ALL NEED SALVATION. We should not scorn the means of being saved, even if they seem insignificant and small. The hunters are the devil and his angels. We should realize that salvation in Christ is always near, we need only to believe.

THE GOSPEL IN COLOMBIA

(continued from page 457)

30 (Ascension Day) it had rained almost continuously. Rain would make the celebration so difficult. The children at the school in Cachipay said, "We must have faith. Perhaps if we all have a little faith, the sum total of our faiths will amount to that of a mustard seed, and the Lord will grant us a nice day for the 30th." Miraculously the 30th turned out to be a perfect day, and people poured in from the surrounding towns and cities.

Special programs had been prepared for the morning and afternoon. Dr. Hector Valencia (husband of Mary Becker), outstanding youth leader, director of the large and important Presbyterian School in Bogota, and president of the Confederation of Evangelicals in Colombia, gave the principal address in the morning; and Dr. Robert Lazear, influential and much loved missionary of the Presbyterian Church, gave the address in the afternoon. The U. S. Embassy was represented by Mr. Richard Poole. Special features of the meetings were the unveiling of a bronze plaque in commemoration of the founding of the school and home for needy children, the laying of the cornerstone of a new chapel at the school, and the dedication of a small pool that had been given as a gift by the Union Church of Bogota.

Ten years have brought many happy changes and advances, and the Lord has graciously blessed. New missionaries and workers joined the staff in the persons of Mr. and Mrs. LaVerne Rutschman, Miss Alice Bachert, Mr. and Mrs. Arthur Keiser, and Miss Vernelle Yoder.

During this time a small farm has been bought, and a school, dining hall, two dormitories, a shop, a laundry, and a clinic have been built. A new chapel is in the process of construction. This property has been the headquarters of our mission activities, a home for children whose parents suffer with leprosy, and a home for other needy children. The home and school increased from twenty-two to eighty children. A large percentage of the children that have been with us have made professions of faith in Christ as their Saviour. The school has been officially granted a license to operate by the Ministry of Education.

In the field of evangelism the Lord has also blessed, so that over 130 have followed Christ in baptism, and congregations have been organized in Anolaima, La Mesa, and in Cachipay. There is also a student congregation in El Recreo. The Word has also been preached in San Javier, La Esperanza, La Florida, and San Joaquin. The average weekly attendance at the services is about 220 people.

Primary schools have been begun in Anolaima and La Mesa. The school in Anolaima was closed by the authorities, and the one in La Mesa suffered the same fate. However, the latter has been reopened three times and is functioning at the present time.

The Mennonite Church Association organized in 1952 has been active in the direction of national churches. The churches in Anolaima and La Mesa are on mission owned property, while the Cachipay church has already bought its own building and church property.

Two fine young men have studied for the ministry, have been licensed to preach, and are active in the work and direction of the churches. A third young man is preparing himself for Christian service. One of our first girls has now finished secondary school and is this year heading the school in Cachipay. She has a very fine testimony.

Because of the intense poverty of many of the believers, three small, economically built (about $400.00 each) houses have been built and financed by the Mission and have been sold to three families. The money paid by these families is put into a revolving fund to help other needy families.

We realize that in comparison to what needs to be done the work of the last ten years is but a small beginning. There are many who are interested in the gospel but who, because of fear, do not get to know what it really is. Religious intolerance and fanaticism have tightly shut the minds of many so that the gospel has not been able to penetrate. But we are grateful that the Lord is calling out a people for His name and that the seed sown shall not return void. Prayer can yet bring great victories and a revival to Colombia.

Increase in Inrollment

The prospective enrollment of Mennonite Biblical Seminary for the first quarter of the 57-58 year is six above last year at this time. Several more are planning to come but have not quite completed arrangements. It is not too late to make application for the coming school year.

"Ordination in Biblical and Historical Perspectives" is the subject of a paper read by President-elect Erland Waltner at the conference on Ordination, sponsored by the Committee on the Ministry of the General Conference.

The Andrew Shelly family and Marvin Dirks left for Rosthern, Sask., where from July 21 to Aug. 4 Shelly will be the speaker at evangelistic services, with Marvin Dirks in charge of the music. Mrs. Shelly will be participating in the Daily Vacation Bible School at the Rosenort Church in Rosthern.

A Place Where You'll Fit In

There is a place where you'll fit in
The Master's will and plan;
A place in life where you can win
And be a noble man;
A place where you'll enrich the earth
By what you do and say,
And prove yourself a man of worth
Along your pilgrim way.

You may not be as great as some
Who tower up quite high;
But good success will surely come
If honestly you try
To live a godly, righteous life,
And please our Lord above,
By helping rid the earth of strife
And bringing in true love.

—Walter E. Isenhour

Prayer

Our Father, forgive us for the times we have shifted responsibility from ourselves to others, for being critical, for blaming others. Now we see that we are the Church. Thy work depends on us. I must do my part today. I begin by dedicating my time and energy for the next hour. Amen.

—*The First Churchman*

In the community of Freeman, S. D., four different Mennonite conferences co-operate in maintaining institutions and community activities which are distinctively Mennonite in character.

MCC news & notes

REQUESTS FOR PORTABLE CANNER

Requests to use the MCC portable canner in midwestern states during the coming season should be made known to the MCC relief office in Akron before August 1. The approximate number of cans expected to be used should also be stipulated. The canner will be available from late October until February. It will operate in South Dakota, Nebraska, Oklahoma, Minnesota, Iowa, Missouri and Illinois. It will also operate in Kansas. Users there may direct requests to Elma Esau at the MCC regional office, 213 North Pine, Newton. Last season more than 84,000 cans of meat products valued at more than $72,000 were canned for overseas distribution.

IMPRESSED BY CHRISTIAN LIVING

Two young men staying in the MCC refugee home for Hungarians at Ranzenbach, Austria, became so impressed with the Christian living of Paxmen who worked in the home that they too wanted to join Pax Services. Paxmen arranged for their immigation to America and they are now living at New Holland, Pa., under the sponsorship of the Sunday school of the New Holland Mennonite Church.

They are Ferenc (Frank) Banto and Pal (Paul) Tirli, both 20, who escaped from Hungary during the political uprising last winter. They live with Mr. and Mrs. John Campbell at New Holland. Banto's mother, brothers, and sisters are in Hungary. He is employed by the Victor Weaver Poultry Plant. Tirli's mother is in Hungary and a brother now lives in New Zealand. He is employed by the Shirk Electric Co.

BABY NAMED FOR NURSE

A baby girl born to a Methodist missionary couple—Harper—at Pusan, Korea, has been named for the late Katherine Dyck (Rosthern, Sask.), an MCC nurse whose life was claimed by ocean waves a year ago. Nurse Margaret Wiens (Vancouver, B. C.) writes that the baby was born in the Australian Presbyterian Hospital where Miss Dyck served. In addition, mothers of Korean children whom Miss Dyck had treated presented the baby with a Korean dress as a token of appreciation for Miss Dyck.

WILTWYCK SCHOOL FOR BOYS

The seven Mennonite volunteers at Wiltwyck School for Boys, Esopus, N. Y., are providing a spiritual dimension in the rehabilitation of the 100 boys placed in the school by courts and welfare agencies in New York City. This summer they conduct vacation Bible school and supervise evening campfire meetings for boys camping in nearby Catskill Mountains. Volunteers also provide significant Christian influence in their regular farming, secretarial, transportation, and recreational duties. Unit leader Myrna Ewert (Drake, Sask.) was promoted from an assistant in activities to director of that department.

SEVEN BEGIN SERVICE IN GERMANY

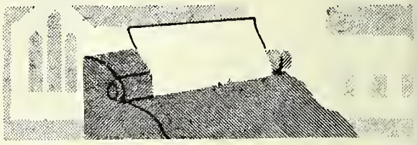
Seven young men began two years of 1-W service with European Pax Services in one of the housing projects for refugee families in West Germany. They are Peter Derksen, son of Mr. and Mrs. Henry M. Derksen of Tabor, Alta., General Conference Mennonite Church; Cleason S. Dietzel, son of Mr. and Mrs. A. H. Dietzel of Pigeon, Mich., Pigeon River Conservative Mennonite Church; Albert Hostetler, son of Pastor and Mrs. E. H. Hostetler of Massillon, O., Christian Fellowship Mission (Brethren in Christ); Loren J. Lind, son of Mr. and Mrs. Marcus Lind of Salem, Ore., Western Mennonite Church at Salem; Jesse E. Mack, son of Mr. and Mrs. Jesse M. Mack of Collegeville, Pa., Providence Mennonite Church; Alfred A. Miller of Freeman, S. D., Salem Mennonite Church; and Elvin Rempel, son of Mr. and Mrs. George J. Rempel of Rosthern, Sask., United Mennonite Church.

NATIONAL INSTITUTES OF HEALTH

Henry Neufeld, son of Mr. and Mrs. Herman W. Neufeld of Aldergrove, B. C., has joined the Voluntary Service unit at National Institutes of Health at Bethesda, Md. He is participating in medical studies in the mental health institute as a normal control volunteer. Neufeld is a member of Bethel Mennonite Church at Aldergrove and attended the Mennonite Educational Institute at North Clearbrook, B.C.

ADDITIONS TO AKRON STAFF

Helen King of Harrisonburg, Va., a veteran MCC worker, has rejoined the headquarters staff as central files supervisor. Mr. and Mrs. Stanley Yake have begun service at Akron. Stanley handles material aid work in the relief section, succeeding Dale Mueller (Freeman, S. D.). Mrs. Yake is the artist in the Information Service, succeeding Dennis Schmidt (Buhler, Kan.). Elmore Byler, son of Mrs. Oliver Byler of West Liberty, O., has been named production manager, succeeding Harvey C. Hiebert (Mountain Lake, Minn.).



Jottings

RAIN DESTROYS WHEAT

—Bethany Church, Kingman, Kan.: We have had a great deal of rain and stormy weather during May and June. Much wheat will never be harvested. Five infants were consecrated on Mother's Day. Andrew Shelly of our Chicago Seminary was in our midst May 12-14 for a three day missionary conference. Twenty-two Christmas bundles have been sent, also a large shipment of new and used clothing and comforts. Nine young people joined the church through baptism on Pentecost Sunday. Communion services were held June 16. June 17 Pastor and Mrs. P. P. Tschetter motored to South Dakota for a two weeks' stay visiting friends, and their children, Mr. and Mrs. Delton Jones in Sioux Falls. June 19 Bro. and Sister Carl Flickner and children, our missionaries to India, returned for a year's furlough. They are visiting with his parents, Mr. and Mrs. Joe Flickner of Kingman. In the absence of our pastor June 23, Carl Flickner filled the pulpit. May 27-31 Bible school was conducted with 85 attending. Mrs. Andrew Stucky, who suffered a stroke over a year ago, remains about the same. Several of our college boys are home for the summer. —Mrs. M. S. Kaufman, Corr.

GUEST MINISTERS

—Buhler Church, Buhler, Kan.: On Mother's Day our church observed child consecration service. Seven couples brought their children. Holy baptism was administered May 19 to Eny Redekop, Cynthia Siemens, Judy Siemens, Marilyn Strausz, John Ratzloff, Darell Regier, Lester Wall, and Larry Dick. Lola Ediger is spending the summer in V. S. at our Indian mission field at Clinton, Oklahoma. Our pastor, Irwin Richert, and family are away on vacation. During his absence the following will fill the pulpit: Erland Waltner, P. K. Regier, and R. M. Berg.—Corr.

TOPEKA CHOIR PROGRAM

—Johannesthal Church, Hillsboro, Kan.: During the worship hour April 28, Floyd Bartel and the Topeka Mennonite Fellowship Vesper Choir gave us a sacred service. In April, daughters were born to Mr. and Mrs. Herbert Guhr, and Mr. and Mrs. Homer Enns. The Bethel College S.T.A. presented a program April 28. About 20 attended the Mennonite Men's retreat at Camp Mennoscah. The Women's Missionary Society were guests of the YMM for a Mother's Day program. Mrs. Walter Jahnke, who has been an instructor of psychiatric aides at the Topeka Menninger Hospital, was the speaker. Bible School was held May 20-June 5, with 50 pupils enrolled. A program was given the evening of June 5. The Verney Unruhs from Japan visited with the different Bible school classes May 22. In the evening he also showed pictures and spoke to the church group. Forty-five Christmas bundles were dedicated May 26. In the evening the Mission Society presented a program on Japan, with slides. The Mary-Martha Society from Brudertal were guests June 6, at which time Elizabeth Nickel spoke and showed pictures on Formosa. Six infants were consecrated June 9. In the evening the Mennonite Men had a family night meeting with a roundtable discussion on "Problems Facing Our Church in Our Changing Economy." Henry Guhr served as moderator.—Corr.

SPECIAL SPEAKERS

—First Church, Monroe, Wash.: Our summer Bible school was held June 10-21 with an enrollment of 87. The pupils presented their closing program the evening of the 21st. Pastor and Mrs. Kopper attended the Pacific Dist. Conference at Aberdeen, Idaho. June 10 William Gering showed slides concerning youth work throughout our conference area. Esther Wiebe, missionary nurse on furlough from India, spoke on Sun. morning, June 30.—Corr.

MEMORIAL SERVICES

—Bergtal Church, Pawnee Rock, Kan.: Summer Bible school closed June 7 with a picnic at the park. The program was given Sun., June 9. The attendance was 71 for the two weeks. Pastor Sawatzky attended the Writers' Conf. at Newton for several days. Memorial Day services were held at the Bergtal Mennonite Cemetery early and at the Pawnee Rock Cemetery later. Eight young people were received into the church through baptism June 9. The following Sun. communion was observed. The regular Mission Workers' meeting was postponed until Bible school closed. Three films were shown at the Men's Fellowship meeting. One was on the Woodward tornado and the others on the atomic bomb. Lee Reimer showed these pictures.—Corr.

FAREWELL PROGRAM FOR VOTHS

—Bethany Church, Freeman, S.D.: Russell Mast spoke to our Sunday school workers on "The Facts of Influence," April 9. A farewell supper and program were given May 23 in honor of the Leland Voths, who left to take up work under the MCC in Korea. The Freeman College A Cappella Choir sang for us the afternoon of May 26. Daily Vacation Bible School was held May 29-June 7 with 68 children enrolled; a program was given by the Bible School in the morning, June 9. Harold Gross gave the Sunday morning sermon June 6, when Bro. Nickel attended N. D. Conference. Born: a son to the Paul P. Grosses, March 21; a daughter to the Arnold Entzes, April 27; a daughter to the Orville Wipfes, May 26; a daughter to the Paul Masseys, June 17. Dawn Renee, 6 mo., daughter of Mr. and Mrs. Chas. Preheim Jr., died May 2. Jane Wollman was married to Robert L. Waltner June 6.—Ben J. Waltner, Corr.

TALK ON FORMOSA

—Bethel Church, Marion, S.D.: May 19 at our monthly C. E. meeting Harold Becker gave a short talk on Formosa, showing how God used some of the Christians as wonderful witnesses. He also showed pictures. May 25 was the wedding of Doris Mae Epp and Lee Allen C. Hofer. Alex Jantzen, uncle of the bride, performed the ceremony, and Zack Wipf, grandfather of the groom, delivered the sermon. June 2 a dedication service of the Christmas bundles was observed. In the evening D.V.B.S. pupils of the Bethesda and Bethel churches gave an interesting program in the former church, where the school was conducted. Seventy children had been enrolled. June 12 God blessed the home of Mr. and Mrs. Elmer Ernest with a daughter, Sheryl Marie. The men's choir gave their annual concert the evening of June 16. Delegates for the Northern Dist. Conf. were Pastor Ralph Graber, Marvin Ortmann, and Willard Epp. June 30 Pastor Graber gave a very challenging report on the sessions. August Ewert brought the message in the pastor's absence. The Ewerts moved here from Omaha and are living on Mr. Ewert's old home place. The S.S. Picnic was held July 4. —Adeline B. Ortmann, Corr.

PASTOR SPEAKS AT CAMP

—Swiss Church, Alsen, N.D.: June 18 Brother and Sister Don Shidler spoke in our church and showed interesting slides. He is president of the Gospel Missionary Union. June 20 Brother and Sister Mark Gripp spoke, sang songs, and showed interesting slides of their work as missionaries at French Sudan, West Africa. Pastor and Mrs. Leonard Harder attended the Northern Dist. Conf. at Mountain Lake, Minn. The Bible Camp for Youth under the American S. S. Union started June 23-30 at Woodlake near Devil's Lake, N.D. Eight young people from our church attended. Pastor Harder was special speaker at this camp—Corr.

YOUTH LANDSCAPE CHURCH

—First Church, Mountain Lake, Minn.: The young people have done the landscaping at the church. This was their project; they supplied all the money and labor. Our congregation received three new members on Easter morning. In the evening a pageant was presented by the young people. Our pastor gave a series of instructive sermons on the Ten Commandments during the month of May. The Mission Society met for their Mother-Daughter banquet on May 9. A Mission Convention was sponsored by the laymen for four evenings in the school auditorium. After the Sunday morning service May 19, delegates for the Northern District Conference were chosen. That same evening the Oakleaf Mission Society had the Orlando Waltners as guest speakers; they also showed slides. Bible school for boys and girls 4 years to the 5th grade was taught for two weeks in the beginning of June. Teachers and assistants from our congregation helped teach the Bible school. On Pentecost Sunday nine new members were received into our fellowship through baptism, one through re-baptism, and two through letter transfer. On June 9 Mr. and Mrs. John Baerg observed their silver wedding anniversary. The congregation was invited to the program in the church. Communion was observed on June 16. On June 20 we welcomed many friends and visitors to the Northern District Conference. The theme for the conference was "Christian Living in the World of Tension." Meals were served by the members of the congregation in the church dining hall. That same evening the film "Home Front" was shown. Pastor Wiebe was one of the film committee members. Guest speaker for our Sunday morning service was Andrew Shelly. That same day, May 23, delegates attended services in the Delft and Butterfield churches. The last evening service was in charge of the Young People's Fellowship; the message was brought by Walter Eisenbeis. June 30 the Children's Day program

Mr & Mrs Walter D Unrau
Box 174
North Newton Kansas

C-18

was presented by the children during the Sunday school hour. Our guest speaker for the Mission Festival was Walter Dyck from Aberdeen, Idaho. Parent dedication was also included in the morning service. A fellowship meal was served at noon. In the evening we were privileged to have Bro. Dyck give an interesting message and show pictures on South America, where he had recently been; also, Lila Penner gave a testimony about her going to Gulfport, Miss., for a year. The Robert Kampers are home from their field in India. Pastor Wiebe is on vacation and will not be with us for the next few Sundays.—Corr.

CHOIR PROGRAM

—Friedensfeld Church, Turpin, Okla.: The evening of June 16 we had a filmstrip, entitled "Making Home a Happier Place," for our service. A short period of discussion followed. The morning of June 23 the Bethel College A Cappella Choir under the direction of Walter H. Hohmann, had charge of our worship service. A noon meal was served to the choir and some of our young people. July 1 the young people came to clean up our church yard. This improved the appearance very much. After the work came a tin-foil cook-out meal and sing. The first Sunday in July we had our C. E. program. The word for junior roll-call was "peace." Mr. and Mrs. John Schmidt are the happy parents of a son, Ted Dee, born July 2.—Mrs. C. Windsor, Corr.

WORK WEEK

—Lehigh Church, Lehigh, Kan.: Holy Week services were held at our church from Sunday morning, April 14, through Good Friday morning with Brother Robert Hartzler of Goshen, Ind., giving the messages. The Hillsboro and Lehigh church choirs joined in giving the "Seven Last Words" on Good Friday evening. A group of young and older men attended the retreat at Camp Mennoscah on April 28. On Mother's Day, child consecration was observed. The 4-H Club of this area worshiped in our church May 19. Our pastor spoke on "Soils and Soil Stewardship." Children's Day and S. S. picnic were enjoyed on June 2. At this time 34 Christmas bundles were dedicated. D.V.B.S. was in session May 27 to June 7. On Sunday evening a very fine program was given by the sixty children attending and the four teachers. The last week in May our young people observed Work Week. The receipts of their work are to be used for Y.P.U. projects. Six young people were baptized and received into the church on June 9. One was received into the fellowship upon her confession of faith. We were blessed when we observed communion services on June 16. A group of our ladies accepted the invitation of the Brudertal ladies to join them when Esko Loewen reported on his work in Holland under MCC. Our church will participate in the union services on the Brudertal church lawn the months of July and August.—Mrs. G.F.F., Corr.

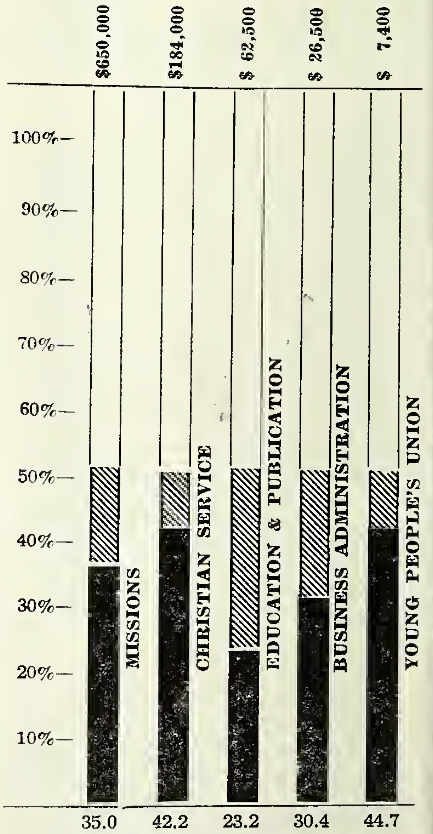
NEW INTERIM PASTOR

—Salem Church, Freeman, S.D.: Our pastor, J. Herbert Fretz, conducted a preaching mission at the First Church, Mountain Lake, Minn., for the period of one week. On Good Friday afternoon we celebrated the communion of the Lord's Supper. Sunday evening John Boehr, Omaha, Neb., presented a "Singing Sermon," using selected Scriptures and sacred songs of all types. Mrs. Verney Unruh and Mineko Kubota were special speakers at the King's Daughters' mission program dealing with Japan. Dr. John R. Schmidt showed some interesting pictures on South America. The fifty voice male chorus from the Bethel Church, Mountain Lake, Minn., presented to a full house a concert of sacred music under the direction of Orlando Schmidt. Walter Gering accompanied the group and brought the message. The Freeman Junior College Choir, under the direction of Walter Jost, presented a concert Sunday evening, May 19. Quite a few of our members were active in the Swan Lake Camp clean-up May 31.

Our summer interim pastor, Arthur Dick, and Mrs. Dick, Waterloo, Ontario, arrived May 25 and plan to be with us through the month of August during the absence of our pastor. Mr. Dick is a second year student at the Mennonite Biblical Seminary, Chicago. On Sunday morning, May 26, we welcomed a catechism class of eleven members into our congregation through baptism. We had a two week vacation Bible school of approximately 105 students. The Bible school concluded with a fellowship meal Sunday noon, June 16, and a special Children's Day program in the afternoon. The Youth Fellowship undertook a Lord's Acre project this summer. Two of our ministerial students, James Waltner and Vern Preheim, are serving as interim pastors for the summer. Mr. Waltner is at the First Church, Reedley, Calif., and Mr. Preheim is at the First Church, Beatrice, Neb. Many of our group attended the Northern District conference at Mountain Lake. A good number of our young people are in some form of Voluntary Service throughout the country. Alfred Miller left to spend a year in Europe under PAX. Guest speakers were Ronald von Riesen and Arnold Nickel. Mr. and Mrs. Peter Flinginger, Mr. and Mrs. William Senner, and Mr. and Mrs. Jonathan Schwartz, Glendive, Montana, celebrated their fiftieth golden wedding anniversaries. Our pastor left July 7 for Europe to visit the different countries, attend the Mennonite World Conference, Germany, and to visit the Holy Land.—J. H. Ewert, Corr.

Conference Stewardship

June 30, 1957



Percentages as of June 30. 1957
(6 months is 50% of year)

■ Receipts to June 30
▨ Short of Budget
☐ Remaining 6 Months of Year
(fiscal year ends Dec. 31)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

H. Armstrong Roberts

THE LAST HANDFUL
John P. Suderman

THE FIRST PAGE OF THE BIBLE
Jacob J. Enz

RELIGIOUS FACTORS IN MENTAL HEALTH
Harold Vogt

Volume 72 Number 30 July 30, 1957

In This Issue

ARTICLES:

The Last Handful
By John P. Suderman 468
The First Page of the Bible
By Jacob J. Enz 469
MCC in Tokyo 470
Religious Factors in Mental Health
By Harold Vogt 472

DEPARTMENTS:

Editorials 467
Bookmark 471
Film Review 471
Flashes of Thought 471

MENNONITE YOUTH:

Who Wants Children? 474
Ontario Retreat 475
The Foolish Child 476
MCC News Notes 478
Jottings 478

Of Things To Come

Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany

Aug. 12-18—Family Retreat, Central District, Camp Friedenswald

WESTERN DISTRICT RETREATS, Camp Mennoscah:

July 15-Aug. 3—Intermediate Retreat

Aug. 3-5—Western District Family Retreat

Aug. 5-16—High School Retreat

Aug. 16-18—Senior Adult Retreats

Sept. 3—Groundbreaking for Associated Mennonite Seminaries, at courner Hively St. and Benahm Ave., Elkhart, Ind., at 2:30 ("Prayer and Work Day")

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

Into the Beyond

Frank Hamm was born in Beatrice, Neb., May 20, 1893, and lived most of his life near Paso Robles, California. He died peacefully in his sleep June 21, 1957, without illness, except that he felt not quite well the evening before. He was chairman of our church board (Willow Creek Church, Paso Robles).

Steven Ross Knak, son of Mr. and Mrs. Eldon Knak, of Hillsboro, Kansas, was born December 29, 1956, and died July 9, 1957, having been sick only one day.

Home Missions Committees Meet

A historic meeting occurred at the Mennonite Biblical Seminary on June 25 and 26 when representatives of each of the Home Missions Committees of the six District Conferences of the General Conference Mennonite Church met with the Board of Missions in the first called meeting of its kind to consider various common mission interests on the home front.

A composite of the district reports shows that the budgets of the six Home Missions District Committees for 1957 totals $125,500.00. This is in addition to the $188,500.00 included in the General Conference Board of Missions home missions budget, making a total of $314,000.00 for the home front General Conference mission field. It was brought out in the deliberations repeatedly that there are seemingly limitless opportunities to establish new churches, but that the field must be carefully studied and the efforts integrated to accomplish the greatest purpose. A. R. Shelly in his report stated: "The great question we face in every area is 'How Much?' We are not expected to do all of it. . . . In almost every category (of our church work) we can see needs that would suggest spending everything we have to spend." It was also agreed that the matter of church extension presents such a tremendous challenge that means must be found to finance this program outside of the regular budgets of the district and conference committees and boards.

In the matter of church extension it was considered that good leadership must also be carefully planned for, along with the matter of adequate finances. For it is too often assumed that somehow the leadership will take care of itself.

Discussion leading to specific action with resulting resolutions included the following:

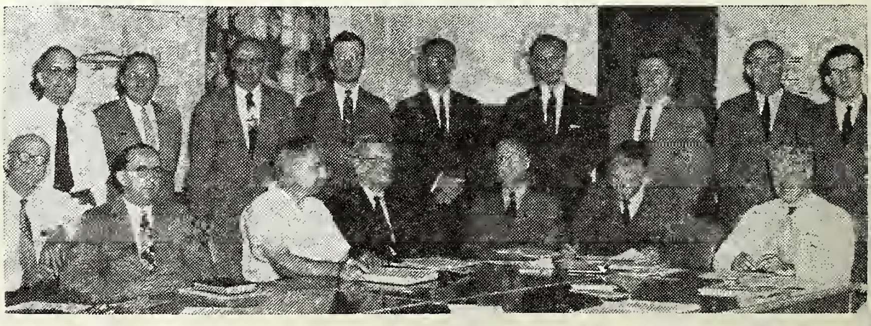
● A listing of all points where the district conferences and the Board of Missions are carrying on home mission work along with a complete listing of all financial obligations.

● Each district committee is invited to send a representative in an advisory capacity to the mid-year meeting of the Board of Missions.

● It is recommended that the Finance Committee of the Board of Business Administration study and present a comprehensive system for financing church extension work in our conference and that they take into consideration progressive plans used by other groups.

● The matter of district boundaries should be referred to the ex-

(*continued on page* 477)



Meeting of representatives of the district home missions committee and the Board of Missions. Left to right, seated: John Thiessen, Walter McDowell, J. P. Suderman, G. G. Epp, S. J. Goering, Walter Dyck, and Lotus E. Troyer. Left to right, standing: S. F. Pannabecker, W. Harley King, P. A. Wedel, Leland Harder, Ward W. Shelly, Willard Wiebe, Ben Rahn, J. J. Wichert, and Andrew R. Shelly.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

The Responsibility of the Church

On Tuesday, August 13, session of the Mennonite World Conference in Germany the theme will be "Our Churches and Their Responsibility for the Gospel." Having in the two previous days noted especially the need of the world today, the conference logically considers next the responsibility of the church in meeting these needs.

The first main topic of the day evidently is a look into the past to get the proper historical background and perspective for today's needs. "The Response of Our Fathers" will no doubt show how our forefathers attempted to meet the needs of the world in their day, and how they experienced difficulties in holding their spiritual convictions.

Following the look into the past, attention is then directed to "How Are Our Churches Discharging Their Responsibilities Today?" They may be doing this in various ways, but it can only be truly effective if the Church has learned—and practices—the idea expressed in the next topic: "Love—the Power of the Gospel." This topic, treated by one of the Swiss brethren, should strike at the very heart of the Christian gospel and the ministry of the Church to the present needy world. No system of organization, no highly specialized program, no elaborate buildings and equipment can take the place of this mighty power of love, which after all must be the real motive in all attempts to promulgate the gospel.

The Tuesday session closes with a review of what is now being done in a concrete way to express this love: "Our World-wide Relief Program." It will be discussed by one who thoroughly knows the whole relief picture, O. O. Miller, executive secretary of the Mennonite Central Committee.

While only a few of our members are privileged to listen to the first-hand treatment of these great themes, would it not be helpful to the rest of us if these or similar themes were made the subjects of sermons, or topics for discussions in our evening or midweek meetings?

Simple Rules for Mental Health

In a recent popular book, three rules for mental health are given as "Know Yourself," "Like Yourself," and "Be Yourself." While this may be an oversimplification, yet there certainly is much good sense in these simple statements.

The advice to "Know Yourself" is not new. The early philosophers accepted this as one of the rules for happiness. We are all different; just as there are no two leaves on a tree exactly alike, so there are no two people on earth exactly alike. To try too hard to be like someone else and to copy others can easily lead to frustration.

The Bible recognizes this uniqueness of personality, but insists that all have certain talents, which may differ from others, but for which we are responsible to make the best possible use. To assess prayerfully our God-given abilities, that we may make the best possible use of them, is certainly an important step in mental health.

But to emphasize that we should "like ourselves" may sound somewhat conceited and selfish. Yet in the best sense it need not be so. Jesus said we should love our neighbor as ourself, implying that we should love ourselves also. God loves us every one and there is no point in pretending to hate what God loves. If we have real respect for our best selves—the selves God meant us to be—we will be helping God to make of us what He would. To accept ourselves humbly for what we are, respecting the self God made us to be, will prepare us better to fit into His plan for us.

Knowing ourselves and respecting our best selves will also better enable us to be our real selves. To be genuine and sincere makes for unity of character. It is in the effort to be other than we really are, or to hide behind certain masks, that we create tensions and bring on mental distress. To be the selves God meant us to be is to be in accord with Him and to be at peace and unity with His laws and will.

Mental illness has many causes; and to practice the simple rules above is no guaranteed cure. But these rules may help safeguard our mental health.

How Much Is a Billion?

We talk so glibly about the United States adding another billion dollars to the budget, or in cutting it down several billion, as if it didn't make much difference either way. For since the 1958 budget projects spending at almost 72 billion dollars, what is a billion more or less?

But few people realize how much a billion really is. Perhaps if some were told they could have a billion dollars if they counted it out, they might be foolish enough to accept the offer, little realizing that if they counted it at the rate of two hundred dollars a minute, eight hours a day, and six days a week, it would require more than 66 years to complete the count. And who would want to spend over 60 years in doing nothing but counting money?

If there had been a "billionaire" in the time of Christ and he would have decided to give away $1,000 a day, how long would it take to dispose of his fortune? It has been figured out that if he had done this daily, without let-up until now, he would still have to keep on giving his thousand a day for another 782 years.

Or, putting it still another way, if you took a billion dollars in $1000 bills and piled them one on top of the other in six stacks, each stack would be slightly higher than the towering Washington Monument.

A billion dollars is a lot of money. No wonder that our taxes are so high and that we are beginning to object to spending over forty billion dollars for military purposes and for "major national security." Is there no better way to preserve peace and win the friendship of the world than by pouring out more billions?

The churches vaguely think there is a better way. The term "vaguely" is used because they do not seem positively eloquent in expressing their convictions of a better way. There lacks a clear-cut ringing authority of the divine power of love, so that many people still think there is more power in money than in love.

The Last Handful

John P. Suderman*

IT WAS one of the darkest hours in Israel's history, when spiritual life was at its lowest, that God gave to His nation one of the greatest of its prophets. Elijah represents the ministers and missionaries of every age.

Ahab the king led Israel into grievious sin. So Elijah's message to him was one of judgment: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." As suddenly as the prophet had appeared before King Ahab, just so suddenly he disappeared, and the king sought him in vain.

But God takes care of His own, and He sent Elijah to the brook of Kidron, with ravens to feed him bread and meat. Since there was no rain the brook soon dried up, and God instructed Elijah to go to Zarephath, where He had commanded a widow to sustain him.

Elijah went as God directed. As soon as he came to Zarephath he saw the widow, who was gathering sticks, and he requested a drink of water. As she turned to the house to get the drink, he called also for a morsel of bread. With a quick reply she made her condition known.

"As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'" And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord.

● We have here a beautiful picture of fellowship in missionary service. It shows what faith can do. This widow supported a missionary for a whole year or more. The work of missions is mutual. She shared with the servant of God, and God blessed her with food and continued her life. The missionary and the supporter will in the end share in the rewards alike.

● Then we learn that God loves to use the humble and the poor as His chosen instruments of highest service. Elijah was not sent to the rich, such as his friend Obadiah, for his support. The pioneers of modern missions were poor people. The Moravian peasants were the first to form a missionary society.

● Next we learn the place of sacrifice in the service of the Lord. Already this woman had drunk of the cup of sorrow. She was a widow and had an orphan to support. She had seen the bottom of the meal barrel. Why would God ask for another sacrifice? Might it not be to test her self-surrender? When God wants something from us, He wants us first.

Abraham had to give up Isaac; Moses gave up the crown of Egypt; Hannah gave her son, Samuel. The reason God can expect such sacrifices from His own is that He gave His own Son. The keynote of the kingdom of God is *love,* and it was the sacrifice on the cross of Calvary that manifested His love for us all. Now God desires our wholehearted love also.

● We learn that the true secret of every sacrifice and service is *faith.* God rewarded the faith of the widow with sustenance: no lack in the meal and oil. More than that, when her son died, He restored him again unto her. In the same way God always rewards our faith.

● The blessing which came to the widow at Zarephath came to her because of her faith; her own needs were met because she was willing to make a sacrifice. Her supplies were multiplied, her life saved, and her child fed. She was an instrument in God's hand to support a prophet. Further, her name was mentioned as a witness of faith.

How similar is the experience of the lad who gave to Jesus five loaves and two fishes. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

● This widow's act of faith was but a steppingstone to a higher experience and greater blessing. Sorrow soon came again into the home when her son died. The woman then recalled her sin and she went to Elijah to tell him of her heartache. She had learned in her tremendous need to go to God. God is ever our present help in time of trouble and need.

● Finally, the Lord has been pleased to give this act of faith and love an everlasting memorial. One day when Jesus was speaking about Elijah, he said, "There were many widows in Israel in the days of Elijah, but to none of them was he sent but to Sarepta, a city of Sidon, unto a woman that was a widow."

As we ponder over the matter of our stewardship, God says, "Bring me first . . ." "Give to me your whole self . . ." "Present your bodies a living sacrifice . . ."

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*Pastor, St. John Church, Pandora, Ohio

The answers to basic questions are found in

The First Page of the Bible

Jacob J. Enz*

The Old Testament gives a satisfying answer to the question of origin of man and the world as well as the relationship of God to both. It is an answer for the reverent seeker of truth, not the curious. It was written in bold simple strokes and was understood by the common man in every age and will be understood in every age to come.

Any reverent study of the early chapters of the Bible will recognize that history of man before Abraham takes up less than twelve pages of a total of 683 in the whole Old Testament (using the writer's King James Bible as an illustration). Yet in these eleven chapters indispensable foundations are laid. It is there that man learns that the world was created by the word of God. "God said" and "It was so." Spirit precedes matter. Spirit is the foundation of matter. Life must always be measured by the Spirit of God. Any attempt to measure all of life by material things, such as a standard of living or a given political structure, is naked idolatry of a character as vicious as the Baal worship of the Old Testament.

Evil an Intrusion

Furthermore, it is in these chapters that man finds clearly set forth the absolutely foreign nature of sin as far as its presence in God's world is concerned. "It was good" is the refrain that runs through the first chapter of Genesis. After the creation of man it is said to be *very* good. But this harmonious refrain is rudely shut off when man succumbs to the temptation of the devil. The stain of evil became indelibly imprinted on the human conscience. Guilt can never feel at home in God's world. Man has tried persistently in his rebellious way to make sin an acceptable part of the world and a respectable expression of his own personality. In the early chapters of Genesis there is a beginning of a persistent refutation, which runs throughout the Bible against the way of thinking which suggests that sin is really part of our nature and therefore not contrary to God's law.

Man Continues God's Work

Man also learns from this section that he was created in the image of God. After being instructed to subdue the earth, man's first specific task is to give names to the animals. Up to this point, it will be recalled, God had "called the light, day," and "the darkness, night," etc. This concern of naming the elements of the creation involves the mind and the heart; it is a desire for order that grows out of the tender concern of the Creator for the created. After man is created he is assigned nothing less than participating in the very activity of God. It is the use of words that God has used not only to bring about order in His created world, but also to bring order out of chaos to begin with. This method God still uses, having first sent the Living Word into the world to speak out words illustrated in flesh and blood and then sending out His children to speak forth the glorious gospel. So from the first if man is to realize fully his relationship to God he must be converted—converted from the use of brute force to lord it over God's creation to the gospel's method of the sharing of redeeming words.

The Freedom of the Law

The above is closely related to the clear evidence of order reflected in the repeated words, "after their kind," as well as the general development of creation from day to day. This ordered world included man in the Eden setting where the tree of life is the reminder to man that he is creature not creator—he is man and not God. He will find immeasurable joy in fellowship with God as he humbly serves God and works with Him. This law was operative not only in the processes of creation, but is the very basis of man's happiness; it was written into the creation by God's desire for man's good. Man's highest happiness and greatest freedom is within this law of order rather than the confusion of chaos.

Then there is the establishment of the home in the first chapters of the Bible, suggesting that the world God meant depended on groups of people being related to one another by that essence of the nature of God—love. Love cannot be planted in isolation. A strong home life where each member learns an abiding and loving concern for the other is the only foundation for a world that is orderly.

Life's Creative Rhythm

Finally, the climax of the account of the beginnings reveals the establishment of the Sabbath. We have the Sabbath, the record says, because God rested on the Sabbath. We observe the Sabbath, for in so doing we are being like God. There is a fundamental rhythm in life, which we have seen in God, and which makes possible perennial self-renewal. The Sabbath is a symbol of the love of God which refuses to let life run down. There is a direct relationship between Sabbath breaking and the diseased condition of men's souls as well as the turmoil in the world. Breaking of Sabbath with its regular spurning of the Spirit of God shuts off the source of love and peace which God is so ready to give. If the love of God which we have seen in the face of Jesus Christ is to shine forth from our lives in continual splendor, it must receive freshness periodically.

The faith of the Christian is not something tacked onto life. On the contrary, it is expressive of that which God has written into the creation of the world and of the individual soul. The gospel is rooted in creation. This is the perennial message of the first page of the Bible.

—*Herald Teacher*

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*Mennonite Biblical Seminary staff

Mennonite Central Committee in Tokyo

JAPAN
Tokyo

TOKYO, Japan, makes fewer appearances in newspaper and magazine headlines today than it did during and following World War II. But the need for Christian help is still very evident, and Mennonite Central Committee is still active in Tokyo.

Most MCC work is presently being done by Mr. and Mrs. Norman Wingert of Upland, California, who handle relief operations, and Mr. and Mrs. Melvin Gingerich of Goshen, Indiana, who are engaged in writing and lecturing on peace principles. A corps of Japanese youth also contribute prominently to the program in Tokyo.

Relief operations are welcomed by needy Japanese. Countless examples of conversions and rehabilitations can be reported as a result of food and clothing distributions among the "ragpickers." "Ragpickers" are a poor and homeless group of people who subsist on revenue from rags or paper which they collect on streets. Servings of warm milk are provided on a regular schedule. The Christian message of hope is presented to them. Through this service have come reports of conversions to Christianity. Some have been persuaded to find homes. One man was delivered from a suicide attempt.

Warm milk is served daily to hundreds of day laborers. These are jobless men and women who go daily to one of the two city employment centers in the hope of getting a day's work. Their jobs include street cleaning and other manual tasks. They earn less than a dollar a day. A woman may work all day cleaning a street, carrying her baby on her back.

Scores of Tokyo youth find fellowship and counsel at the MCC house. Among attractions are the annual MCC open house and the traditional MCC international dinner. Many of these youth become so attached to the spirit of MCC that they stay to assist in the work. As a result a number have gone to the United States for college training.

MCC workers provide weekly Bible classes, and a Sunday school in a garage has been started. From these efforts emerge a number of conversions, baptisms, and commitments to lifetime Christian service.

Here is a sample of the Tokyo ministry as written by relief worker Wingert: "One of the practices of the MCC center is to rehabilitate needy persons. One day a mother and three children were found crying in a street. They had no food, no water, and no light in their house because the husband lost his job. They thought of suicide. It was MCC's privilege to invite them to its table, do the family laundry, supply clothing, and find employment for the husband.

"It was thrilling to place a Bible into their hands for the first time. Today the family is rehabilitated, living in a better house, and having a good income. Best of all, they are taking a deep interest in Christianity and come to the MCC center at every opportunity for devotions and Bible study."

The Gingerichs have been in Japan two years visiting Japanese schools and universities, churches, Mennonite missions, and other groups and institutions. He seeks to present the Mennonite peace position through lectures and literature. There is a rather open-minded response to the lectures. Japanese students apparently ask questions freely on such an issue.

The MCC Tokyo center also serves as a hostel and travel service for missionaries, travelers, and MCC workers returning or going to other countries.

My Preference

I'd rather have a heart of love
Than sit as king upon a throne;
I'd rather trust the Lord above
Than all the riches one could own;
I'd rather walk an humble road
And know that God my soul shall crown,
And bear for Him a heavy load,
Than win the laurels of renown.

I'd rather help some fallen soul
Out of the depths of sin and shame,
And see him reach some honor roll,
And maybe rise to heights of fame,
Than have the nobles of the land
As my companions, day by day,
But know that I'm outside the band
Of those who love the Lord and pray.

I'd rather be a friend to man
And win his love and friendship true,
And help him live and wisely plan
For all that God would have him do,
Than have great armies in control
And conquer nations, great and small,
But have a burdened, troubled soul,
And lashing conscience through it all.

I'd rather leave a mark behind
To bless the world when I am gone,
And help my fellowmen to find
The heav'nly way to travel on,
Than have all things that earth could give
To make me happy here below,
But know that I could never live
Where godly, saintly people go.

—Walter E. Isenhour

Bookmark

American Churches and the Negro —An Historical Study from Early Slave Days to the Present, by W. D. Weatherford, Ph. D.; Christopher Publishing House, $3.50.

To people seriously concerned about present-day race problems—and that includes just about all of us—this important study will be keenly interesting, and should prove helpful. While recognizing fully the great evils of slavery, it nevertheless reveals the startling fact that the attitudes of white and Negro people toward each other during slavery were actually better in many respects than they have ever been since.

This was especially notable in the religious life and relations of the two groups in those earlier days, and in the deep concern of the white churches for the Negroes' religious welfare. Even some denominations which condoned or actually defended slavery nevertheless accepted the evangelization and religious training of the slaves as a sacred obligation. They worked at it, too, with amazing zeal and success, as is shown by a mass of evidence found in the records of the major denominations.

The first eight chapters of the book describe in detail the earlier interracial attitudes and activities of the Episcopal, Quaker, Methodist, Baptist, Presbyterian, Lutheran, Congregational, and Catholic churches, and Chapter IX brings the story down to date. The tenth and last chapter discusses the obligation laid upon the churches by the acute interracial problems of the present day, and offers practical suggestions for meeting it.

The book is abundantly documented, and evidently represents a vast amount of careful research. The author, Dr. W. D. Weatherford, a former resident of Nashville, is outstanding among the South's educational and religious leaders.

—R. B. Eleazer

Hans Hechtlein, a German minister, was arrested, cross-examined, and put on the rack in 1530 because he had been rebaptized on confession of faith.

Film Review

CAMPUS PARISH, 16mm., 28 *minutes, color; produced by the Division of Educational Institutions and the Commission on Promotion and Cultivation of the Methodist Church in Co-operation with the Television, Radio, and Film Commission.*

This film gives the case for a Christian college. It does this in an interesting way. It is not a "preaching" type of film but rather presents some of the major contributions of a Christian college as well as some of the issues that a Christian college faces.

This is a promotional film produced by the Methodist Church to help this denomination raise the money needed for its colleges during the next four years. The name of the college, which is Epworth, is the only item in the film that is denominational in nature.

The story centers around a campus election in which some issues are raised concerning the use of methods that are not the kind that Christians should use. Another issue in the picture is the decision that is facing Professor Harold Kent, who is the head of the physics department. He is offered a position with a research foundation, with a salary that is three times that which he receives at Epworth College. He is a strong Christian and has a deep influence with the students.

An alumnus visits the campus. He is a successful engineer and a dedicated member of the church. He is a newly-elected trustee. At a meeting of the board of trustees he sees the need for the church to support its colleges because of the task they are carrying out.

At present this film is available only if it is purchased. It is a film that would be enjoyed and helpful to our churches. It may be that it will be available for rental later on. If not, you may be able to secure it from a Methodist college or from a Methodist District Superintendent's office.

Newton, Kansas was once the northern end of the Chisholm cattle trail and "the toughest cow town on the frontier." Today it is located in the center of the largest concentration of Mennonites west of the Mississippi River.

Flashes of Thought

OUT OF THE HEIGHTS

Walter Gering

That simple thought gleaned from the pages of a book in my library challenged me. Like a finger it points the way for the pilgrims of earth. It may well be that in this one thought alone lies the key to much of our problem. Their song—we have been told—is an outburst of melody in praise to the Creator, for the glory of God. But have you ever noted the songbird as he lifts up his voice in praise?

I remembered the quiet moments spent out at the lake as the evening shadows began to fall. "That island," the farmer said as we stood at the edge of the water, "is a regular paradise for the birds." And it was! Covered with tall pine trees, with no intrusion of human invaders, the grove belonged entirely to the birds. Perched high upon the treetops they could sing forth their praise undisturbed.

How often, when I had walked out along the country road for a few moments of quiet meditation my thoughts had been directed toward some treetop; with interest I had watched him as he turned his face toward the heavens and burst forth into song. On other occasions I had been out in the meadows, slowly strolling along, when suddenly out of the clear blue sky there sounded a melody. Soaring into the heights, then diving toward the earth, a bird had given voice to his song.

But somehow the thought had never impressed itself upon me that almost always they launch their melody from a high twig or treetop. To be sure, some birds do sing from the ground. Some types of sparrows, oven birds, and wood thrushes sometimes sing their song of earth while in contact with it. Occasionally a thrush will suddenly halt its pattering runs, tilt up its head to the sunset sky, and pour out its notes of praise. But most of these melodies come from the high places, out of the heaven.

Maybe that is why you and I so often have no song of praise. Our feet are set too much upon the clods of this earth when we ought to be soaring the skies and resting in heavenly places.

"Praise ye the Lord from the heavens; praise him in the heights."

The following is a portion of the paper read at the recent Mental Health Service Conference held at Goshen, Indiana.

Religious Factors In M

Harold Vogt*

IN RECENT YEARS there has been a tremendous accumulation of material published that is relevant to religion and psychiatry. Books have been written by ministers, psychologists, and psychiatrists, discussing what they feel to be areas of correspondence and/or disagreement between religion and psychiatry. The general feeling that one gathers in reading much of this material is that religion and psychiatry are here to stay, that they both try to help people, and that there are some remarkable areas of correspondence between the two.

Much of what has been written, however, is not as helpful as it might be. There is a general tendency to take concepts used in religion and to compare these concepts with similar concepts as used in psychiatry without thinking through carefully some of the underlying assumptions.

For example, the concept of forgiveness as used in religion is often compared to the concept of acceptance as used in psychotherapy. It is certainly possible to see similarities in these two terms, but also possible to pass over what may be some very basic differences in comparing the religious concepts with the psychiatric ones. When the psychiatrist talks about the need for meaningfulness in living, it is very easy to equate this with the religionist's talking about the need for belief. When the therapist talks about the need for an intensive, genuine relationship between the therapist and patient, it is possibly too simple a comparison to say that this is what religion holds in its concept of love and fellowship. Since both religion and psychiatry talk about guilt, it is again a simple matter to assume that it is the same thing that is being talked about.

The danger in this kind of arbitrary comparison lies in the fact that we too easily assume that since the same words or similar ideas are used, the application of these ideas is the same in the two areas. While there are some rather striking similarities between concepts at a theoretical level, there may be some rather serious discrepancies at the level of functional application. My feeling is that this kind of comparison is at least one step removed from some more basic issues that need to be explored in terms of their underlying assumptions before things can be talked about relevantly at the theoretical level.

In a recent conversation, someone made the comment that one thing that psychiatry and religion have in common is that they both stress the value of the individual. I immediately agreed that at the theoretical level both the church and psychiatry pay lip service to this tremendous value of the individual, but when observed at the level of practical application, we can possibly see some major discrepancies. It would appear that whenever the interests or wishes of the individual conflict with the interests of the institutional church, the values and the interests of the church tend to take precedence.

In the operation of a mental hospital, it is clear that at many points the church, as an institution, raises questions about the kind of things that ought to exist within the institution. Policies are based on the assumption that the hospital's job is to help people achieve that level of functioning that they wish to achieve, to accomplish what they wish to accomplish, and at this point the church begins to feel that something is going on that is not quite in keeping with their basic policies as a church. The hospital is accused of allowing people to do things in the hospital that the church does not approve of, of allowing people to be satisfied with levels of behavior that would be considered substandard by the church, of operating without setting rules and behavioral norms for people. Both psychiatry's interests and religion's interests are based on their concept of the value of the individual, and yet we see some basic differences in the way this is accomplished at a functional level.

One of the reasons that much of the material written in this area has not been of more value, is that these comparisons between religion and psychiatry are made without separating them into theoretical comparisons, on the one hand, and comparisons of functional applications, on the other. While, indeed, we can meaningfully compare the church's concept of forgiveness with the therapist's concept of acceptance at the theoretical level, I do not believe that we can assume that they are the same in their application without further study of the basic issues involved. If the relationship between these two areas is going to be meaningfully approached, we need to compare on the one hand the theoretical concepts in theology and psychology, and on the other hand, the functioning of the church and psychotherapy as ways of helping people.

Basic Issues

The first of the issues has to do with the way religion is related to mental illness. I will list four positions that are commonly held by various people on the relation of religion and mental illness, and as a by-product, mental health. The first position can be stated as follows: To be mentally ill is to be un-Christian and, conversely, to be mentally healthy is to be Christian. The cause of mental illness is an improper relationship to God, and the way to health is through the church or "going back to the cross." It is disturbing to me at times to see how acceptable this position is to many church people. Illustrations can be cited from various evangelists who make comments about people "running to psychiatry and psychology for help they can only get from Christ." To assume this position requires misunderstanding of the causes of mental

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*Clinical psychologist, Prairie View Hospital, Newton, Kansas

tal Health

illness, and also raises some questions about the functioning of the church.

A second position that is held is that religion and psychiatry are totally unrelated, and it is a waste of time to even talk about a relationship between them. Religionists who hold this view are saying that religion is not really related to problems in this world but is basically a method of preparation for the other world. They would raise questions about the expectation that religion should really do something for the individual, that it should change things in his way of living. This same position is held by many psychiatrists from a different point of view. They hold that religion and psychiatry are unrelated, because psychology is science and religion is myth, and this is like comparing things that are totally unlike each other. They are totally unrelated and affect totally different areas of living. Paul Tillich seems to be taking a position that sounds similar, but is different in many ways. He says they are unrelated and yet they function in many of the same areas. The difference is that while they function in overlapping areas, they function at different levels in the sense that religion is beyond science.

Another position, obviously not held by religionists, is that religion is often the cause of illness, or that religion itself is a form of illness. It is true that often there are religious verbalizations and religious preoccupations in a person who is mentally ill, but I feel that this can be explained much better in terms of religious preoccupation being the area or the symptom through which the illness becomes known, rather than the cause of illness as such. In treating such people, the religious preoccupation becomes nonexistent when the person becomes well, even though the religious problems they present have not been discussed at all.

The fourth position I am suggesting is that somehow one's religion ought to have some effect on one's mental health. Probably this is the position that most of us hold: that one's religion ought to make a difference in the way one lives. Possibly this is an unrealistic position in view of the fact that several studies have shown religious people have as high an incidence of mental illness as the general population itself. It has been demonstrated also that the Mennonites have as much mental illness as the general population. There was some hope in some quarters that the recent study by Eaton and Weil of the mental health of the Hutterites might show that the incidence of mental illness was lower in Hutterite colonies. This was proved to be a false hypothesis in their study.

It is not unusual for people to enter the hospital quite embittered toward the church because it did not help them to keep from becoming mentally ill. The basic issue involved here is whether or not one should expect religion or the church to prevent mental illness. In terms of our earlier assumption that illness is related to one's difficulties in living, the basic issue here can be rephrased as the question of whether or not one could expect his religion to do something for him—to have some effect on his problems in living. It may seem on the surface that there is an obvious answer to this, but I am not sure that it is this obvious.

Another basic issue that warrants and demands further exploration has to do with the degree to which the church recognizes and accepts the concept that much of human behavior is unconsciously determined—that much of what people do is for reasons that are unknown to them. I am sure that no one here would attempt to deny that such unconscious motivation is a factor in human living, but the extent to which this is taken into account by the church and its efforts to understand people and their behavior is not this clear. Because of our many years of emphasis on intellectual functioning and rational processes, it is difficult to really accept for ourselves the fact that possibly we do not know why we do the things we do. I do not believe that it is possible to effectively deal with people anywhere without taking this factor into account.

Depending upon one's theological interpretation, we might use Paul's statements that the things he would like to do, he finds himself unable to do, and the things he knows he should not do, he finds himself doing, as illustrating the fact of unconscious determination. It is so easy to make judgmental statements about a person's outward behavior in terms of what we think it means, without recognizing the fact that the behavior might mean something quite different for the individual doing it. In this concept of unconscious motivation of behavior there lies a basic issue that needs much exploration before one can relevantly talk about religious factors in mental health.

What Kind of Help

While I am sure there are more basic issues underlying the relation of religion and psychiatry that need to be discussed, I will in this connection discuss only one more. This issue has to do with the question of how one goes about helping another person. Looked at from another point of view the question is: What kind of help do people really need? From the many criticisms and questions raised by our hospital constituency on this subject, I would conclude that there seems to be a kind of basic conflict between the church's method of helping people and psychotherapy. Where the church might say, "Man does not have the capacity to help himself," psychotherapy would say, "When a man is fully aware of what the underlying problems of his illness are, he will be able to work them out satisfactorily." In a workshop last summer on Pastoral Counselling, one of the ministers said that when his parishioners asked what they should do in a given situation, he was obligated by his vows as a pastor to satisfy this need and tell them what they should do. He had much difficulty accepting one of psychotherapy's assumptions that "advice" does not help people to function more successfully. I know of many ministers who have had some contact with psychiatry or pastoral counselling and as a result have come to the conclusion that if they as ministers are going to be of

(*Continued on page* 477)

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

WHO WANTS Children?

Dwane Klassen of Newton, Kansas, and this troupe of boys at Junior Village have just finished class and are ready to play ball.

This little man lives at Junior Village in Washington, D. C. He has no other home. His natural mother and father did not want him. However at Junior Village he met Mennonite Central Committee volunteers who made him feel loved and wanted.

"NO SUCH address," concluded a puzzled taxi driver in Washington, D. C. He had searched in vain for the house number given by a woman who placed two children in the taxi. She was presumably their mother.

He took the crying kiddies to the Child Welfare Division of the Department of Public Welfare. Soon they were entered as "Jane and John Doe" in Junior Village, Washington's home for neglected children.

More than 300 other children are now at Junior Village because of parental neglect and irresponsibility. Capacity is 240.

The Women's Bureau of the Metropolitan Police department brought to Junior Village a little boy and girl found chained to a bed in their home. Parents were away to a drinking party.

Another little girl and her twin brothers now at Junior Village had been taken from their alcoholic parents, who had even given the children wine and whiskey.

Social workers say alcohol is the chief cause of irresponsible homes, causing pathetic cases of child neglect.

At Junior Village these forgotten children get their first taste of love and care. Trained counselors and Mennonite Central Committee volunteers readily take these affection-starved youngsters into their arms (and hearts.)

Many such children, of course, have emotional adjustments to make. So specially selected teachers conduct school at the Village, and social workers make regular visits to prepare the children for possible placement in foster homes.

Children receive much-needed medical treatment. Supervised recreation is provided for children who get their first thrill of real fun. Also maintained at the Village are regular programs of worship, crafts, music, newspaper publishing, and many other activities.

These children too long have been denied love. For instance, a visitor —any visitor—entering into one of the kindergarten rooms will immediately be greeted by a sea of smiles as the kiddies run toward the visitor exclaiming "Daddy!" or "Mommy!" and "Take me!"

One curly-haired cherub (as volunteers unavoidably call them) asked one of the volunteers, "Do you love me?"

"Sure, Tommy, I love you," she replied.

"You're the only one who loves me."

The best technique in restoring these children to their real selves and helping them develop is simple: love them.

This is what is being done daily

by the unit of Mennonite Central Committee volunteers who play with the children, take them to circuses and parties, teach them simple prayers, songs, and Bible stories, take the "Jacks and Jills" for hikes, help dress and put them to bed.

In short, the MCC volunteers are "Daddy" or "Mommy" to these deserted boys and girls who crave love and attention.

The length of their stay at Junior Village ranges from overnight to three to six months. Some have been there more than a year. They stay in one of the eight cottages named after the last eight American presidents: Taft, Wilson, Harding, Coolidge, Hoover, Roosevelt, Truman, and Eisenhower.

Christian Witness

Volunteers are so enthusiastic about their work they dread to leave after their year or two years of Voluntary Service ends.

Mildred Brandt of Reedley, Calif., former leader of the unit, worked with nursery children. She says, "It is a real challenge to work with these unloved children. It is almost heartbreaking to hear the cry of a small child who cries only because he wants to be held and loved.

"Our greatest satisfaction comes when we can show the love of Christ to these children who are plagued with problems. Christ said (Luke 18:16) 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.' "

Volunteers—both men and women—are needed at Junior Village. Superintendent William J. Stone said fifty more workers could be used immediately. Further information on serving in this and other projects may be obtained from MCC, Akron, Pa.

Hear Reports from Provinces

Canadian Youth Organization Holds Annual Sessions

During the afternoon and evening of July 2, young people from various Canadian provinces gathered in the Brunk tent at Winkler, Manitoba, for the annual sessions of the Canadian Youth Organization.

The business session was under the leadership of Brother Arthur Wiens, Herschel, Sask. Reports were given by representatives from each provincial youth organization. Significant in these reports was the active interest in the fields of missions and music.

Money has been sent in to the Dr. K. H. Neufeld fund. This money will be used to help young men and women to further their studies of sacred music.

YPU President Speaks

Highlight of the evening session was a talk given by Harris Waltner, president of the Young People's Union. Using as his text 2 Timothy 1:7, Waltner pointed out that the youth of today need to experience the power of God in their lives. He urged the young people to dedicate their lives to Christ.

Larry Kehler, editor of the *Jugendbote,* Canadian youth paper, gave a report and some recommendations relating to his work. It was decided to complete the project of the past year before going ahead with a new venture. Plans are under way for the building of the mission chapel at Cross Lake in northern Manitoba.

Ann Giesbrecht completed her term as secretary-treasurer of the Canadian Youth Organization. Anita Epp of Leamington, Ontario, was elected as secretary-treasurer for the coming term. President is Arthur Wiens, Herschel, Sask., and vice-president, Peter Klassen of Niagara-on-the-Lake.

A large crowd gathered on the grounds around a bonfire for a wiener roast and devotional period. C. J. Dyck of Chicago brought the evening message to a fitting close, as he encouraged the young people to accept Christ as the answer to their questions.

—*The Canadian Mennonite*

A WINNING

Stewardship Slogan

(Group B—Ages 19 to 30)

Consecrate Your Pocketbook Too!

—Mrs. Stanley Voran, Cleveland, Kansas

Ontario Youth Retreat At Chesley Lake

By Hilda Neufeld

The thirteenth annual retreat of the Ontario Young People's organization was held recently at the Chesley Lake Camp near Allenford, Ontario, for the third consecutive year.

This year's retreat motto was "Do Your Best to Win God's Approval" and was emphasized in the messages of the guest speaker, David Janzen, professor at the Canadian Mennonite Bible College, Winnipeg.

An Ideal Spot

The Chesley Lake Camp is an ideal spot for a retreat, although judging by this year's increased attendance, it may become too small in time. The chapel in the woods and the open lawns for campfire and discussions provide space for services. The lounge served as the dining room and the cabins provided places to sleep. The lake, lawns, and woods give space for recreation and illustrate the greatness of the God retreaters came to worship.

Opening service was held in the

chapel. After the words of greeting from the president, Bill Dick of Toronto, J. H. Enns of Waterloo led in group singing. David Janzen then began his series of talks about winning God's approval. This message was "Seeking God's Approval Through Excuses."

The afternoon was spent in sports such as swimming, boating, softball, and shuffleboard. The weather was ideal, especially for swimming.

Through Forgiveness

At evening vespers after supper, Brother Janzen gave his second message, "Winning God's Approval through Forgiveness."

After an amusing scavenger hunt, retreaters attended a dedication campfire service. Several impressive testimonies were given and Brother Janzen spoke on "Winning God's Approval through Mary's Choice."

At seven o'clock on Sunday morning some attended a prayer sunrise service at which they heard the message on "Winning God's Approval through Prayer." In the morning worship Brother Janzen spoke about "Winning God's Approval through Obedience."

For Our Love-Life

Two offerings were taken at the retreat: one for a retreat ground fund, and one for the Sudbury Bible classes.

In the discussion sessions, Brother Janzen spoke about "Winning God's Approval for Our Love-Life." Retreaters divided into twelve groups and discussed dating, becoming engaged, and other questions related to the talk.

In the closing service, David Janzen gave his final challenge, "Winning God's Approval as a Living Sacrifice."

—*The Canadian Mennonite*

PRAYER UPON ENTERING

Father—I look up to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.
Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee
And then new heart springs up in me.

—Samuel Longfellow

Read This and Think

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

If not, why not? What is wrong with me?

Is there anyone that I cannot forgive?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ? How?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others?

Am I doing anything that would hinder a revival of religion?

What am I doing to bring about a revival?

Am I willing to single out each one of the foregoing questions, think it over a few minutes and pray over it?

A Moral Fable from the Congo

The Foolish Child

By Rudolph Martens

A child, who believed himself to be more wise and more intelligent than his father, his mother, or the big chiefs of the world, said one day to his father, "Father, if I hide myself, you will not be able to find me."

"All right, try it," replied his father genially.

The child took his belongings for the journey and left his father's roof, taking the road which led away from his home. Not very far from the house, he came upon a peanut which some careless woman had dropped while returning from the fields.

"If I hide myself there no one will be able to find me," said the child to himself. He squeezed himself into the shell of the peanut. Not long after that, a large chicken came looking for something to eat. She quickly swallowed the peanut.

The jackal is well-known as a stealer of chickens. He was, just at that moment, out on a prowl. He caught the chicken, finishing off his meal in a hurry. Then for fear of the village people he ran far into the jungle. Having come near a baobab tree, he lay down to rest. At that place there was a python, a very long snake, who lived in the branches of the tree. In the twinkling of an eye the python caught and swallowed the poor jackal.

Now the stomach of the reptile became terribly heavy and was greatly deformed because the jackal was inside. The python was hardly able to breathe. He dared not move too much.

Some hunters came near with their dogs and killed the snake. Curious to see what made the snake so distended, they cut open the stomach of their victim. There they found the jackal already being digested. They then saw that the stomach of the jackal also was very large. They said, "Let's open it too." Opening it, they found a very large chicken, so large in fact that they were not sure whether it really had been a chicken or not. They next opened the stomach of the chicken, finding in it a large peanut, larger than the head of a baby. Opening the shell, they found in it the foolish child.

The father of the boy was present and he asked his child with sadness, "Son, between you and me, who is the wisest?"

The boy replied, lowering his head in shame, "Father you are the wisest."

The moral: Let no man "Think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith which God has assigned him." Rom. 12:3

RELIGIOUS FACTORS IN MENTAL HEALTH

(*continued from page* 473)

any help to people, they must needs function like a psychiatrist in the church. I do not believe this to be the necessary conclusion to this conflict, but I do feel that the exploration of differences between the church's approach and that of psychiatry demands further study on our part. . . .

The Church and Maturity

The question at hand might be phrased as follows: How can we as a church reach a position where we can be of more help to people toward mature living? How can the church enter more vitally into the actual living experiences and problems of people? What kind of help should the church offer to people?

Traditionally the church, through its minister, has been called on by people living through the normal crisis experiences of illness, death, marriage, etc. The church has been of help to people at these times and I suspect it can be of even greater service by examining the help it gives. A patient once said, "When a person is sick or in trouble, the church is supposed to be soothing, but here at the hospital you just make us more upset." When the hospital offered more pain instead of soothing comfort, it was called un-Christian by this person. Is this the idea we give to people about the role of the church?

All too often, I fear, we have sold people on the idea that our function as a church was to try to comfort people by offering to take their problems off their shoulders and convincing them that they need not worry, for "everything is going to be all right." We may have led people to have magical expectations about our help (and this is as true of psychiatry and medicine as it is of the church). This does not lead to maturity, but tends to keep people in a kind of adolescent dependence. Let me postulate that the church, and any other helping profession, can be of most help by being with people when they need help and offering understanding in the face of realistic difficulty. To minimize the difficulty at hand can only mean to the person that you just do not understand.

Another area into which the church could enter more vitally is in family living. It is an accepted fact in psychology that most of the attitudes a person will form—about himself, other people, the church, God—are at least partially formed even before the child can distinctly pronounce the words in question. Can the church effectively "teach" a person a concept of God that is in conflict with his experience of his parents? A person will have much difficulty believing that God could forgive him if he has not experienced acceptance by his parents in spite of his failings. I am convinced that much of the person's attitude toward and difficulty with the church can only be understood in terms of his problems with his family. The church can help families in this area by offering understanding and possibly an opportunity to discuss with other parents the problems involved.

One final suggestion pertaining to further exploration by the church of ways of helping people to maturity has to do with more study of the concept of personality maturity itself. What are the characteristics of the person the church would consider to be mature? Are these the characteristics the church is fostering? Should the church really concern itself with such a concept? These and other ideas can and must be explored and examined by the church in its efforts to be helpful to people in their day-to-day living.

MARTENS AT SEMINARY

The Harry Martens family, on loan to the Seminary from Bethel College for the summer months, is making a fine contribution here. Bro. Martens is working on the Elkhart development and the Chicago end of the transition. Recently he spoke to the I-W unit at Evanston, Ill., challenging them to the opportunities of lay-people in the work of the Kingdom.

Mrs. Martens taught the 5th and 6th grades in Daily Vacation Bible School here for the past three weeks, and is at present actively engaged in the Day Camping program.

Duane, age sixteen, is a part of our summer crew, assisting in the care of the Seminary buildings, and Delia, age ten, helped one of the Kindergarten teachers in Daily Vacation Bible School.

COMMITTEES MEET

(*continued from page* 466)

ecutive committee of Conference for study.

● Whereas the purpose of our conference mission work is the preaching of Christ and the establishing of congregations which will become indigenous and self-supporting, we recommend: (1) that as soon as the mission congregation is duly organized we consider our financial support as grants-in-aid to the congregation to help balance its budget, rather than direct grant to the mission pastor; and (2) that such grants, whether for the support of the mission worker or other purposes, be channeled through the elected treasurer of the congregation.

● A committee consisting of one district representative of each home mission committee and the home section of the Board of Missions was appointed to study during the coming year the following: qualifications, method of selection, and salary scale for home mission workers; working arrangements relative to worker, church, and the conference along with other related problems that need consideration.

As these concerns were studied together it became very apparent that there is much to be done and that a greater degree of program planning and integration is highly desirable. For it is apparent that what affects the district also in a very real sense affects the conference as a whole. The task at hand is too large for any single committee or board. There is often a need for clarification of who is to take the initiative in a certain area or concern. In these instances there needs to be a central clearing point so that the work might be done for the common good in a common task. We must find the best ways to work together so that the cause of the gospel of Christ might lead us to the most effective working in His Kingdom.

Cornelis Willemsz, of Haarlem, the Netherlands, was beheaded in 1534 because he had been rebaptized. He would not recant, saying that "one should not act contrary to the Scriptures of God."
—from the *Mennonite Encyclopedia.*

MCC news & notes

DYCKS LEAVE FOR EUROPE

The Peter J. Dyck family left Montreal July 23 for Europe where Mr. Dyck will head the newly-formed East-West relations office and direct MCC work in Europe. The East-West relations office developed from recommendations by the MCC delegation to Russia last October which suggested a continuing program of visits and associations with the approximately 40,000 Mennonites in Russia as well as with Russian Baptists.

The Dycks served the Eden Mennonite Church at Moundridge, Kan., the past seven years. Prior to that Dyck did relief work with MCC in England, the Netherlands, and Germany. Mrs. Dyck is the former Elfrieda Klassen of Winnipeg, Man. She is a sister of the late C. F. Klassen, former MCC director for Europe. Their daughters are Ruth Elizabeth, 7, and Rebecca Ann, 2½. The family will live in Frankfurt/Main, Germany.

EUROPEAN VOLUNTARY SERVICE

The Erwin C. Goering family of North Newton, Kan., sailed for Europe where Mr. Goering will direct Mennonite Voluntary Service the next two years, succeeding LaMarr Kopp (Ephrata, Pa.). MVS is administered by a council of European Mennonites. Last year approximately 200 persons from 15 nations participated in MVS workcamps.

Goering is taking a leave of absence as public relations director of Bethel College, a post he served the past eleven years. He directed the Mennonite student tour in Europe last summer. From 1942-6 he was with MCC, part of that time as general director of Civilian Public Service camps. Goering is a graduate of Bethel College and Mennonite Biblical Seminary. He also attended Garrett Biblical Seminary. He has experience in teaching and coaching. Mrs. Goering was graduated from Bethel College and Sherwood School of Music in Chicago and has taught music. Their daughters are Mary Jo, 12 and LaDeen Christine, 11. The family will live in Kaiserslautern, Germany.

CHANGE IN PROCEDURE FOR OBJECTOR APPEALS

A change of procedure in conscientious objector appeal cases was announced in an executive order issued by President Eisenhower July 13. In the future such cases will not be referred to the Department of Justice for investigation and report unless the appeal board has made a preliminary determination not to grant recognition as a conscientious objector or to defer or exempt the registrant from induction for any other reason.

Under the former arrangement in force during the past two years all such appeals had to be referred to the Department of Justice before being considered by the appeal board. The new procedure will speed up appeal decisions, providing the appeal board reaches a favorable decision immediately. A year or more has been required for a decision under the former procedure.

Because of the time required to print and circulate amended regulations, it may be some time before this change becomes fully effective. This does not affect procedures in those appeals begun before the new regulations were issued. This change will be noted in the next issue of the Manual of Draft Information for Ministers and Other Counselors, but it will be some time before this can be completed and distributed. Ministers and other counselors are requested to note the new procedure and advise accordingly. Additional information may be received by writing to the MCC Peace Section, Akron, Pa.

SUMMER SERVICE

A total of 189 persons are participating in the summer service program of MCC in the United States and Canada. The 92 participants in Canada represent its highest total since the program began. There are 97 in U. S. projects, its second highest number.

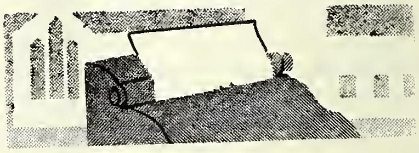
General Conference Mennonites are represented with 75 workers (30 U. S., 45 Canada). Members of the (Old) Mennonite Church number 37 (28 U. S., 9 Canada). There are 19 Mennonite Brethren participants (8 U. S., 11 Canada). Other groups include Rudnerweider Mennonite 6 (Canada), Evangelical Mennonites of Canada 5 (Canada), Brethren in Christ 4 (1 U. S., 3 Canada), United Missionary 4 (Canada), Sommerfelder Mennonite 2 (Canada), and Blumenorter Mennonite 1 (Canada).

Other denominations in U.S. projects include Presbyterian 7, Methodist 4, Baptist 4, United Church of Christ (Congregation and Evangelical & Reformed) 4, Church of the Brethren 3, and one each from Apostolic Christian, Coptic Orthodox, Christian Church (Disciples), Lutheran, Episcopal, community church, and unaffiliated. From other denominations in Canadian units are one each from the Evangelical United Brethren, Salvation Army, Plymouth Brethren, Evangelical Free, Baptist, and Methodist.

PRAIRIE VIEW HOSPITAL

Shirley Moyer, daughter of Mr. and Mrs. Marvin A. Moyer of Pipersville, Pa., has begun Voluntary Service as a secretary at Prairie View Hospital, Newton, Kan.

Mandy Mae Nisly, daughter of Mr. and Mrs. Dan Nisly of Hutchinson, Kan., has entered Voluntary Service on the kitchen staff at Prairie View Hospital.



Jottings

MISSIONARY SUNDAYS PLANNED

Hutterthal Church, Freeman, S. D.: On March 10 the young people and the men sponsored slides of disaster work. The Freeman Jr. College A Cappella Choir presented a sacred musical program March 3. Missionary Verney Unruh and family were with us for the morning and evening services on March 24. This was the first of the missionary Sundays planned for this year. Missionary Edward Tschetter and family were in our church on April 14. The wedding of Gordon Hofer and Alvina Siebert took place March 26 at Henderson, Neb. A reception was held April 7 in Freeman. At present Gordon is in 1-W work at Lincoln, Neb. The choir presented the Easter cantata, "He Lives Again," on Easter Sunday. Communion services were held on Good Friday. The funeral services of Jake P. Mendel were held on May 12. Commencement exercises at Freeman Jr. College and Academy were held May 31. Several from our church were among the graduates. Bible School was in session for one week throughout the whole day. The teachers were Mrs. LeRoy Hofer, Mrs. John M. Hofer, Mrs. Justina Kleinsasser, Joann Kleinsasser, and Pastor Wiebe. On June 9 Mrs. Kenneth Hofer, Mrs. Alfred Hofer, Mrs. Raymond Hofer, Mrs. Delmer Hofer, and Mrs. Melvin Glanzer were accepted into our church membership. We welcome them to our fellowship. The young people met June 9. The program consisted of music, a playlet, and a panel discussion. The theme was Christian youth, dating, and marriage. Alice Glanzer left for Voluntary Service work at Gulfport, Miss. She will be there until mid-August. Many from our congregation attended the Northern District Conference at Mt. Lake, Minn. Pastor Wiebe was elected as president of the conference. Arnold Hofer was hurt in a tractor accident. We wish him a speedy recovery. A daughter was born to Mr. and Mrs. Vernon Hofer.—Corr.

BIBLE SCHOOL WORK SHOP

—Salem Church, Dalton, Ohio: A Bible School Work Shop was held in this area May 3 and 4. Our church was one of the sponsors of this project. May 7 was our annual Mother-Daughter Social. At two evening services we saw the film "Fire Upon the Earth" and a series of slides, "The Challenge of Voluntary Service." On May 12 a child consecration service was held for nine families. This year three of our young people graduated from high school, two of whom are planning to attend Bluffton College. Forty Christmas bundles valued at $383 were sent to relief. On June 9 J. Ross Goodall of the Ontario Hebrew Mission spoke at our evening service. Phyllis Bixler left June 8 for Voluntary Service in Gulfport, Miss. On June 20 we were privileged to have the Samuel Stephens speak in our church. Twelve of our young people and two advisors attended the YPU workshop, which was held on the Bluffton College campus. Pastor Reusser is the dean at Camp Friedenswald for the week of July 1. We also have two resource leaders, three counselors and six juniors attending. Caleb Gerber and Joyce Bell were united in marriage May 11. They spent two weeks at Eloy, Arizona, teaching Bible School to migrant children. Brother Will Tschantz, who resided at the Bluffton Memorial Home, passed away June 14.—Corr.

SERVICE AT REFORMATORY

—Gospel Church, Mountain Lake, Minn.: "For Such A Time As This" was our pastor's message the first Sunday of June. That evening the Lightbearers enjoyed a lakeside service at Heppner's Point with Bro. Pete Tschetter of Butterfield as speaker. At the C.E. program Sunday evening, June 9, missionary Ann Harder of Malaya spoke and showed pictures. Daily Vacation Bible School started June 10 and continued for one week with classes from 8:45-2:30 at our church. The exhibition program was given Friday evening, June 14. P. D. Eitzen went to California to attend funeral services for his sister, Mrs. Elizabeth Rempel, who passed away June 4 at Downey. A memorial service was held in our church June 8. A planning committee of five members has been appointed to complete church facilities. "A True Father" was the Father's Day message by our pastor on Sunday, June 16. Several musical selections by various groups from our church were brought at the Northern District Conference. The Bethel Hospital Association held its annual meeting in our church June 17. Eldon Quiring of our church and Myrna Westlund of St. James were married June 18 at St. James. Pastor Schultz, the Ladies Quartet, and Jeanette and Marvin Klaassen went to Shakopee on Sunday afternoon, June 16, to give a program at the Women's Reformatory. Missionary Verney Unruh of Japan was the guest speaker Sunday morning, June 23, and a number of conference delegates also worshiped with us. Sam Nickel spent the month of June in Voluntary Service on the Montana Indian Mission Station teaching Bible School. The annual Children's Day program was given Sunday morning, June 30. "God's Bouquet" was presented by the Beginners' Department, and a pageant, "His Wayside Messengers," was given by the Junior Department. Missionary Luella Loewen gave a missionary message. A fellowship meal was enjoyed at noon. That evening a Mission Festival was held which included farewells for missionaries Louise and Sarah Loewen, who are leaving for their second term of service in India and Africa, respectively. An informal fellowship was held afterwards.—Mrs. Waldo Stoesz, Corr.

UNION SUMMER SERVICES

—Burrton Church, Burrton, Kan.: On Mother's Day, May 12, two young children were consecrated to the Lord: Roy Wayne, son of Mr. and Mrs. Vernon Regier, and Ronald Theodore, son of Mr. and Mrs. Peter T. Klassen. The Hesston Varsity Chorale gave a program of sacred music the evening of May 12. The Lord's Supper was observed May 23. Chester Osborne of Hesston brought the morning message May 26. Our Bible School was held together with the Methodist Church this year. Union services are being sponsored by the Mennonite and Methodist churches this summer. The Ladies' Missionary Society sewed denim school bags and mounted Christmas cards and scripture verses to send to Africa to the Waldo Harders. Bath towels were brought for relief during May. Our church prepared twenty Christmas bundles. A short dedication for these was held June 30. The Hesston Men's Community Chorus gave a sacred musical program for our union meeting of June 30. On July 7 Harold Regier was married to Rosella Wiens of Inman in the Bethel Church near Inman.—Mrs. Harold Martens, Corr.

CHILDREN'S CHOIR PROGRAM

—Bethesda Church, Henderson, Neb.: Children's Day was observed in our church with a full day's program. The morning services were given by S. S. classes through the sixth grade. Mrs. Duerksen brought a short message and Pastor Duerksen dedicated the 523 Christmas bundles. In the evening the Children's Choir presented a program with all numbers taken from the Youth Hymnary. The evening offering went to D.V.B.S. expenses for the Indian fields of our Gen. Conf. The morning offering was for missions. Mr. and Mrs. Gus Heinrichs are spending ten days working on the retreat grounds at Swan Lake, Viborg, S. D. Peter H. Janzen, an invalid for several years, passed away May 24. Mrs. Isaac Franz, who had been afflicted with arthritis since 1938, passed away June 4. Funeral services for Mrs. Irwin M. Friesen, a victim of cancer, were held June 23.—Mrs. D. P. Ratzloff.

SPECIAL CHURCH CLEANUP

—Willow Creek Church, Paso Robles, Calif.: We had two weeks of Vacation Bible School the latter part of June. There was an average of 55 children attending. The pastor superintended the work, and members of the church donated their time to give transportation for the children, and to teach the Word of God. An evening program concluded the work. The Lord has blessed. We have had several potluck fellowship meetings recently and everybody enjoyed them. On July 4th an outing was held at the beach; a wedding took place on June 15. On July 1 a number of us got together for a special church cleaning.—Mrs. Ben A. Claassen, Corr.

DVBS TEACHERS DEDICATED

—Butterfield Church, Butterfield, Minn.: Dedication of Daily Vacation Bible School teachers took place Sunday morning, June 9. Classes were held in the local public school, with a program the evening of the final day, June 21. On Father's Day our pastor, Peter Tschetter, spoke on the need of fatherly introspection. Our former pastor, Edward Duerksen, led in devotions, and Paul Dahlenberg of Bridgewater, S. D., brought a message on the purposiveness of life, on Sunday morning, June 23. Two flags—church and national—were also dedicated for service to God and man. Open communion was reverently observed on Sunday morning, June 30.—Willis Linscheid.

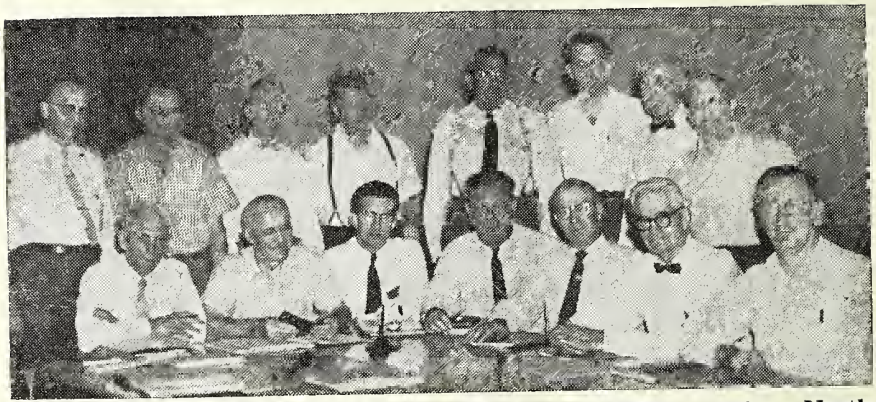
Conference on Ordination

The Committee on the Ministry of the General Conference Mennonite Church sponsored a Conference on Ordination at Mennonite Biblical Seminary, Chicago, July 10 and 11. In addition to the committee members, representatives of the district conferences responsible for ordination attended.

The conference, the first of its kind sponsored by the General Conference Mennonite Church, heard eight papers. Biblical and historic background papers were presented by Erland Waltner and S. F. Pannabecker. Andrew R. Shelly and representatives of the district conferences presented materials illustrating present procedures.

Those presenting papers on special questions relating to the ordination and certification of ministers were P. K. Regier, A. J. Neuenschwander, and R. L. Hartzler.

The conference noted that there is need to examine our present procedures so as to meet the needs existing today.



Seated (l. to r.): R. L. Hartzler, vice chairman of Committee on the Ministry; A. J. Neuenschwander, chairman of Com. on Min.; A. R. Shelly, secretary of Com. on Min.; S. T. Soldner, Central District; P. K. Regier, Ex. Sec. of General Conference; Elmer Hess, Eastern District; Waldo Kaufman, Western District.

Standing (l. to r.): H. N. Harder, Central District; Martin Schrag, Topeka, Ind.; Walter Gering, Northern District; Arthur Regier, Com. on Min. and Canadian District; P. D. Unruh, Pacific District; J. J. Enz, Seminary; W. F. Unruh, Western District; S. F. Pannabecker, Seminary. Not shown on picture: Erland Waltner, president, General Conference Mennonite Church; Delton Franz, pastor Woodlawn Mennonite Church; Leland Harder, Chicago; and Marvin Dirks, Seminary staff.

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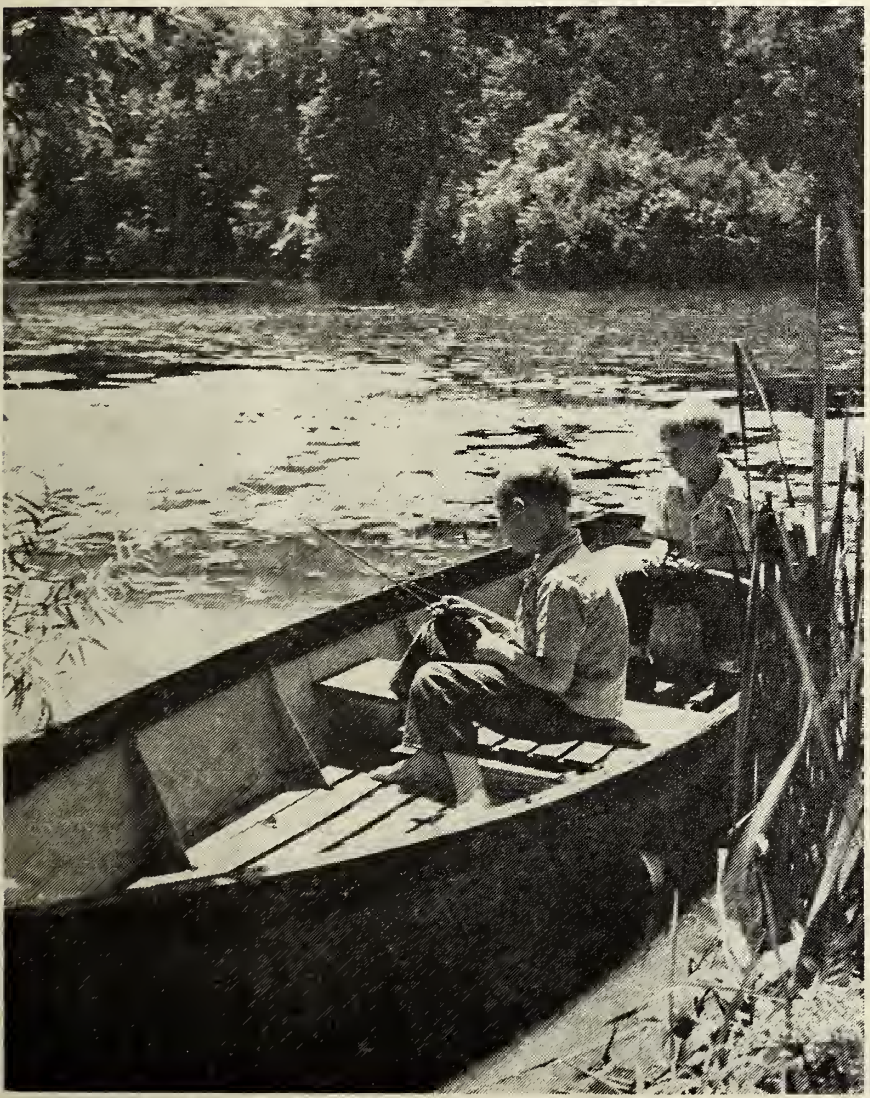

Luoma Photos

ALBERT SCHWEITZER—MYTH OR MIRACLE
J. E. Hartzler

THE ROLE OF THE HOME IN MENTAL HEALTH
Carl F. Smucker

Volume 72 Number 31 August 6, 1957

In This Issue

ARTICLES:
Albert Schweitzer — Myth or Miracle
By J. E. Hartzler 484
The Old Testament Speaks to Us
By Jacob J. Enz 485
Report on the Canadian Conference
By Maynard Shelly 486
The Role of the Home in Mental Health
By Carl F. Smucker 488

DEPARTMENTS:
Editorials 483
Bookmark 487
Film Review 487
Flashes of Thought 487
MENNONITE YOUTH:
Christian Love—the Answer for Suffering
By Cornelia Lehn 490
Gen. Conf. Youth in MCC Summer Service 491
Pencil Points 492
Alternative Service: An Evaluation
By Olen Hershberger 492
Schools 493
MCC News Notes 494
Jottings 495

Of Things To Come

Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany

Aug. 12-18—Family Retreat, Central District, Camp Friedenswald

WESTERN DISTRICT RETREATS, Camp Mennoscah:

Aug. 5-16—High School Retreat

Aug. 16-18—Senior Adult Retreats

Sept. 3—Groundbreaking for Associated Mennonite Seminaries, at corner of Hively St. and Benahm Ave., Elkhart, Ind., at 2:30 ("Prayer and Work Day")

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

A Special Item For 1957

This is a reminder — a special one, for there are definite financial needs facing the Board of Missions at this time when the balance in the treasury is uncomfortably low. The regularly recurring items for which remittances are sent to the different fields include the salaries of missionaries, the partial payment of the operating expenses of the hospitals and dispensaries, elementary and secondary schools, Bible schools and Seminary, the language school supplies and teachers for new missionaires, the support of a literature program, and the extension of evangelism. The travel of missionaries going to the field and coming home on furlough is a major budget item every year. In 1957 the Board requires approximately $30,000.00 to pay:

● For travel of new missionaries and workers who this year have already gone or will leave for service:

Mr. and Mrs. Donavin Diller and family — Montana

Rev. and Mrs. Ray Reimer — Japan

Miss Erna Dirks — Arizona

Miss Katie Kehler — Arizona

Miss Susan Martens — Formosa

Dr. Alvin Friesen — Formosa

Miss Esther Mae Andres — Formosa

Mr. and Mrs. Harold Schrag and family — Gulfport

Miss Lila Penner — Gulfport

Mr. and Mrs. Charles Sprunger — Congo

Mr. and Mrs. Arnold Regier and family — Congo

● For travel of missionaries who have or will return to their fields of service:

Rev. and Mrs. Waldo Harder and family — Congo

Rev. and Mrs. George Neufeld and family — Congo

Miss Irena Liechty — Congo

Rev. and Mrs. Verney Unruh and family — Japan

Rev. and Mrs. Peter Voran and family — Japan

Miss Vernelle Yoder — Colombia

Miss Helen Kornelsen — India

Miss Marie Duerksen — India

● For travel of missionaries who have already come on furlough or will be arriving on furlough before the end of this year.

Rev. and Mrs. Paul Boschman and family — Japan

Rev. and Mrs. Rudolph Martens and family — Congo

Miss Augusta Schmidt — India

Miss Esther Wiebe — India

Miss Lorraine Schroeder — India

Miss Selma Unruh — Congo

Miss Frieda Guengerich — Congo

Rev. and Mrs. Harold Ratzlaff and family — India

Rev. and Mrs. Peter Falk and family — Congo

Rev. and Mrs. Elmer Dick and family — Congo

Rev. and Mrs. Arthur Keiser — Colombia

Rev. and Mrs. Bernard Thiessen and family — Japan

The Board of Missions presents this as a major concern for your support in prayer and gifts. We pray that God give you much joy as you share in helping workers get to their appointed field of service and in returning from their labors to tell us of the great things that God has done in behalf of a sinful and needy world.

Orlando A. Waltner
for the Board of Missions

High School Volunteers Build Cabins

Twelve teenage volunteers completed the first VS project to be held specifically for young people under 18 with the building of two cabins on the Northern District Retreat Grounds at Swan Lake, near Viborg, S. D. Ohio, Kansas and Illinois churches were represented in this work camp. Judith Hilty, Larry Smucker, and Jim Burry, all of Bluffton, Ohio; Lue Watson and Henry Calloway from the Woodlawn church in Chicago; Donna Froese, Lois Heidebrecht, and Virginia Heidebrecht from Inman, Kansas; and Howard Schrag from Pretty Prairie, Kansas, volunteered.

Leo Driedger, recently appointed VS director for the General Conference, and his wife Darlene, were directors of the work camp. Mr. and Mrs. Gus Heinrichs of Henderson, Nebraska, served as work directors for the first half of the project. Carlyle Groves followed them for the remainder of the three weeks term.

One of the highpoints of the experience of these young people was a trip to the Tschetter Colony, west of Freeman, S. D. This colony is one of numerous Hutterite Bruderhofs in South Dakota, North Dakota, and Canada.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor. THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

THE CHURCH MUST SERVE

At the meeting of the Mennonite World Conference in Karlsruhe, Germany, the theme for Wednesday, August 14, is "Our Churches in the Service of the Gospel." Evidently this will treat the various ways in which the Church must be of real service to the gospel, not merely existing as a comfortable social club. It must be an active Church, but active in spreading the gospel of our Lord.

The first subtopic, "Service for the Gospel by Preaching," recognizes that one great function of the Church still is the preaching ministry, in which the gospel is proclaimed in its purity and power. A church may be active in preaching mere worldly wisdom or in echoing the voices of the world, but the straight, unadulterated preaching of the gospel is still a very important service the Church must render to the hungry hearts of men.

The second subtopic of the day is "Service for the Gospel in Social Needs." Sometimes the Church has neglected too much the social needs of its day, but it is clear we cannot get away from the actual need of the world all about us. The Church should certainly have something to say to these needs and conditions. Its message must ever be the true gospel of our Lord, who has given us many teachings about our dealings with one another and our obligations for others. This side of His message needs to be clarified and emphasized to meet the present conditions.

Then there follows a review of "The Situation of Refugee Churches in Germany," which no doubt will picture the actual present conditions of the refugees in that country and the obligation of the Church to cope with that problem.

The Wednesday session closes with an evening message on "Service for the Gospel in the Mission Outreach," which will probably paint the needs, the opportunities, and the challenge of missions in the world today.

Churches sometimes find it difficult to maintain a correct balance between worship and service. To try to worship without service is to ignore present needs by living in another world. To try to serve without worship leaves such service cold and hard. The two must go hand in hand.

HOME INFLUENCES STILL FUNDAMENTAL

Many changes have taken place in the last fifty years. Science, discovery, and invention have brought about much progress and change. The youth of today live in a different world from that of their grandparents in their youth.

But not everything has been displaced or drastically improved. The home still exists as the best training ground for growing children. There is no successful substitute for the home where each one is loved and feels secure. The home is still fundamental in its influence on the growing child.

The healthy home — healthy in ideals, in religious outlook, and in social relations — can contribute mightily to the general mental health of the coming generation. No institution, no new-found drug can contribute to the mental health of a people as can the Christian home through its impact upon the children growing up in such a home.

Parents should never allow themselves to grow too busy to give their best to the home with its obligations and opportunities. The article elsewhere on "The Role of the Home in Mental Health" contains many practical suggestions on how to make the home more influential.

KEEP GROWING

What a thrill to see the garden, patch, or farm products grow and develop from tiny plants to full fruitage! In the height of the growing season each day makes a noticeable difference. It is a miracle; yet so common that it loses much of its wonder.

Man can do much and make many things. But he cannot make things grow; that is reserved for God alone. Every summer should establish in us more firmly the fact of the goodness of God as He multiplies the plants before our very eyes.

We too should continue to grow year after year. We start as small helpless babes, but there is full fruitage toward which the years should bring us. Though the physical body reaches its size fairly early in life, should not the mind and soul continue to grow through life?

God has a right to expect good fruitage from His creation. May we "grow up into Him in all things."

"WHERE THERE'S SMOKE . . ."

More and more the evidence piles up that there is a relationship between cigarette smoking and lung cancer. Among the latest findings of the American Cancer Society it is shown that the death rate from lung cancer is 64 times greater among heavy smokers than among nonsmokers. A nonsmoker, by the latest figures, has one chance in 275 of getting lung cancer, while a heavy smoker has one chance in 10.

Naturally such impartial evidence is viewed with alarm by the tobacco industry. They try to make much of their "filter-tips," but so far filters have not eliminated the danger.

Figures show that throughout the country approximately 73 per cent of all men smoke, and about 33 per cent of all women smoke. Those who have never been caught in the grip of the smoking habit may be sincerely thankful. Those who think they cannot stop the habit may need some powerful spiritual reinforcements. Those who say they can stop any time — but don't — may be prisoners of a habit which does no good, is costly, smelly, and, we now know, medically dangerous. The Bible says our bodies are the temples of the Holy Spirit. This temple should be kept clean and pure.

Albert Schweitzer--Myth or Miracle

J. E. Hartzler*

It was on January 10 to 14 of this year that it was my good fortune, in company with Dr. S. T. Miller, to visit the inimitable Dr. Albert Schweitzer at Lambarene, French Equatorial Africa, and on his most generous invitation share his common life with him. This visit with the Doctor proved to be one of the top experiences of my life. One cannot associate with such a person, talk philosophy and theology, and ever after be the same. Such an experience marks a turn on the highways of life and opens vistas that lead on toward the Eternal.

From Leopoldville we flew to a small improvised airport in the jungles, rode a freight truck several miles to the banks of the Ogowe River, were placed in a small canoe by the natives and taken up the river to the hospital. I shall not soon forget the scene as we arrived. The Doctor and two of his nurses were standing on the mud banks of the river to greet us with three most gracious smiles. It was a long hard journey from Goshen, Indiana, to Lambarene, but it paid off in most valuable dividends.

Schweitzer the Man

Albert Schweitzer — philosopher, theologian, physician, musician, author, and humanitarian—was born in Upper Alsace on January 14, 1875. He was educated in the best, universities, has half a dozen scholastic degrees and more than eighty honorary degrees from all parts of the world. The Doctor speaks several languages, German and French primarily. In his philosophy he is influenced somewhat by Immanuel Kant, in theology by Kierkegaard, and in music by Bach. In 1950 a group of artists acclaimed him "The Man of the Century." In his humanitarian service he is motivated by an idea in his own words: "I don't live in a world all my own; my brothers are here too."

The Doctor lives a very simple life. He is a great eater, onion soup being his favorite dish. He has done no smoking since he was 25 years of age. He uses no hard liquor, does not like to ride in an auto, has never been on an airplane up until the time I was there. He has seen only two or three movies in his life. He is a tall, raw-boned man with bushy brown hair, now about 50 per cent gray. He wears a large sprawly mustache, and moves about without glasses except for reading. Since 1913 he has built up a hospital with 47 buildings, 250 beds, and a leper hospital of 150 patients. To be sure, his hospital would not meet American standards, but he is doing for those natives what our hospitals are doing for us.

Schweitzer the Philosopher

I do not speak in defense of Albert Schweitzer. The man needs no defense. Truth is its own defense. I attempt only an interpretation. The popularity of the Doctor springs not from his hospital but from his philosophy, which can be summarized in three words: "Reverence for life." This idea, says he, "puts one into the forward rushing stream of the Infinite and the Eternal, which is the foundation of all being." That idea is loaded with spiritual dynamite. Says the Doctor: "In the stillness of the African jungle I have been able to work out this thought and give it expression."

Life, he says, is "one." That is, life, in whatever area, is a part of life in every other area. "The deeper we look into nature, the more we recognize that all life is a secret, and that we are united with all life that is in nature. Man can no longer live his life for himself alone . . . we are united with all this life." The most immediate fact of a man's consciousness, he says, is the assertion, "I am life which wills to live, in the midst of life that wills to live."

Life is a secret; a great mystery, says Schweitzer. "I ask knowledge what it can tell me of life, and knowledge replies that what it can tell me is little, yet immense. Whence this universe came, or whither it is bound, or how it happened to be at all, knowledge cannot tell me. Only this will-to-live is everywhere present, even as in me." Life, says the Doctor, finds its meaning in itself, and this meaning is to be found in living out the highest and most worthy idea of reverence for life.

"Example is not the MAIN thing in influencing others. It is the ONLY thing." —Albert Schweitzer

From *The World of Albert Schweitzer* by Anderson and Exman

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*Minister, teacher, author, lecturer

"Reverence for life . . . does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing. It does not permit the artist to exist only for his art, even if he gives inspiration to many by its means. It refuses to let the businessman imagine that he fulfills all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others."

—Albert Schweitzer

—From *The World of Albert Schweitzer* by Anderson and Exman

Schweitzer the Theologian

The key words that admit one to the religious and theological thought of Albert Schweitzer are: "To have reverence in the face of life is to be in the grip of the Eternal." This, for the Doctor, is the essence of true religion. Man moves in the temporal, but he lives in the eternal. The question is: "How can I conceive of myself as being in the world and at the same time in God?" How can a man live in the world of things and in the world of spirit at the same time? To be in the world and in God, this is the basic question that underlies the theological thought of Albert Schweitzer.

The answer, thinks the Doctor, is to be found in the Christ of faith. Precisely here is where Schweitzer is frequently misunderstood and often criticized. When he says, "The Jesus of Nazareth who came forth publicly as the Messiah, who preached the ethics of the kingdom of God, who founded the kingdom of God on earth, and died to give His work its final consecration, never had any existence," he does not mean that Jesus the Christ never existed. What he does mean is that the Jesus that some men and some theologians present to us never had any existence. Jesus of Nazareth, Schweitzer feels, is being misrepresented. The picture being given to us today, he feels, is not the true picture.

Schweitzer is Pauline in his thought of Jesus. Says Paul: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. 5:16). It is not the Jesus of history but the Christ of faith that interests Schweitzer. It is not Jesus historically known, but the risen Christ within the hearts and lives of men that holds the Doctor. Men do not get hold of Christ in historical facts; Christ gets hold of man in an inner experience.

Albert Schweitzer is a man of God, deeply religious. He observes his daily devotions each evening with his entire staff at the dinner table, reading from the Scriptures and repeating the Lord's prayer, with the singing of a few church hymns while he himself serves as organist.

"I live my life in God," says he. "Sometimes our light goes out but is blown again into flame by our encounter with another human being. Each of us owes the deepest thanks to those who have rekindled this inner flame."

I hereby register my sincere thanks to Albert Schweitzer in as much as he did, during my four days with him, rekindle the flame. Now fuel has been added to that inner light. No, Schweitzer is not a myth. He is a miracle of the wisdom and the grace of God. Until my philosophy and my theology do for me and the world what the Schweitzer philosophy and theology have done for him and the world, it behooves me to be charitable in my criticism.

The Old Testament Speaks To Us

Jacob J. Enz*

Life's most real fact is sin. Life's most relevant message is the gospel. Every malignant disorder of the soul and of society is traceable to the bitter roots of sin. This is becoming more and more clearly understood. Because this is so the Bible will have an increasing place in man's thought and study, for the Bible presents a God who is at once holy beyond all imagination and merciful beyond all expectations. Of course this God was supremely revealed in the life, death, and resurrection of our Lord Jesus Christ. But it must not be forgotten that this was the climax of a long and patient wooing in which God was seeking men, speaking to them through prophets, patriarchs, poets, blessings, and even judgments—both personal and social disaster. The life of Jesus brought out explicitly on the stage of history what God experienced and is experiencing, as man, His own creation, defies the laws He has given for his happiness.

If the above is true, then the experiences of God's people should be most instructive to us as they are revealed in the Old Testament. For it is there, much more than in the New Testament, that we see God dealing with various manifestations of sins throughout the whole gamut of a nation's experiences. There, too, we see God at work in the lives of individual people whether we read it in the prose of the history, the poetry of the psalmist, or the sayings of the wise man.

The Old Testament reveals that God not only has immediate solutions for sin and error but also long-range solutions, and that the two are inextricably interwoven. God's witness to the world of Abraham's day was a man who had faith in God—faith that led to a break with sin and determined obedience to God's will. Yet Abraham's life shows that one life in the hand of God has multiplying powers of blessing not only in space but also in time. When God has a task to be done He finds a teachable man and then gives him a son. Because of Abraham's response a family was set apart. God built a nation out of that family, and that nation in turn produced the spiritual leader and Redeemer of our race, even our Lord Jesus Christ. The world's family tables, thus, are as crucial in the sight of God as the world's counsel tables. The common man may be more effective in the accomplishing of God's immediate and long range program than highly publicized leaders. One of the basic lessons to be learned from the Old Testament is that every individual and every home, regardless of how insignificant, when responsive to God's leading, is being used of God.

—*Herald Teacher*

***Mennonite Biblical Seminary Staff**

Report on the

Canadian Conference

Maynard Shelly*

Ten years ago only one General Conference missionary came from a Canadian Mennonite congregation. With the ordination of Raymond Reimer of Steinbach, Manitoba, on June 30 at the Winkler session of the Canadian Conference, the number is now well over forty.

Enrollments at Mennonite Biblical Seminary in recent years have shown more students from Canada than from any other region. This year there were nine. Canadian Mennonite Bible College, Winnipeg, has completed ten years of service and with its enrollment now at eighty students has added measurably to the number of trained workers in Canadian congregations.

Mission work has been by no means limited to foreign missions. An active home mission work includes city missions, educational and health services in the northern frontierland of Fort Vermillion, Alberta, and "foreign missions" among the Indian tribes of Manitoba. The latter work was formerly carried on by the Mennonite Pioneer Mission, an organization developed by a number of Manitoba congregations. At the June 28 to July 3 sessions of the Conference of Mennonites in Canada, this mission group was absorbed as a regular part of the Canadian Board of Missions.

As the work of the Canadian Conference was reviewed at this fifty-fifth session which was held in the prosperous agricultural community of Winkler, Manitoba, it was obvious that no other group of Mennonite congregations is experiencing as rapid an expansion in spiritual life and church activity as this group.

With its challenges the Canadian Conference faces many tests and trials. Most dramatic of these is the future of the German language and culture in the life of Mennonites in Canada. This was the subject and theme of many interchanges at this session. Congregations in Pennsylvania, Kansas, and in other places, faced this problem several decades ago. The course of events there is the source of little comfort to German language partisans here. The number of children's Sunday school classes taught in German is shrinking at the rate of about five per cent each year.

To find its place in relation to the General Conference is the problem of each of our six regional brotherhoods. This is an even larger task for the Canadian Conference because it represents not only a region but also a nation. Its 18,000 membership is spread over five Canadian provinces, from Ontario to the Pacific coast. This is further complicated by the fact that a large and active cluster of congregations, the Bergthaler Mennonite Church of Manitoba with its more than 2,000 members, is not a part of the General Conference. It is quite possible that nationalistic self-consciousness also plays a part. In spite of all these things there is every indication that congregations in the United States and congregations in Canada can be one in Christ even though a line drawn on a map divides them. Besides this there should be nothing else.

Long time president of the Canadian Conference, J. J. Thiessen, Saskatoon, Saskatchewan, was re-elected for another term. Elected to serve with him were Henry Poettcker, Winnipeg, Manitoba, vice president; and Peter R. Harder, Arnaud, Manitoba, as secretary.

The Canadian Conference met in the tent of the Brunk Brothers' Evangelistic Crusade.

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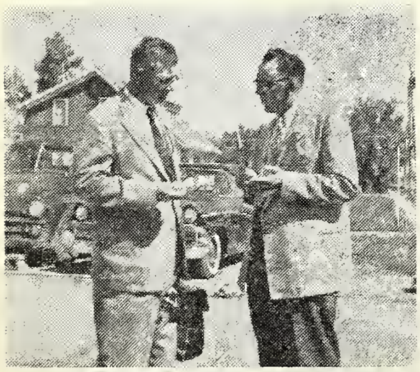
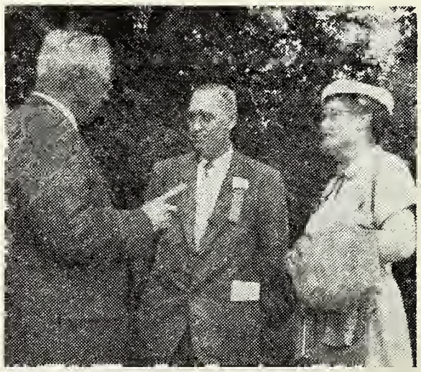
*Asst. Executive Secretary, Board of Education and Publication.

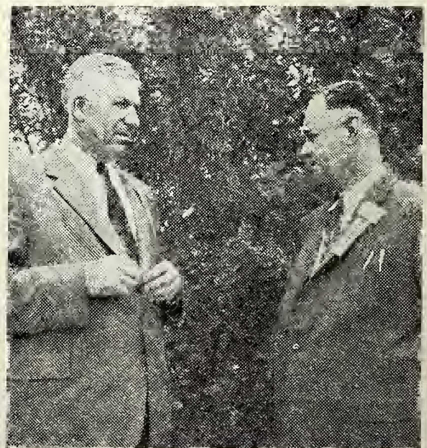
Conferences are made up of people talking, discussing, renewing old friendships and making new ones.



David P. Neufeld, Rosemary, Alberta; and Peter G. Sawatzky, Saskatoon, Saskatchewan



H. T. Klaassen, Laird, Saskatchewan; and Mr. and Mrs. John Heese,



N. Fransen, St. Catharines, Ontario; and William Pauls, Didsbury, Alberta.

Bookmark

For the Home Sickroom

Caring for the Sick Child at Home by Marion Lowndes, 157 pp, *Westminster Press,* $3.00.

What can a mother do to make it easier for her child when he is sick in bed? And what can she do to make it easier for herself? These are the two main questions which Mrs. Lowndes answers in her book, *Caring for the Sick Child at Home.*

She does not aim to diagnose illnesses or make any prescriptions for medical care, but in a practical way discusses family problems which are apt to arise when a child is ill and is being taken care of at home. She has gathered her information through interviews with doctors, nurses, health authorities, and mothers who have had firsthand experience with the hardships of illness.

She says that there are more than five million children afflicted with long term illness in the U. S. today, and modern emphasis is on home care if at all possible. With this in mind, she discusses from the mother's viewpoint the family problems and practical questions of home care for sick children.

Among the interesting discussions are those on attitudes of mother, father, and other children in the home as well as answers to the sick child's questions about himself and his illness, the most important routines of the sick room which are important to the doctor as well as to the little patient. She also mentions many little "extras" which are so often overlooked and forgotten. Many practical suggestions for comforts are listed and are of significance because they can be made inexpensively with materials found in most homes. Included also are the directions for making them.

Perhaps her outstanding chapter is the one on recreation in which she suggests many things to do in bed, according to the age groups and depending upon the type of illness. She includes cautions that should be observed. —Ruth Harder

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The biggest room is the room for improvement.

Film Review

Moses and His People. 16*mm.*, 13½ *minutes; rental,* $5.00 *black and white;* $7.50, *color. Religious Film Libraries,* 220 *W. Monroe St., Chicago* 6, *Ill., or other Religious Film Library in your section.*

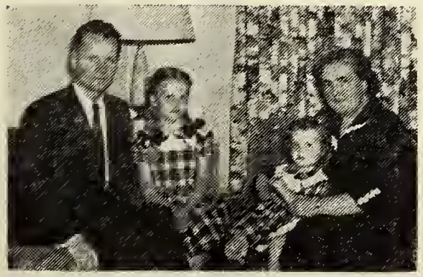
This is the second in the series of films on the life of Moses. The first, *Moses in Egypt,* was reviewed in the May 14 issue of *The Mennonite.*

This film covers the life of Moses in Egypt as he is dealing with Pharaoh. It gives the details of his life from the time of his appearance in Pharaoh's court until the Hebrews have crossed the Red Sea.

The film follows the biblical account closely. The supernatural events accompanying the various plagues are shown with reserve. The beating of the slaves and drowning of the Egyptians is shown but should not be objectionable for use with those from the junior age on up. The miraculous element is kept to a minimum, particularly in the separating of the waters at the Red Sea. Yet the total presentation is one which should help to make the story of Moses meaningful.

As mentioned in the previous reviews, puppets are used in this film. They are used well! Children probably, more than adults, would enjoy the use of this medium and the story would be made real to them through this means.

To Europe



The Peter J. Dyck family, who have left their work at the Eden Church, Moundridge, Kansas, to take up duties as head of the newly formed East-West relations office and direct MCC work in Europe.

Never count a man defeated in life as long as he is obedient unto God. If disobedience enters in, defeat may follow as a natural consequence.

Flashes of Thought

SENSITIVE FINGERS

Walter Gering

With a dull thud that resounded throughout the room he struck the table with the tip of his finger. A sickening shock went through me; I could never have done it. Yet there he sat, unconcerned as he hammered away. You see, he also was one of those who belong to the "finger club." In every community there are those who through some misfortune have lost part of a finger. A spirit of kinship binds these together as they discover each other and begin to discuss the circumstances under which the finger was cut off.

So, too, we had been sitting at the table sharing our common misfortune. Mine had come in early youth; his had been the result of an experience in the prime of life. Freely we discussed the circumstances. But that striking of the finger with a solid blow upon the table was a chilling experience for me. Of all places, the tip of this shortened finger was by far the most sensitive spot on the body. Even the very thought of striking upon the table caused me to cringe.

Then it was that he shared the secret of that blow. There was a time when he, too, could never have endured the pain. The tip of an amputated finger is always extremely sensitive. But there are ways in which that finger tip may be hardened. Tap it gently each day for a period of weeks; each week increase the pressure. The day will come when a sensitive finger tip will have become hardened to withstand a firm blow. That was his answer to the question: "How can you do it?"

With those thoughts came the words of the Psalmist: "Today, if ye will hear his voice, harden not your hearts." Once again I heard the dull thud of that finger; but now it spoke of things far greater. It spoke of that subtle hardening of the heart as it resists the gentle touch of the Spirit of God. Slowly but surely the process goes on until even the most earnest plea is no longer felt. The heart has become as stone.

Lord, teach us to yield to Thy gentle touch.

Does our home life contribute to mental health?

The Role of the Home in Mental Health

Carl F. Smucker*

The Importance of the Home As a Christian Institution

The family has always been considered the most important institution in society by sociologists and anthropologists. It is important because mental health begins in the family and so does mental illness. Even though we have moved from a rural to an urban industrial economy, the role of the family and the home is not losing its importance. In fact it is more important than ever. The "lonely crowd," which David Riesman describes in his book with the same title, points out the need for closer family ties. He speaks of the "inner-directed" society developing in its typical members a social character whose conformity is insured by their tendency to acquire early in life an internalized set of goals. In contrast to this type of person is the "other-directed" group. They do not have this "inner" somehing implanted at an early age by their elders but rather are reflections of an already anxious and lonely society.

We are a migratory civilization losing basic ties with other people. We are traveling too fast and too often to build strong home life and cultivate good friends. The result: a feeling of loneliness and isolation in the crowd. We feel our worth to others is meager and suffer insecurity and at times a nagging loss of self-respect.

These kinds of problems disturb us more than world issues, atom bombs, and world tensions. Do people like me? Do I do a decent job? Am I taking good care of my family? Am I a good father? a good mother? These are the important questions to us as individuals.

How can we build Christian homes today? God has planned the Christian home for a purpose. Have our homes a distinctly different character? Has our faith in Christ and His power in the lives of men made our homes happier? What is the over-all or all pervading "emotional climate" of our home life? Does our home life contribute to emotional health? Dr. C. Richard Yoder in a previous paper outlined the well-known basic emotional needs for affection, security, acceptance as an individual, self-respect, achievement, recognition, increasing independence, and authority in the home.

We now know that we must have these emotional ingredients built into each personality in the home. What we don't know is just how to do this and how we measure the damage done when any of these elements are lacking. We know that there is no substitute for Christian love, but this is not all that is needed. Even the newborn infant is without language, habits, customs, and moral values. It is the function of the home to nurture, to transform the child into a lovable social creature who is at home in his culture and who carries out these culture patterns without undue strain.

The Home and The Balanced Personality

I take it that a large majority of our Mennonite homes have a sense of trust and mutual confidence so necessary in family life. But, of course, there are those who actually not only do not know the love of God, but have fears and difficulties which hinder development of a balance in home life and healthy personality development.

Perhaps individuals in the family have guilt feelings because the family has achieved material wealth and success in life. Do we emphasize thrift to the extent that a strong emphasis on Christian giving causes personal conflict? What about orderliness? Does this emphasis cause children to feel that "things" are more important than people?

What about the more subtle factor of domination? This may express itself both by father or mother. I am sure that we are all guilty on this point. We use the harsh method of words and strong emotional feelings. We become "dictators" in forcing our children to act in a certain way. We must have unquestioned obedience. Let us face this type of unchristian behavior as definitely detrimental to healthy personality growth. It is at this point that frustration develops, especially in the teenager, who needs more acceptance as a full participating member of the family. This frustration may result in aggressive behavior or, equally damaging, a slow withdrawal from normal social life. Have we been guilty of "breaking the will" of a child? Why do we need to dominate? Could it be that we are not secure in our own right and try this method to bolster our weak ego? Such constant use of domination produces eventual hatred and consequent guilt because we have taught our children "to obey your parents in the Lord." Compliance with orders can be achieved, but what a price in mental unhappiness. It seems to me there can be intelligent discipline, controlled through mutual family discussion as to what is best for the family in the light of Christ and His love. This approach should bind the family together, while domination may very well alienate the child from the home—perhaps forever.

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*Ohio State Dept. of Public Welfare; asst. prof. of social science, Bluffton Col.

The home should veer away from the extreme of authoritarian parental domination on the one hand and the opposite extreme of parental indifference. The child's home must supply him with the psychological framework by means of which he can live in the world and yet hold fast to Mennonite values. He need not conform to the world. In fact, he must stand apart from the crowd. He can be happy in this strength.

Being a Christian at Home

What a sacred trust parentage can be! Home is the one place where Christianity can be realized. It also has been called Christianity's hardest front. Why? Our home is where each of us is known for what we really are, with all human frailties painfully apparent.

The story is told of the wife who tries to persuade her husband to make a decision for Christ. She seemed so pious in church, but at home it was found that she gave way to temper tantrums that made everyone miserable. Her husband had simply noticed the way she lived rather than what she tried to persuade him to do. He would not let his wife give Christ to him. Wives and mothers have a God given responsibility in the development of the Christian home. They spend most of their time there and can truly set the spiritual tone.

What about Dad? Dr. O. Spurgeon English, M.D., and Constance J. Foster have written a most useful book titled *Fathers Are Parents, Too* which brings "pop" into the spotlight. The question is raised regarding whether Dad even gets the fun and reward there is in parenthood. The authors think not.

Children need Dad so much. How can we measure the damage we do by staying at the office rather than coming home to play ball with Jim if only for fifteen minutes? Here we can teach a sense of fair play, co-operation, and trust.

Public Affairs Pamphlet No. 157 titled *Making the Grade As Dad* expresses the same concern that Dad has a role as essential as Mother. This role must be carried out by Dad if our children are to grow up as well-balanced adults.

What does "Father" mean to children? First, Father stands for "man." This is probably the most important thing he can do. Boys learn from Dad that they will need to look after women and children. Second, Father stands for the outside world. It is father to whom we should look more and more to answer the endless questions about why we can't have a new car, why we don't believe in war or why people fight a war, or why the minister believes as he does, or why the president of our college serves as president of our college. Third, Father represents competence to his children. He is strong, capable, and if Dad is, so am I. Out of this power and wisdom the child can bolster up his own feelings of being small, weak, and helpless. In Father we have the one person who is designated as the head of the household by biblical injunction itself.

The Happy Family

It is our belief that guidance of human lives is of basic importance to our church. Related to this is that we must think of each home as a religious institution, that a home is a sacred undertaking, that there must be a deep commitment. Each year I see a calendar in the same spot on the wall in a social agency. It says, "The family that prays together stays together." This is true.

I think that we can teach in our common family life that great moments in family life can be made deeply religious in character. The birth of a new baby: what a perfect revelation of Jesus Christ in each home. Let each member of the family share deeply in this miracle. What do we do about birthdays? Let us not commercialize, but celebrate each one with dignity and importance. It is not the gift, but the spirit of belonging which should be emphasized.

What about baptism in the church? Some churches ask the entire family to come forward while the minister offers prayers for the child. This should be made a very special family affair. Our minister recently called in our home for family devotions and Scripture reading several days before one of our children was to be baptized.

A church wedding should be centered in spiritual meaning. Let the children know about the wedding the parents had in their day. Give it real meaning.

Special occasion can be made when a son or daughter starts to college or some field of service. One can ask God's blessing on the ones who are to go and for those who remain. We must do more in our homes to combat the secularism of Christmas and Easter which is being increased each year. We can have a suitable balance in creating the idea of our home as a center of community service. Too much absence from the home in "busy community work" and a complete absence of community responsibility—both would be undesirable goals. I recognize the many dangers here. Too much rush and business can cut into family life. Some mothers work for community betterment when they should spend their time with their own neglected children. When time spent serving the church, school, and community tends to harm family life, we must take inventory and put first things first. Too much dispersion from the home will undermine all that we are trying to build.

Do we interpret to our children the needs of the world such as hunger in the world, medical needs, school needs, peace issues, and war and peace? Our task is to transmit to our children the best from the past, to make our homes demonstrate centers of religious living. Our children are not ours. Our homes should be spiritual launching platforms where we push our children little by little off into a world of need loaded with a part of our own eternal personality. Community service is a sign of good mental health because its focus is on others and not self.

We have a great need to make our recreation and leisure time much more family centered. Did you ever try family camping? The

(*Continued on page* 494)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Christian love the Answer for suffering

By Cornelia Lehn

THERE ARE few truths that are as universally accepted as the fact that there is suffering in the world. Even though some would say that it exists only in our own minds, none can deny that it is there. In fact, humanity is almost taking it for granted. "Pain and suffering have always been, are now, and will be," men sigh and take up the load.

But as individuals, suffering sometimes meets us in such a hideous form that we shudder and come to a standstill. Somehow we must make up our minds what it is and what we are going to do about it. If we evade the issue, it is powerful enough to drive us, like dead fish, down the stream.

I have driven through the ruins of bombed out cities and seen houses split open, with stairways leading to nowhere and wires swaying back and forth in the breeze. I have seen the rubble under which many thousands of people have lost their lives. I have gone through refugee camps and seen the hopelessness and the misery that lives within those walls. I thought I knew what I believed about pain and suffering, but I didn't.

One evening I attended the midweekly devotions held in our camps, quite unprepared for that which was to overpower me. The air in the room was foul. My whole being revolted against breathing it. I forced my legs to carry me in, however, and sat down on the wooden bench against the wall.

The room was almost filled with refugees—people who had lost homes like you and I still have, people who now stood in line with little tin cans to receive food, people who sat there with a strange peace on worn wrinkled faces, people who folded sad hands to pray, not for themselves, but for loved ones that they had lost.

Somebody sat down beside me and the bench started shaking. It was the boy with an incurable disease. His knees shook; his arms and hands, his body, his head, shook. His breath came in harsh gutteral gasps and the saliva continuously drooled out of his poor shaking mouth.

I am sorry that I cannot spare you this picture. I must tell you if you are to understand the torture that my soul was in. It was as if I were two individual selves. One was desperately trying to keep my body from fainting. "You coward, you poor miserable coward," it shouted. "You can't stand the smell, you can't even breathe for a few minutes the air that these people live in for months and years. You can't stand seeing this boy shaking and can't stand hearing the horror of his breathing. Snap out of it; get hold of yourself."

But my other self was quite disattached. It didn't bother about my body. To it this room, this stench, this poor suffering boy, were but a symbol of *all* the pain and the suffering in the world; not an illness that you suffer and say, "It is from God," but cruel, senseless suffering inflicted on whole innocent crowds of people by other people who do not know why they are doing it.

This other self stood before God and to my amazement kept on crying with almost monotonous regularity, "Lord, and what shall this man do?" (John 21:21) I did not see why this other self should say this. It was out of context. There was no comparison between this boy and John; there was no parallel between that little scene at the Sea of Tiberias and the suffering of this present day. But my mysterious other self would not be stopped. "Lord, and what shall this man do?" it moaned again, until I thought I could stand it no more.

BUT WHETHER out of context or not, God answered that cry. Suddenly I saw his mother's hand steal across the boy's shaking knees, to hold them together and to give them rest. Her other hand wiped away his saliva, over and over again, with the patience and tenderness of love.

Peace and quietness entered my soul. I had the answer. There was still love in the world—God's love and His love working through us to make little islands of light in the darkness. Perhaps those words were not so greatly out of context after all. Perhaps the important thing now as then in Galilee is what Jesus answered, "Follow *thou* me!" Jesus met the suffering here on earth head on and absorbed it in His Love. If we follow Him, love must also be our answer to suffering. That is my conviction since that night.

Seventy-Five Serve in United States and Canada

Gen. Conf. Youth In MCC Summer Service

UNITED STATES

Migrant Ministry, Santa Clara Valley, Calif.: Lillian Galle of Valley Center, Kan., and Ellen Jane Graber of Marion, S. D.

Camp Paivika, Calif.: Carol Gering of Mountain Lake, Minn., and Neal S. Ratzlaff of Henderson, Neb.

Fairlee Manor, Md.: Adele Schmidt of Arlington, Kan.

Governor Bacon Health Center, Del.: Petrea Bruun of Freeman, S. D., and Anna Isaac of Niagara-on-the-Lake, Ont.

Institute of Logopedics, Wichita, Kan.: Shirley Dick of Rutpin, Oklahoma; Louise Entz of Whitewater, Kan.; and Shirley Schmidt of Goessel, Kan.

Mexico Workcamp, Cuauhtemoc: Oswald Goering of North Newton, Kan. (director).

Fergus Falls State Hospital, Minn.: Marilyn Hiebert of Mountain Lake, Minn.; Adella Nikkel of Canton, Kan.; Lois Sommerfeld of Halstead, Kan.; and Nancy Wismer of Hilltown, Pa.

. **Hastings State Hospital, Minn.:** Helen Schroeder of Halstead, Kan.

National Institutes of Health, Bethseda, Md.: Pauline Burry of Bluffton, O.; Irma Flickner of Kingman, Kan.; Ann Hilty of Bluffton, O.; Margaret Litwiller of Wooster, O.; Elizabeth Penner of Inman, Kan.; Elizabeth and Frances Schmidt of Canton, Kan.

Migrant Ministry, Hamilton, N. Y.: Doneta Kay Amstutz of Columbus Grove, O.; Ardis Fliginger of Hurley, S. D.; LaVerle Kauffman of Marion, S. D.; Adelia Klassen of Newton, Kan.; and Robert Steiner of Pandora, O.

Migrant Ministry, Waterville, N. Y.: Vinette Graber of Marion, S. D., and Mrs Marilyn Simmons of Dayton, O.

CANADA

Ailsa Craig Boys Farm, Ont.: Mr. and Mrs. Robert Peters of North Newton, Kan.

Bethesda Home, Vineland, Ont.: Lydia Boese of Tofield, Alta., and Betty Schellenberg of Kelowna, B. C.

Clearwater Lake Sanatorium, The Pas, Man.: Lorene Epp of Buhler, Kan., and Justina Neufeld of Butterfield, Minn.

Hebrew Mission Camp, Kearney, Ont.: Annie Janzen of Coaldale, Alta.

Manitoba Hospital, Brandon: Harold Dyck of Winkler, Man.; Helmut Friesen of Manitou, Man.; Lenore Harder of Plum Coulee, Man.; Hermine Martens and Norma Rickman of Rosthern, Sask.; Doris Schroeder of Steinbach, Man.; Anne Thiessen of Winnipeg, Man.; Margaret Thiessen of Fitzmaurice, Sask.

Manitoba Sanatorium, Ninette: Anne Buhler of Tourond, Man.; Hedy and Helen Fast of Chortitz, Man.: Elsa Sawatsky of Morden, Man.; Frances Schroeder of Niverville, Man.; and Helen Thiessen of Dundurn, Sask.

School for Mental Defectives, Portage la Prairie, Man.: Walter Andres of Rosthern, Sask.; Verna Dyck and John Kroeker of Lowe Farm, Man.; Robert Schmidt of Rosthern, Sask.; Shirley Siemens of Altona, Man.; and Marie Wall of Tabor, Alta.

Municipal Hospitals, Winnipeg: Annie Epp of Mt. Lehman, B. C.; Helen Epp, Eileen Klassen, and Katie Schulz of Winnipeg; Kathleen Janzen of Arnaud, Man.; Edith Klassen of Homewood, Man.; Tina Klassen of Abbotsford, B. C.; Johanna Loeppky of Halbstadt, Man.; Lillian Sawadsky of Vineland, Ont.; and Betty Tiessen of Gretna, Man.

Ontario Mental Hospital, London: Martha Peters of Altona, Man.

Students in Industry, Toronto: Margaret Bergen and Henrietta Schellenberg of Winnipeg, Man.; Anton Buhr of New Bothwell, Man.; Otto Dirks of Waterloo, Ont.; George Dyck of Saskatoon, Sask.; Victor Fast of Chortitz, Man.; Wilhelm Rempel of Chilliwack, B. C.; and Robert Schellenberger of Newton, Kan.

A WINNING Stewardship Slogan

(Group A—Ages 13 to 18)

Not the Last, But the First Tenth for the Lord

—Marvin Slotterback, Lima, Ohio

Are the Beer Salesmen Taking Over Baseball?

They are as far as radio and television go.

In the current season every major league baseball team in the U. S. is sponsored on radio or television by a beer company, many exclusively. To put it another way, this season every major league baseball team in the U. S. is selling beer.

The brewers know a good thing. The many breaks in a ball game give announcers more opportunities to plug the product. . . . Kids love baseball, watch it avidly; a wonderful opportunity to develop "brand consciousness" early. . . . Why the beer sponsors? Television and radio rights go to the highest bidder. And the brewers bid high. With a total advertising budget of $400,000,000 plus, the alcohol industry can buy its way into almost anything.

—*Clipsheet*

PENCIL POINTS

Everyone's Doing It?

Drooped all over the back bedroom, our best girl friends are laying out the small talk. As the hen party chatter about boys grows pale, the plump blue-denimed hostess produces color with a pack of cigarettes pulled from a bottom dresser drawer. Passed around the circle, the tailormade faggots are handled with awe. As Blue Jeans starts to light up for all, Susan frowns. Seeing Susan's unvoiced objection to dragging on a fag, a green-gilled lady of the world says amid her coughs, "Oh, come on, you'll get used to it. Everyone's doing it."

And there they go—a gang of fellows and girls out for a good time. They go here and they go there, and while everyone laughs long and boisterously, they all sense that the good time is just a little thin. Joe is a welcome party-saver with his suggestion, "Let's stop at my house for refreshments." But the soft drinks turn out to be hard. When Dick slowly shakes his head east and west, he hears, "Be a sport. Everyone's doing it."

Then there comes the day, more accurately called night, when the crowd thins out to leave us only one boy and one girl and a dark corner where they can and do park. Bud and Ann bill and coo and then advance. Resistance is met with illustrations and illusions that compellingly suggest, "All the big girls and boys are doing it."

If you could march on through time with me you could get more action pictures from the sound stage of life. They would surely remind you of our dear old camp song, "Second verse, same as the first; little bit louder and little bit worse."

Everyone's doing it? Who's kidding whom? Everyone is doing nothing of the kind. Just look around and you'll be surprised by the things people are not doing. The volume is terrific. A large number of people are not smoking, not drinking, not committing adultery, not enlisting in the armed forces, and not buying television sets. For a good example, talk to the whiskey-making people and you will find that their hearts ache because so many people don't have the habit of paralyzing their brains with firewater.

Maybe everybody else in your high school class is grafting a wart on to the end of his nose, but remember that there are thousands of high school classes where it isn't done.

There's a barb in the everyone's-doing-it bait. The guy who dangles this enticement only wishes to prove all others as weak as he. Be the kind of a cousin who will surprise this Jack or Jill by giving him not what he wants, but what he needs. He needs a brother or sister to lead him on the way to common sense living.

When people want spaghetti they shouldn't be fooled by a dish of worms. —Maynard Shelly

Alternative Service: An Evaluation

By Olen Hershberger, Denver 1-W Unit Leader

Having been associated with a large 1-W unit for two years, I occasionally find myself trying, at least to a degree, to predict the durability of the present program.

I feel that it is important for an individual to understand himself, his experience with Christ, and the biblical basis for catering to his conscience in establishing his religious beliefs. Let us briefly review a few of the major factors in the life of a 1-W.

First his home and community where he makes his first decisions: It is perhaps a rural community, predominantly Mennonite, so the peace position of the church is readily accepted.

Perhaps the parents exhibit undue sympathy for the fellow who is experiencing a two year interruption in vocational plans. Or if the seemingly ideal situation exists, the youth is taught the peace position as the church interprets the Bible, and the decision for service is his to make.

To those who choose to enter 1-W alternative service the majority find Selective Service System co-operative and very lenient as to time and place of service.

When employed by a large institution such as a hospital the 1-W finds an entirely new way of life. Past experience has shown he does his work well, receives little opposition from fellow employees, and discovers his services are greatly appreciated by hospital administrators and supervisors. His "pattern" at the hospital is also influenced by the depth of his Christian experience.

Just how grateful are we conscientious objectors to our United States government for the alternative service program? How often do we thank God for the recognition given in which we, when called by Selective Service System to military service, are privileged to enter an alternative program?

Alternative service changes our negative answer to militarism to positive action for peace. In doing this we find a release—for service to fellow men through commitment to Christ.

Yet basically the ease of the program demands little more than a geographical move with the expected adjustments. Presently it seems as though we must ask ourselves if our program could endure because it relies on our own initiative and motive.

However, if the masses of our group possess love, compassion, and other fruits of the Spirit of God to the degree which our Christian purpose demands, we should have no reason to fear. Each phase of the peace program of Mennonite churches might be strengthened by increased numbers; however the real stimulus must come from the service of individuals committed to Christ.

Time alone will reveal the endurance of the alternative service program on a long term basis. Conscientious objectors must place a greater emphasis on the positive action of our program by allowing the Holy Spirit to work through us in ministering to the needs of mankind.

Surely God has led thus far. We cannot be blinded to the ministry to mankind. Therefore we should be able to go forth reasonably sure that the greater degree to which we practice Christian virtues in Christ, the greater will be our 1-W service ministry. —*The 1-W Mirro*

Farewell For Retiring Missionaries

The Paul Wengers and some Chicago friends

In 1953 the General Conference Mennonite Board of Missions established a Mission Center at 4609 Woodlawn Ave., Chicago, Ill. The purpose of the "center" has been to provide a place for missionaries to stop while enroute through Chicago or stay while in the city.

The first host and hostess were the Paul A. Wengers, then recently returned missionaries from India. Both Brother and Sister Wenger spent their lives in mission service in India.

A special farewell was held for the Wengers recently. They have now moved to Bluffton, Ohio, where Brother Wenger will assist in the maintenance duties at Bluffton College.

The Board of Missions has asked Mr. and Mrs. Elmer Neufeld to assume the duties of host and hostess of the Mission Center. In past years they assisted the Wengers. Assisting the Neufelds will be Mr. and Mrs. Walter Eisenbeis. Mrs. Eisenbeis recently arrived in Chicago, with their daughter, to join her husband.

Conference Displays

The displays planned are not to be museum-type, but will present on large posters an over-all view of the present significance of Mennonites in all the world: their spreading due to their wanderings, sphere of missions with reference to young churches, and single conference undertakings, partly with recent photographs. Besides this, rare books and manuscripts, especially from the history of German Mennonites, will be displayed.

An especial joy is to be able to display a true copy of the famous painting by Rembrandt, "Mennonite Preacher Anslo and a Widow." At the same time it will be possible to order this picture in the size 55 x 40 centimeters (about 21½ x 15 3/4 inches). We assume that participants in the conference would be glad to own this valuable picture to hang on their walls. (The price is 21 Marks or 5 dollars.) This is the first time since Rembrandt's time that such a reproduction in the well-known Rembrandt half-dark manner has been possible. Readers of this article who are unable to attend the conference may write concerning this picture to the editor or direct to the undersigned.

Dr. H. Quiring, Kontal bei Stuttgart, Germany.

COUNTRY VACATION FOR CITY CHILDREN

Approximately fifty-four children from Chicago will be guests in Mennonite homes this year. On Monday, July 22, the first group left for a Country Fresh Air Vacation on farms at Berne, Topeka, and Goshen, Indiana (Silverstreet Church); and Wayland, Iowa (Eicher and Wayland churches). A total of seventeen from the Woodlawn Church went in the first group, and approximately the same number from the First Mennonite Church.

About twenty will be leaving in the second group for the Freeman, South Dakota, community on Aug. 12. Both groups are gone for two weeks. The host churches or parents pay the cost of transportation to and from their homes. Children are sent to homes where families have children of similar age. Insurance and medical checkups are provided by Chicago churches sending children. The checkups were done under the supervision of Miss Esther Mae Andres, R.N. It is the fourth summer in which Chicago Mennonite churches have promoted the Country Fresh Air Vacation.

This is a real challenge to give city children an insight into rural life and also a firsthand experience of living in a home situation where true Christian love may be given and received.

Delegates to the World Conference

August 10-16 the following official delegates of the General Conference Mennonite Church will attend the Mennonite World Conference at Karlsruhe, Germany:

Erland Waltner, North Newton, Kan.; I. I. Friesen, Winnipeg, Man.; P. K. Regier, North Newton, Kan.; J. J. Thiessen, Saskatoon, Sask.; Olin A. Krehbiel, Berne, Ind.; P. R. Harder, Arnaud, Man.; Aaron J. Epp, Reedley, Calif.; Ronald von Riesen, Freeman, S. D.

Roland Goering, Halstead, Kan.; Jacob Fretz, Lansdale, Pa.; Ray Hacker, Fallsington, Pa.; John J. Wichert, Vineland, Ont.; G. Lohrenz, Winnipeg, Man.; S. F. Pannabecker, Chicago, Ill.; Albert Gaeddert, Inman, Kan.; Peter J. Dyck, Moundridge, Kan.;

Helen Stephen, India; Harold Ratzlaff, India; Jacob J. Enz, Chicago, Ill.; Erwin Goering, North Newton, Kan.; Paul Shelly, Bluffton, Ohio; Isaac Tieszen, Marion, S. D.; H. J. Andres, Newton, Kan.

The following will attend the conference as delegates-at-large:

Mrs. H. J. Andres, Newton, Kan.; Mr. and Mrs. Jake F. Banman, N. Newton, Kan.; Mr. and Mrs. Ernest Claassen, Newton, Kan.; Dorothea Dyck, Elbing, Kan.; Mrs. Peter J. Dyck, Moundridge, Kan.; Mr. and Mrs. D. D. Eitzen, Los Angeles, Calif.; Mrs. Aaron J. Epp, Reedley, Calif.; J. Herbert Fretz, Freeman, S. D.; Mrs. Roland Goering, Halstead, Kan.; Dr. and Mrs. Marden Habegger, Reedley, Calif.

Mrs. Olin A. Krehbiel, Berne, Ind.; Mrs. Harold Ratzlaff, India; Edna Regier, Elbing, Kan.; Dr. and Mrs. John Schrag, McPherson, Kan.; Mr. and Mrs. Sherman Stucky, Berne, Ind.; H. T. Unruh, North Newton, Kan.; Mrs. Erland Waltner, North Newton, Kan.

THE ROLE OF THE HOME IN MENTAL HEALTH

(*Continued from page* 489)

cost is relatively small over a period of years. Here for the first time the entire family can sleep together. Some of our highest spiritual moments have been at family devotions in family camping. One needs only a tent, gas stove, lamp, and air mattresses to provide a minimum of comfort.

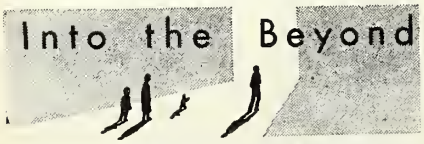
Have we done all we can to encourage our children to take part in our church camp programs? These camps can have a great influence on the child. The tide of enthusiasm and youthful ideals will crest in the teens. We can plan for camp for a long period of time in the home. We can support the program financially. The child matures and learns another step in its breaking away process. If our children are allowed to remain in a cynical, secular environment during this critical period they may become callous to appeals of the church for the rest of their lives.

From all of this family centered activity can come deep happiness to each person in the home. Mother can see her job as a ministry—the most singly important task in the world. It is a calling to nurture a Christian home. It is a laboratory experiment where God begins to build His kingdom here and now.

For the father it should be the most valued enterprise of his life, one of the main reasons for his toil.

The home is the center of life, the center of mental health. Healthy minded parents create healthy minded children who are enabled to mature into mentally and emotionally mature adults. This is the true role of the home in mental health. Nothing in human life can be a greater reward.

Condensed from a paper read at the Mennonite Mental Health Service Conference, Goshen, Indiana.



Into the Beyond

Anna Friesen (nee Bergen), a member of the Bethesda Mennonite Church of Henderson, Neb., was born July 29, 1913, and passed away at her home on June 30, 1957. Her husband, Irvin, and daughters Virginia and Kay, survive.

MCC news & notes

VOCATIONAL TRAINEES ARRIVE

The eighth group of eager-to-learn international vocational trainees are getting acquainted with America and American Mennonites as they begin various occupations while living with families in 13 states. Twelve trainees are from Germany, 11 from the Netherlands, two from Switzerland, and one each from Paraguay, Jordan, and France.

Margaret Braun of Asuncion, Paraguay, will work in the Mennonite Aid Office in Akron. She was born in Russia and went to Paraguay in 1948 where she has been working in the MCC Asuncion office. Fawzi Jaber of Hebron, Jordan, will arrive in August to live with the M. Simeon Zook family at Honeybrook, Pa. He became interested in the trainee program through working with MCC workers Ada and Ida Stoltzfus in the Hebron boys' home. They are now on furlough at Atglen, Pa., and will be his counselors. Marianne Nussbaumer of France, whose brother and sister studied in the United States, is living with the Conrad Nagels at Berne, Indiana.

The other trainees and their sponsors are: **Germans:** Klaus Dueck, A. L. Glick of Minot, N. D.; Benno Harder, Maynard Good of Elkhart, Ind.; Irmhild Hertzler, Elmer Ediger of Newton, Kan.; Inge Janssen, Dr. Paul Hooley of DeGraff, O.; Ingrid Janzen, Howard E. Baumgartner of Berne, Ind.; Rita Janzen, Noah A. Beyeler of Waynesboro, Va.; Guenter Jantzen, Henry D. Hirschler of Jansen, Neb.; Irmgard Lichti, Dr. Richard Yoder of Akron, O.; Renate Neufeld, Walter Hodel of Lombard, Ill.; Heinz Quiring, Arthur Bertsche of Pontiac, Ill.

Working in institutions are Sigrid Erling, Mennonite Children's Home at West Liberty, O., and Renate Kittler, Bethel Hospital at Mountain Lake, Minn.

Dutch: Jacobus Brandenburg, J. J. Kauffman of Twin Falls, Idaho; Aaltje Martens, John E. Kaufmann of Tiskilwa, Ill.; Hendrikje Martens, Milford Paul of Scottdale, Pa.; Pietertje van Schieveen, E. J. Peters of Wasco, Calif.; Yktje Wouda, Glenn Lederman of Grabill, Ind.

Working in institutions are Hermine M. G. Denz, Mennonite Hospital at La Junta, Colo.; Fokeltje Hoekema, Mennonite Home for the Aged at Rittman, O.; Cornelis Knijnenberg, Mennonite Press at North Newton; Hiltje van der Laan, Prairie View Hospital at Newton; Minke van der Wal, Kings View Homes at Reedley, California; and Elisabeth Dirkmaat, MCC, Akron (now at Prairie View Hospital).

Swiss: Elsbeth Dobler, Brook Lane Farm at Hagerstown, Md., and Hans Oberli, Matthew Kolb of Royersford, Pa.

SERVING WITH MCC

Mr. and Mrs. Noah Good of Lancaster, Pa., have gone to Europe to serve with MCC in pastoral work in Pax Services and in fringe time to be with the work of the Eastern Board of Missions and Charities. Mr. Good succeeds John Duerksen (Hesston, Kan.), who will remain in Europe to study. The Goods will live in Kaiserslautern.

Mr. Good is on sabbatical leave from Lancaster Mennonite School where he is dean. He has been in the field of education since 1927 and is a graduate of Eastern Mennonite College, Elizabethtown (Pa.) College and the University of Pennsylvania. The couple has membership in the Mennonite Church at Reading, Pa.

Helene Dueck of Winnipeg, Man., has gone to Vienna, Austria, where she will serve in the MCC relief program and help with the Vienna Mennonite congregation. She lived in Russia until 1942, when she fled to Poland and Germany. She went to Canada nine years ago. Miss Dueck learned a year ago that her mother, Mrs. Helene Dueck, is living in southern Russia. Her father has not been located.

Miss Dueck studied at Mennonite Brethren Bible College in Winnipeg and has taught school the past four years at Hochfeld, Man., and on Indian reservations.

DOCTOR'S DRAFT

The special doctor's draft law enacted in 1950 has been replaced with a law providing for induction o doctors under the same provision as the regular draft law, with few exceptions. The old law require special registration of all physician and dentists up to age 50 and provided for their induction in accordance with certain priorities whethe or not they were subject to induction under regular draft.

The new bill, signed by Presiden Eisenhower June 27, leaves onl those doctors who have been required to register under the provisions of the regular draft law wit any remaining obligation since Jun 30 — except those who began service under the former law. But th bill provides for the President to issue special calls for doctors and dentists who are liable under the present draft, whether or not other registrants of their age group are called at the same time. Thus doctors who have become fathers or who are between 26-35 may be called even though other such registrants are not called.

Under the new law only those doctors who have had deferments to complete their medical studies since June 19, 1951, and who are under 35 are liable for service. Additional information may be received by writing to the MCC Peace Section, Akron, Pa.

NEW NURSING SUPERVISOR

Mary Ellen Weldy RN, of Wakarusa, Ind., has been named nursing supervisor at Prairie View Hospital, Newton. She succeeds Hulda Gehman of Harrisonburg, Va. Miss Weldy began service at the hospital last August.

DOCTOR WILL SERVE IN PARAGUAY

Dr. Cornelius Unruh, son of Mr. and Mrs. John H. Unruh, of Winnipeg, Man., has gone to Neuland Colony, Paraguay, where he will give medical service. He was graduated this year from Manitoba Medical College. He is also a graduate of the Univ. of Manitoba and Menn. Collegiate Institute. He taught school one year at Hunewood, Man., and is a member of the Mennonite Brethren Church in North Kildonan, Winnipeg.

GOERINGS ENROUTE TO VIETNAM

Dr. and Mrs. Donald D. Goering of Moundridge, Kan., are enroute to Banmethout, Vietnam, where they will join the MCC medical team serving interior tribespeople. Dr. Goering completed internship this spring at Akron (O.) General Hospital. He is a graduate of Bethel College and the University of Kansas school of medicine. Mrs. Goering, who attended Central College at Fayette, Mo., and the School of Medical Technology in Kansas City, is the daughter of the Rev. and Mrs. F. W. Rigg of Laclede, Mo. The couple belongs to the Eden Mennonite Church, Moundridge.

The Robert Coons have accepted the call to serve the First Mennonite Church of Chicago, beginning in September. He takes the place of Leland Harder, who recently resigned; Bob will also be completing his last year in Seminary. Mrs. Coon, the former Helen Neufeld, will again be teaching in the public schools.

Jottings

—Bethel Church, Mountain Lake, Minn.: The Sunday school officers planned a series of parent-teacher meetings of the various departments for fellowship and inspiration. The senior C. E. sponsored a service by the Evangelical Free Church of St. James, Minn. On music night in March the Carson M.B. men's chorus presented a program. Pastor Gering attended the National Convention of the National Assn. of Evangelicals in Buffalo, New York. At the Junior High Fellowship the film, "Forward with Christ," was shown. Youth fellowship had a meeting on Pax and Voluntary Service. Edwin Ratzloff, a guest, showed slides of his work as a Pax man in South America. After our pastor delivered a series of messages on the parable of the Prodigal Son the Senior C.E. showed the film of same. The Bethel Mission Society had Friendship Day on April 11. 855 pounds of clothing were packed and delivered for relief. Beginning April 14 we had our annual Passion Week services with J. E. Hartzler as speaker. Dr. Hartzler returned recently from his world-wide trip, on which he visited many important places and people. He showed slides of the trip which were very interesting and related some of the imporant works of Dr. Albert Schweitzer in Africa. The evening messages always centered around Passion Week themes. Opportunity was given for decisions for Christ, commitments, reconsecration, and witnessing. On Good Friday Dr. Hartzler brought the communion message, after which the Lord's Supper was observed. In the evening the Mixed Choir sang the oratorio "The Crucifixion" by John Stainer. Mrs. J. J. Balzer passed away at the Eventide Home April 22. She reached the age of 96 years this last February, the oldest person in this community. J. J. Balzer was our former pastor. The Freeman Academy Choir of Freeman, S. D., presented a musical program April 28. Easter Sunday evening we enjoyed the singing of Easter music and an appropriate and inspiring message by Orlando Schmidt. On Mother's Day, during the Sunday morning service, twenty children were brought by their parents to be consecrated. Jesus says: "Let the little children come unto me." The Men's Chorus of 45 voices presented a program in the Salem Mennonite Church at Freeman, S. D., May 12. The Midweek Bible Study group continues to meet every Wednesday evening through the summer months. Churches joined services when Brother Nultemeier, pastor of the Assembly of God church, delivered the Baccalaureate sermon in the high school auditorium May 26 to the 58 graduates. On Ascension Day members of the baptismal class and the congregation joined in a service of testimony. This is always an hour of inspiration and encouragement.—Marie Toews, Corr.

NEW PASTOR INSTALLED

—First Church, Paso Robles, Calif.: Pastor and Mrs. Alfred Schwartz and family arrived here June 6. M. J. Galle, retired minister, conducted the installation service June 9 in the afternoon after the fellowship luncheon. DVBS opened June 17 for two weeks with about 45 children enrolled. The closing program was well attended. Brother and Sister Paul Quenzer, Timothy, and Mark, of Doland, S. D., are in our community visiting Paul's ailing parents and relatives. Brother Quenzer brought the morning message July 28. Twenty-four Christmas bundles were assembled and delivered to the MCC office in Reedley, Calif. Four delegates from here attended the Pacific Dist. Conf. at Aberdeen, Idaho, thoroughly enjoying all the sessions and the messages by Frank Peters, and the fine hospitality. "The Gospel Heralds," five young men from Wheaton, Ill., brought a well-received program at the Willow Creek Church with messages in song, and instruments, and personal testimonies.—Mrs. Gus Toews, Corr.

KEENEY BRINGS MESSAGES

—Apostolic Church, Trenton, Ohio.: June 2 was Children's Day, and the children and Junior Choir brought the message during the church hour in song and recitations. June 16 was the S. S. picnic at Holiday House, Middleton, Ohio. A basket dinner was enjoyed even though it was very hot. We had a short service with a few hymns and prayer with our pastor in charge. Our S. S. Supt. made the reservations. Thanks to Donald Imhoff. June 23 William E. Keeney of Bluffton brought us a fine message during the church hour. Later in the week he made visitations for the expansion and development program fund of Ropp Hall at Bluffton College. Artemus Howe had a very nice choir director's stand made for the church by a local carpenter. It adds greatly to the furnishings. Mrs. Marion Augspunger spoke very interestingly to the Women's Christian Service about "Aid for the Aged in Ohio." This meeting was July 11 at Mrs. Simon Ehresman's home.—Mrs. Orlan Gingerich, Corr.

DEDICATION SERVICE

—Bethel Church, Inman, Kan.: Holy communion was observed June 23. A short dedication service for the 57 Christmas bundles and $69.00 was held June 30. The wedding of Rosella Wiens from here, and Harold Regier from Burrton took place here July 7. Our cradle roll has increased by five little newcomers: a daughter, Patricia Ann, to Mr. and Mrs. Wilbur Wiens, June 23; a son, Brian Jay, to Mr. and Mrs. Martin E. Doerksen, June 24; a son, Michael Jay, to Mr. and Mrs. Albert Pauls, July 16; a son, Stanley Eugene, to Mr. and Mrs. Bill Neufeld, July 17; and a baby girl was welcomed into the hearts and home of Mr. and Mrs. Simon Wiens on July 10; she was born April 13. They have named her Sue Zan.—Corr.

KODAIRA, MOYERS SPEAK

—First Church, Pretty Prairie, Kan.: The Mennonite Singers of Bethel College gave the "Seven Last Words" on April 7. Sixteen young people were baptized and received into the membership of the church April 14. Communion was held the following Sunday. The Central Christian High School of Hutchinson gave a program the evening of April 28. An all-day Bible Conference was held May 5 with Erland Waltner as speaker. May 7 Brother Kunio Kodaira of Japan was with us. Pastor Nyce and family were called to Pa. the beginning of May because of the serious illness and death of his father. The Missionary S. T. Moyers were with us the morning of May 12; he brought the morning message. At the May meeting the Ladies' Missionary Society packed and sent 107 Christmas bundles. May 19 there were 11 children dedicated to the Lord. Bible School was held May 20-31, with the final program being given June 2. Marlin Sperling gave a brief message on the work of the Gideon organization at the morning service June 9. Pastor and Mrs. Nyce attended the charter membership service of the Topeka Fellowship June 16. Waldo Flickinger, pastor of Ebenezer Church near Bluffton, Ohio, preached at the Ascension Day service. Virgil Ewy of Kingman, who has spent two years in Pax service in Peru with the LeTourneau project spoke and showed pictures at the May meeting of the Youth Fellowship. One carload of men went to Neb. and another to Kansas City to assist in disaster units during June.—Corr.

S. S. PICNIC

—Swiss Church, Alsen, N. D.: Communion services were held July 7. In the evening the Youth Fellowship gathered. Our S. S. picnic was held at the park July 7. After dinner a short program was given followed by entertainment and games. Pastor and Mrs. Leonard Harder and family left for a two week vacation to Calif. In their absence Les Dick, missionary from Haiti, gave the morning messages. On Sun. eve he spoke and showed slides of their work, and their children gave us special music in song. Mr. and Mrs. Marvin Flickenger and Mr. and Mrs. Ray Lutke presented to us a message in word and song Wed., July 10. They are from Grace Bible Institute. The Ladies Mission Society met July 11. Mrs. Dave Klein was hostess. For roll call each one was to present a boy's shirt for migrant work.—Mrs. Fred Fiel, Corr.

MEN'S FELLOWSHIPS JOIN FOR SOCIAL

—Bethel Church, Waka, Texas: Harvest is about over. Because of much rain, strong winds, and some hail, yields were much lower than first estimated. Our community Bible School had its closing program June 7; 45 were enrolled. The Ladies' Sewing Circle met in the home of Mrs. Herman Wiebe June 13. Fourteen Christmas bundles were packed and quilt blocks cut. Seven ladies were present. June 18 the joint Men's Fellowships of the Perryton Mennonite Church and our church were hosts to their wives and families at a picnic supper in the back yard of the Perryton church parsonage. Paul Haldeman is pastor of the church. Volley-ball and a film on Mennonite Disaster Service were also enjoyed during the evening. Sun. eve, June 30, the fifth Sun. joint program with the Perryton Church was held in our church. Our pastor, John Harder, served the Brethren Church in Waka Sun., June 24, in the absence of their pastor, Clyde Fry. In the evening the two churches held a joint service.—Mrs. Herman Wiebe, Corr.

RETREATS

—First Church, Aberdeen, Idaho: The annual Sunday school picnic was held on June 30 at the American Falls City Park. About 250 enjoyed this time of fellowship. In the absence of our pastor the youn people had charge of the mornin worship service on June 30. Iva Hunsinger gave a short message "The Church's Responsibility to I Youth," and Paul Wiebe spoke "Youth's Responsibility to I Church." The Idaho Young People Retreat was held July 11-14 at Be Gulch near Ashton, Idaho. Peter Ediger of Fresno, Calif., was spea er. A spiritual blessing was receive by all who attended. The Junior R treat was held July 31-Aug. 2. Th Brotherhood sponsored the Annu Family Picnic on July 16 at the l cal boat dock. William Dahlenbu of Huron, S. D., brought the mor ing message on July 21. Rola Isaak is serving his 1-W term Kings View Homes, Reedley, Cal Roland will serve as psychiatric aid —Corr.

CHURCH AT WORK

—Good Samaritan Church, Huntin don, Pa.: The folks at our chur have been quite busy lately. Th men built a fireplace, which was e joyed by all at a picnic on the four of July. They made blackboard ea els for our Summer Bible Scho classes. The parsonage also boas cement walks laid by our fine me Our ladies recently enjoyed a day the kitchen at Camp Men-O-La Not long ago we became a memb of the Eastern District Conf. a are hoping for the watchful eye the General Conference to admit u For a young church, we are all ve happy and eager to grow in numb and in knowledge of our Lord a Saviour Jesus Christ.—Mary E. U right, Corr.

Did You Read It?

"Do people really read *The Me nonite?"* This question is ask quite frequently. Well, we do know exactly how many people re every page. However, we do oc sionally get evidences that our pe ple are reading these pages.

Recently an article entitled "O Hundred Dollars More" appeared *The Mennonite.* The writer rais the question whether many wou not be able to give $100 more 1957 to meet the great chaleng our conference is facing. Well, heard of some who read the artic and promptly acted on the su gestion!

Did you read the article?

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Luoma Photos

"THE MOST WASTED HOUR?"
Virgil E. Foster
HOW MAY WE PLEASE GOD?
H. H. Smith, Sr.
MAKING RELIGION REAL THROUGH APPRECIATION
G. S. Stoneback

Volume 72 Number 32 August 13, 1957

In This Issue

Making Religion Real Through Appreciation
By G. S. Stoneback 500
How May We Please God?
By H. H. Smith, Sr. 501
An Invitation 502
"The Most Wasted Hour?"
By Virgil E. Foster........504

DEPARTMENTS:
Editorials 499
Bookmark 503
Film Review 503
Flashes of Thought 503
MENNONITE YOUTH:
Two Years With Congo Youth
By Fremont Regier 506
Vacationless Journeys 508
Our Schools 509
MCC News Notes 510
Jottings 512

Of Things To Come

Aug. 10-16—Sixth Mennonite World Conf. Karlsruhe, Germany

Aug. 12-18—Family Retreat, Central District, Camp Friedenswald

WESTERN DISTRICT RETREATS, Camp Mennoscah:

Aug. 5-16—High School Retreat

Aug. 16-18—Senior Adult Retreats

Sept. 3—Groundbreaking for Associated Mennonite Seminaries, at corner of Hively St. and Benahm Ave., Elkhart, Ind., at 2:30 ("Prayer and Work Day")

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

KAZADI AND GRAHAM PRAY FOR CONGO

Kazadi Matthiew, Congo Inland Mission national pastor, recently attended the Billy Graham meetings at Madison Square Garden in New York City. He was unaware of the fact that it was Billy Graham to whom he was listening and was very excited about the sermon. Following the evening meeting Kazadi had the opportunity of meeting Graham, and after telling him of his work in the Congo, Kazadi joined Billy Graham as he prayed for Congolese people.

Who can say, "I have made my heart clean; I am pure from my sin"? —Proverbs 20:9

Work Continues In Face Of Opposition

Work at the Mennonite Mission at Colombia continues in spite of obstacles and opposition in a small village, San Joaquin, where work was begun at the beginning of this year. So states a recent report from missionaries Helen and Arthur Keiser.

Permission to hold meetings has been obtained since a new mayor took office; however, due to much opposition and disturbance on the part of townspeople, the effort has been halted until governmental permission can be obtained to reopen the work. Many people who feared and hated the gospel have become sympathetic after witnessing the passive resistance to the persecution. Water and rocks were thrown during almost every meeting and one woman was struck in the face with a rock. After this incident the chief of police forbade further meetings, saying that the work was a public nuisance.

Past experience in Anolaima and La Mesa has shown that the same resistance finally broke down, and now active churches have been established in both towns with almost no opposition. For this reason it is possible to look forward to a new day in San Joaquin in the future.

School activities in La Mesa continue despite the fact that no license has as yet been secured. In former years, the school had already been closed at this time of the year. There seems to be a good chance that the school year may be finished this year.

With the overthrow of the dictator of Colombia in May and the promise of elections for next year, there should be more religious freedom.

NEW MATERIALS AVAILABLE

The Nursery Home and Church Series, part of the graded materials being prepared under the name Living Faith Series, is available for fourth quarter nursery classes. Designed to tie the Sunday school emphasis to the rest of the week when nursery children are in the home, the series contains Nursery Happy Times Book, Nursery Songbook, and Nursery Stories of Jesus, as well as Take Home pictures for each week of the year and a Parent-Teachers guide to aid the home and church in their task of Christian teaching. As of August 1st, 33 churches had already subscribed to the Nursery Home and Church Series.

CHURCH DISCIPLINE

The Discipline Study Committee of the Board of Education and Publication met in Newton, Kansas, August 5 to 8. The committee met to prepare study materials to be shared with ministers' conferences. Members present were: Jacob T. Friesen, Bluffton; Henry Poettcker, Winnipeg; C. J. Dyck, Chicago; and Maynard Shelly, Newton.

SPRUNGERS SAIL IN AUGUST

Missionaries Charles and Geraldine Sprunger have postponed their Congo sailing until the middle of August due to an emergency surgical operation which Mrs. Sprunger underwent on July 19.

The Sprungers, who were scheduled to sail July 18, will first attend language school in Brussels, Belgium, beginning in September. Their plans for August also include attending the World Conference of Mennonites in Karlsruhe, Germany.

Charles and Geraldine were ordained and commissioned on July 14th at the meetinghouse of the Eden Mennonite Congregation at Schwenksville, Pa. Charles is the son of Rev. and Mrs. Vernon Sprunger, missionaries at the Kandala station in the Belgian Congo.

HOME FRONT

Churches interested in booking 49F, HOME FRONT, a 16mm. color sound film depicting the challenge of home missions in the United States, may write to: Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

"THE HOPE OF THE WORLD"

What is the hope of the world? There is but one answer. This answer becomes the theme for the closing sessions of the Mennonite World Conference in Germany: "Jesus Christ, the Hope of the World." On Thursday, August 15, this theme is treated by Paul Erb, editor of the *Gospel Herald*. On the following day the seventeenth and closing topic is similar; "Jesus Christ, the Firm Foundation of His Church."

The consideration of these themes sums up the general theme of the entire conference: "The Gospel of Jesus Christ in the World." The center of the gospel, of course, is Christ Himself. He truly is the only real hope of the world, and He must certainly always be the firm foundation of the church in all its life and activity. If the church is firmly built on Him it is in a position to fulfill its mission to the world in this needy time.

There are also special programs in connection with the World Conference. The women have as their general theme for their special meetings, "Our Women in the Service of the Gospel." The work of the women is reviewed as it existed in Anabaptist times, then brought to the present and treated in connection with the home, the professions, in hospitals, and on the mission field.

The young people also have their sessions, with the general theme, "Youth and Discipleship." The opportunities and obligations of youth will be considered in their relationships to the home congregation and to the wider world outreach as well as through the general witness in school and occupation.

There are also special sectional meetings throughout the conference. One is on missions, one on Christian education, and another on the peace witness, considering the foundations for Christian nonresistance and our witness in practical life.

As this reaches our readers, the week of conference will be in session. May we all breathe a prayer for its spiritual success and power.

MOUNTING INTEREST IN CHRISTIAN EDUCATION

The Sunday school, which has been running these many years without too much change, has its defenders and its critics. Sometimes penetrating criticisms lead to a careful re-evaluation of the whole program and methods. In fact criticism may be just what is needed to spur the defenders to greater effort in bringing it to its maximum possibility.

The Sunday school received a thorough jolt by the article in *Life* magazine some months ago with its terse statement that the Sunday school hour was "the most wasted hour of the week." Some hotly denied this and considered the author as an enemy of the Sunday school. Others gave a fair appraisal to the criticisms and began seeking ways of improving the whole system of Christian education. To benefit by criticism is a noble art. As someone has put it, "my critics are the unpaid watchmen of my soul."

There is growing interest among our churches in the further possibilities of the Sunday school and its work through all age groups. The fact that so many churches are adding "educational wings" to their buildings shows that they see the importance of giving Christian education a better chance. The prodigious work of the Curriculum Committee is another evidence of interest in presenting the best possible materials and aids. The growing interest in Summer Bible Schools shows the feeling of real need for further and more concentrated teaching of the Bible and its spiritual truths.

By giving the very best possible in every way possible to the work of Christian education for young and old, we may change what had been termed "the most wasted hour of the week" to "the most helpful hour of the week."

PLAYING SECOND FIDDLE

Perhaps we place too much emphasis upon reaching the top, or being first in our class or group or profession. We urge upon our youth the importance of being leaders, but often fail to help them to be gracious followers. By being so drilled to be first, they may even find it difficult to step back and yield Christ first place in their lives.

What a noble example of being content and willing to take second place we find in the beautiful Old Testament character of Jonathan. He was the prince and next in line for the kingship. Yet his soul was so closely knit with David that he could rejoice in the latter's popularity and advancement. His love for his friend David was sincere and sacrificial. His friendship never wavered even though his father Saul turned against David. He is worthy of our deeper study and becomes a pattern for self-forgetfulness in our love for others.

"WITHOUT FAITH . . ."

What pleases God? Is it our careful keeping of the commandments? Is it holding ourselves aloof from the world? Is it confining ourselves to our group only? Will our many acts of worship please Him? Does He delight in our various sacrifices?

The writer to the Hebrews answers this question in one sweeping statement: "Without faith it is impossible to please him" (Heb. 11:6). So all else, if we lack faith, will not avail to please God.

How fortunate that it is faith which pleases Him, for here is something that does not depend on material things. It does not depend on health or education. We please God by a complete trust in Him and by believing Him fully. This anyone can do, regardless of circumstances, so that pleasing God is not the privilege of the very few, but the opportunity of everyone.

We recall how encouraged Jesus seemed whenever He found faith. How eagerly He watched for it and how He could give help where it was found. In fact the formula, "according to your faith," seemed to be the degree in which real blessings could come.

Faith is not the only Christian virtue, but it is a very essential one. It is the place to start, and God is pleased wherever He finds it. "Lord, increase our faith."

Making Religion Real Through Appreciation

G. S. Stoneback*

MANY PEOPLE take everything for granted. Their parents owe them a start in life; the world owes them a living; their friends owe them help; people owe them respect. Still they assume that most of what they have, they have earned for themselves by their brains and hard work. There is little wonder or surprise for them in the world.

"Getting and spending (they) lay
waste (their) powers.
Little (they) see in nature that
is (theirs) . . .
For everything (they) are out of
tune."

But there are other people who appreciate the blessings of life. Their eyes, ears, souls are tuned to an awareness of all the lovely things about them. Full of appreciation, wonder, and surprise, they begin to ask, "Whence come all these lovely things?"

An atheist once said that the hardest thing about being an atheist is that you have no one to thank for all the lovely things in life. I think he was not far from the Kingdom when he said that, for *appreciation is one good way of making religion real.*

In fact, I suspect that this may have been the process by which religion dawned in the souls of some primitive men. Some may have come to it by fear, but others, I'm sure, came to it by appreciation. A flaming bush, a glowing sunset, a pure white lily (like these in our sanctuary this morning) wet with the morning dew, a kind deed of a neighbor — as he meditated on such things in deep appreciation, he began to ask, "Where, in the midst of all the brutality and struggle of life, do such things come from? They must come from something better than I am at my best in my loftiest moments." The name primitive man began to give to that Something was GOD! How many poetic souls have used this door to the reality of religious faith!

Thus Tennyson appreciatively plucked a flower from a crannied wall and said:

"Little flower — but if I could
understand
What you are, root and all and
all in all,
I should know what God and
man is."

Thus Blake, in his mystic way, speaks of his aspiration:

"To see the World in a Grain of
Sand
And Heaven in a Wild Flower,
Hold Infinity in the palm of your
hand
And Eternity in an hour."

Thus Frank Lauback wrote from the Philippines:

"Tip and I and God were together tonight on Signal Hill. O God let me put on paper the glory that was there. The sunset was not more beautiful than at other times, but God said more in it."

Beside Laubach on many such occasions stood a little Moro boy, who could not understand and wondered what Laubach was looking at in the clouds. To the boy a cloud was just something that floats overhead and darkens the world. Laubach appreciated it, and God "said more in it."

Thus James Gilmour, walking the hills and valleys of Tibet, cried out:

"What joy there must be in the heart of God to keep so many larks in ecstasy!"

Dr. Fosdick once asked a young man seeking membership in his church what effect his college course had on his religious faith. The young man replied that his faith grew stronger during his four college years. When Dr. Fosdick asked him to explain how this strengthening and deepening of faith came about, the young man said, "Mountains, mountains!" "What did mountains have to do with the strengthening and deepening of your faith?" continued the pastor. And the young man answered: "Part of each of those four years I spent in the high mountains. *I have seen sunrises on too many mountain peaks to doubt the reality of God.*"

For him, appreciation of mountain sunrises was a means to the reality of religious faith.

That, I think, is the best use of a vacation — to open the door for such experiences that make religion real!

Have you ever enjoyed the experience of appreciating something lovely — not just with a passing view and a fleeting thought — but taking time to appreciate it, meditate on it, and give thanks for it? If you did, you know how your thanks was more than the mere formal thanks to which we are so readily inclined; it was a spontaneous "Thank You, God!" that comes from the depths of the soul — and you remember the sudden overpowering realization that this glorious thing didn't just happen; it was designed by a good, loving Spirit: "This is a gift of my loving Heavenly Father, who is seeking to say 'something more' to me in it!"

If you have had such experiences, I am sure you will have more as you go on your vacation.

If you never have had such an experience, I hope that you will pray for increased awareness and that you will have such an experience — as you drink in the fragrance of the honeysuckle in your own back yard, as you climb a hill for a view of a sunrise, as you watch a mighty river flow toward the sea which is its destiny, as you see the moon reflected on lake beautiful! I hope you will have the thrilling realization that, while you always knew in theory, now at last in all reality, you *know,* you *feel* that *"This is my Father's world!" "My Father's!"*

Then your religion will take on a new sense of reality.

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*Pastor, Lorraine Ave. Mennonite Church, Wichita, Kansas.

We can learn from God's servants who have been described in the Scriptures as pleasing God.

How May We Please God?

H. H. Smith, Sr.*

WE can have no higher aim in life than to please God in all that we do. And nowhere in the Bible can we find justification for a lower ideal than this. The book of Hebrews may offer helpful suggestions on this subject of pleasing God. The author of Hebrews gives an impressive account of some of God's servants of old who were noted for high achievements because of their faith in God. Such a character was Enoch, of whom it was said: "By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that He rewards those who seek him" (Heb. 11:5, RSV).

Faith is the important thing in all our efforts to please God. We please Him by doing His will, but we cannot do His will in our strength alone. By faith and trust in Christ our Saviour we receive grace sufficient to serve Him faithfully. "This is the victory that overcomes the world, our faith" (1 John 5:4).

Jesus said: "He who has seen me has seen the Father" (John 14:9). Therefore we know that whatever pleased Jesus, pleased God also. Nothing rejoiced the heart of the Master more than to see people coming to Him and believing in Him as the Son of God, the Saviour of the world. He came to save the people, and was "able to save unto the uttermost," but He could save only those who trusted in Him as Lord and Saviour. This makes faith of paramount importance.

Rejoicing the Master's Heart

In the seventh chapter of Luke a military officer sent an urgent message to Jesus: "I am not worthy to have you come under my roof; therefore I did not presume to come to you. . . . But say the word, and let my servant be healed" (Luke 7:6-7, RSV). Jesus was so pleased and moved by the faith of this Gentile soldier that He turned to the multitude that followed Him and said: "I tell you, not even in Israel have I found such faith" (Luke 7:9, RSV). And the servant was healed.

Again, the Master was deeply moved by the faith of another Gentile—the Canaanite woman, whose unconquerable faith would take no denial as she pleaded with Him to heal her afflicted daughter. "O woman," He exclaimed, "great is your faith! Be it done for you as you desire." . . . "And her daughter was healed instantly" (Matt. 15:28, RSV).

The author of Hebrews offers another suggestion as to how we may please God. "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16, RSV). This attitude toward others should be the natural result of faith in God. We know from the Word of God, the teaching of the Master, and from all that we have learned about Christian discipleship, that we can do nothing more pleasing to God than to show kindness to others — and that means *all* others. This covers a broad field. Do good "to all the people you can, in all the places you can, in all the ways you can, as long as ever you can."

This reference to sharing, coupled with the word "sacrifices" implies that the writer had in mind "generosity of spirit" in all our sharing—even to the point of making sacrifices. We are living in trying times—and that goes for the whole world. In these days we should be exceedingly careful how we handle our money—and all that we possess. The way we use our money may mean the difference between life and death for some others. John Wesley spoke wisely concerning a Christian's relationship to his possessions: "It may be eyes to the blind, feet to the lame—yea, a lifter-up from the gates of death!"

Neglect Not — Forget Not!

We should note the significant words of caution used in connection with the subject of being kind to others and sharing with them. The King James Version says: "Do not forget." The Revised Standard Version says: "Do not neglect." Here is where we so often fail in our Christian duties and opportunities: we are not alert, we neglect or forget, and the result is that an opportunity to help others is lost forever.

One young man, however, did not neglect. As I write, my eyes fall upon the front page of my county newspaper, which carries a picture of a group of happy, smiling faces of Korean orphans. They had just been fitted out with warm clothing for the winter and given Christmas toys. The story goes back to last summer, when a young soldier was sent from this country to Korea. He became interested in the sad plight of so many orphans and began a correspondence with the editor of his home paper about ways to help these unfortunate children.

There were some fifty children in an orphanage which he and his company were sponsoring. The result was that a group of Girl Scouts here became interested and secured clothing and toys for the children, which reached them before Christmas.

Such incidents might be multiplied a thousand-fold, if we were all as alert as that young soldier. May we hear the voice of God speaking to us today: "Do not neglect—do not forget!"

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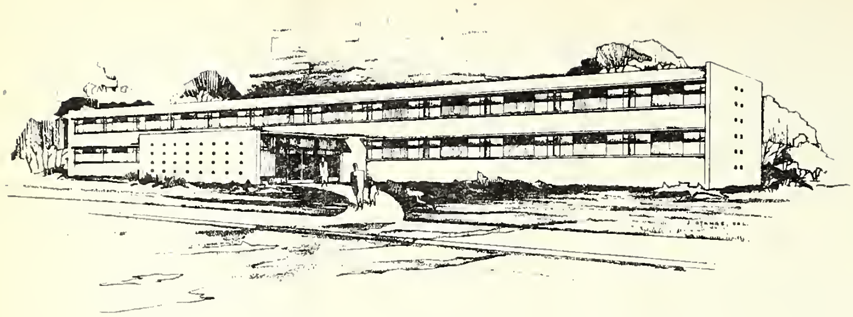
*Retired Methodist minister



Mennonite Deaconess Hospital
Beatrice, Nebraska

An Invitation

This invitation is addressed to all readers who have yearned to attend the Mennonite World Conference but didn't, and to the greater number of readers who have no plans for August but to keep cool, and to a certain number who are interested in developing Mennonite traditions in a new institution, and to all doctors, nurses, and medical personnel who are interested in visiting a new Health Center.

We hope that many of you will plan to attend the Open House and dedication ceremonies for the new 50 bed Mennonite Deaconess Hospital on August 18 at Beatrice, Nebraska.

Some of you have visited and are acquainted with the Mennonite Deaconess Hospital which has served the Beatrice Community for over forty years. Advances in medical science required a new hospital building to serve our area, one that is completely equipped as a diagnostic center as well as a restorative Health Center.

Your first and lasting impression of this new Mennonite Deaconess Hospital will be the cheerful atmosphere wrought by the soft wall colors in shades of green, blue, rose, and light yellow, restfully illuminated by Nebraska's sunshine filtering through the expanse of windows.

The building is air conditioned throughout, with individual thermostat controls in every patient's room. You will be interested in the unusual features of this hospital, such as the patient-to-nurse call system. The nurse answers the patient's call at a desk telephone and hastens to supply his requirements with a minimum of steps. No longer will you see the janitor delivering an oxygen tank to the patient's bedside. Oxygen, by means of a concealed wall system, is piped directly to the rooms from a ten cylinder unit housed in a ventilated alcove. With the insertion of an adaptor in the oxygen outlet, it is ready to be used for the patient in a matter of minutes.

The $20,000 X-ray machine, a giant 300 milliampere power unit, is known to be the finest diagnostic X-ray in our area. A separate room houses the electro-cardiograph machine with its direct writer, a feature that eliminates thirty precious minutes of waiting for a film to develop and gives the findings direct. The beautiful new Physical Therapy Department is looking toward a greater number of patient benefits with the establishment of a Geriatrics Service in the old hospital. The connection of the new hospital with the old is affected by means of a corridor at the rear.

A medical staff of twenty men will serve the new hospital. There are still some job openings in the nursing service, specifically as obstetrical supervisor and as nurse aides, and we would be happy to receive applications for these. Also, the positions for laboratory technician and registered physical therapist are available. If interested contact Mr. Henry T. Reimer, Administrator, Mennonite Deaconess Hospital, Beatrice, Nebraska.

The cornerstone of our new hospital bears this inscription: "And Jesus went about teaching and preaching the gospel of the kingdom and healing every sickness" (Matt. 9:35). Mennonite hospitals have established beautiful traditions of service largely because of their dedicated deaconesses, who supplied both nursing and spiritual services. This new Mennonite Deaconess Hospital needs your prayers "that this work may be hallowed with noble purpose—that its outreach may be generous—that its labor be made a praise in the earth, for the redemption of human life."

—Martha Thimm, Director
Nursing Service

The Christian life without problems would be a contradiction in terms. The follower of Christ — Burmese or Filipino, Thai or Indonesian, or of any other race or nation — meets them and works at them to his best ability, knowing that eventually answers will be found. For he knows that he has the promise, "Lo, I am with you always, to the close of the age."
—Constance Hallock, in *East from Burma.*

He who sells his principle for money may soon be without both. He who prizes his principle above money will have plenty of principle and usually enough money to get along with. —Walter E. Isenhour,

Bookmark

LIFE AND LOVE: A CHRISTIAN VIEW OF SEX by Clyde M. Narramore. 186 *pp.* *Zondervan,* $2.50.

In a day when Kinsey has told us that sex is only biological in meaning, and Hollywood's romantic view of sex and marriage so thoroughly informs our life, a book like this which discusses this topic in the light of Christian truth and biblical teaching is heartily welcomed. It is appreciated furthermore because it deals frankly, beautifully, and reverently with an aspect of life which we have too long tried to cover up and mention only in whispers. To the readers of some of the more conservative national Christian magazines, the author is no stranger, nor will the material in this book be entirely new. Both by training and experience he is amply qualified to write on this topic, having his doctorate from Columbia University, and he is at present a consulting psychologist in the Los Angeles County school system.

The book is written with young people in mind and should find a ready and eager audience among them, as they seek information and sound counsel on problems relating to the opposite sex, courtship, and entrance into marriage. At times one wonders whether the author has not tried to cover too much material in a small space, as he deals with the sociological and religious aspects of courtship and marriage, and also with the biological processes of growth, sexual development, and reproduction. However, by combining all this in one small readable volume, the author has given us a helpful introduction to the entire topic of life and love as this relates to sex, courtship, growth, reproduction, and marriage.

The chapter, "A Christian View of Sex," is a disappointment. It seems that much more needs to be said on this topic than repeating the biblical prohibition on illicit sexual relationships, affirming the goodness of sex and marriage, and sounding a warning about the marriage of Christians to unbelievers. At other points in the book the author indicates that he has a deeper understanding of this matter, but he fails to make it explicit. The chapter on "Special Problems of Sex" is excellent and bears careful reading by every young person, parent, pastor, and youth sponsor. A very helpful glossary is contained in the last pages of the book.

—Marvin H. Ewert

Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Indiana; Newton, Kansas; and Rosthern, Sask.

Film Review

THE RIGHT HAND. 16 *mm.,* 28 *minutes. Color, rental* $12.00. *Religious Film Libraries,* 220 *W. Monroe St., Chicago* 6, *Ill., or other Religious Film Library in your section.*

This film on lay personal evangelism was produced by the Evangelical and Reformed Church.

The setting of the story is in a new community in a city. The church there has been established and is growing. The story begins with the pastor meeting with a study class of adults in preparation for membership in the church. All the members of this group uniting with the church have come to this step through the efforts of lay members. The lay members are God's right hand!

The Evangelical and Reformed Church has a system which is known as the Undershepherd Plan. In this system a family becomes responsible to visit a new family in the community. When members of the new family come to church, the undershepherds attempt to make them feel at home.

The film portrays how a shop foreman, a lawyer, a banker, a high school girl, and others witness. It also shows how God used this witnessing as a means through which persons enter into the fellowship of the church and experience a rich relationship with Jesus Christ.

The committee previewing this film felt that this was a film which was rich in possibilities for our churches. It could be used for a Sunday evening service. It could be used any time of the year. It would probably have more meaning if used as an introduction to a lay evangelism program in a local church.

Flashes of Thought

HASTY GLANCES

Walter Gering

We had come to meet the plane as it arrived at the airport. Having arrived in plenty of time, we took the opportunity to get our lunch in the dining room. While we were waiting for the order, it was but natural that we should note our fellow diners seated about us. The one at the next table attracted attention. It was apparent that he was waiting for friends. Soon three others arrived and were graciously seated at the table. Greetings ended, conversation began to flow easily.

But the uneasy, shifting glance of the first one to be seated intrigued me. Why was he so uneasy? Why did he constantly shift position and hastily look around?

The answer, of course, was quite apparent from the early moments of their conversation. Out of his hip pocket he carefully drew the bottle, poured into his water glass, and placed the bottle under the table near his chair. Evidently that was not the place for it; soon he reached under the table and placed it behind the radiator directly behind the chair. A few moments later it was shifted again. With the arrival of his friends the process continued at regular intervals until the bottle had been emptied. The meal was finally finished, they were on their way. The bottle remained behind.

But that uneasy, almost fearful glancing around the room lingered in my memory. They had been ill at ease in the midst of outward boisterous laughter and exchange of talk. Almost with a sigh of relief it was that they finally were on their way. They had been unobserved in their drinking.

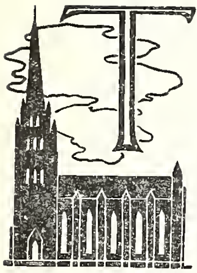
Or had they? The words of the Psalmist came to mind repeatedly: "I will lift up mine eyes. . . ." That was the mistake. With anxious concern he had looked carefully in every direction but one: he had failed to look up. Unseen by men, he had been under observation by the One who reigns and rules from above.

"Thou, Lord, seest me."

Christ never makes a failure out of any life, but the devil makes failures out of all who serve him.

"The Most Wasted Hour?"

Virgel E. Foster, Editor
International Journal of
Religious Education



THE SUNDAY MORNING church school hour has been labeled "the most wasted hour in the week" in an article by Wesley Shrader, of Yale Divinity School, in the February 11 issue of *Life* magazine. The author is not trying to damage protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into taking drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency. Severe as is his shock treatment, it is all to the good if it arouses churches to greater sincerity and thoroughness in their teaching ministry. Unfortunately, Dr. Shrader seems to have investigated more carefully the negative reports about Sunday schools than the facts about the great strides that are being made in developing effective protestant Christian education.

The picture of emptiness, idleness, and waste which the article presents is not new. Christian education leaders, ministers, and alert lay leaders know that some of what goes on under the name of Christian education is terribly shoddy. They know that many teachers come to Sunday school poorly prepared, if at all; that many churches are content to use inferior materials; that many parents send their children and young people to Sunday school without sowing any significant seeds of respect or expectancy. The leaders have been calling these conditions to the attention of their churches for years. Furthermore, they have been following this up with far-reaching help in developing effective educational work.

The *Life* article does a most inadequate job of reporting the tremendous strides that are being made toward correcting the conditions it describes. Many churches have established Sunday schools which give an entirely different picture from the negative one given by Dr. Shrader. This is true far beyond the few churches he mentions in the positive part of the article, and this progress is not confined to the few denominations to which he refers with favorable comment.

For every story the article tells of children and young people giving negative testimony concerning the effect of the church school in their lives, hundreds could be told of their peers in whose lives the church has been the doorway to a radiant life of faith.

In contrast with the stories of teachers who do a tragically superficial job of teaching, there are hundreds of thousands of teachers who are training for their work every year, who prepare carefully and well in advance, and whose teaching is warm with loving concern for the children or young people in their classes.

Over against the reports of poorly equipped churches are the thrilling stories of others which are spending large amounts of money to provide spacious, well-lighted and ventilated rooms for their church schools. Over half a billion dollars is spent on new church buildings each year and a significant portion of it is going into church school facilities.

There is truly a tragic amount of parent disinterest; but there is an increasing number of churches with parent education programs which are helping families to put Christian teaching and worship at the heart of their home life.

But rather than marshal arguments to refute the picture presented in *Life,* the greater wisdom calls for churches to look at their own programs honestly to see whether they are doing the four things Dr. Shrader suggests as being essential. Are they "strengthening their curriculum"? Are they using the curriculum materials prepared especially for them by their denominational leaders and are they using them as they are intended to be used? Are they securing "trained professional leaders"? If they cannot afford to secure a trained director of religious education, are they securing the help of professional persons to train and coach their teachers? Are they "training lay leaders" by sending them to training conferences, workshops, and laboratory training schools? Are they providing them with resource books and magazines for week in and week out study? Are they "making the home a part of the Sunday school"? Or are they among the churches who have become easily discouraged and no longer try to get parent co-operation?

The Lay Witness

At the heart of protestant Christianity lies the faith in the priesthood of all believers. There is the conviction that even though lacking somewhat in organization, skill, and polish, the most effective witness is that which arises out of a dedicated and redemptive fellowship of believers. There is confidence that whatever this fellowship lacks in method—and it need lack nothing in method—can quickly be outweighed by the warmth of a witness born out of firsthand encounter with God in Christ Jesus and in the Scriptures.

Dr. Shrader gives the impression in his article that much of the work of lay leaders in the Sunday schools is inferior. He should remember that lay people saw the need of the Sunday school before the clergy saw it, and got the movement under way in this country nearly a century and a half ago largely without the help of the clergy and without their blessing. It was lay leaders who carried the movement forward during those long decades when there was no professional Christian education leadership.

Of course, trained and skilled leaders are essential. And for the inspiration of those who have let the stream of progress pass them by, let it be known that this year is the hundredth anniversary of the beginning of leadership education in the churches of America. Begun by a minister who was determined that his church should have the benefits of trained Sunday school leaders, the movement has expanded steadily through the years. During 1956 approximately 300,000 church school teachers and officers took training courses in order to acquire skill for their work.

The last fifteen years have brought phenomenal growth in leadership education. Training conferences giving basic courses for teachers have grown steadily. Workshops have been developed in which leaders analyze their own problems and learn teaching skills. Laboratory training schools and demonstration schools give leaders training through observation and practice teaching. Institutes give brief refresher and elementary training for new teachers. Clinic teams visit churches, observe, and suggest ways of improvement. In-service training for coaching leaders on the job has been expanded beyond statistical measurement. Monthly workers' conferences and weekly departmental teachers' meetings have become effective training media in many churches.

Substance For the Witness

The *Life* article might well have pointed out that the last fifteen years have brought the most solid and extensive experimentation and development in church school curriculum in Christian history. It can be stated safely that more money and energy have been spent in developing curriculum materials during those years than in all previous years of the Sunday school movement.

The curriculum field has been expanded to include parent education materials, teachers' magazines, and supplementary aids. Visual and project materials for pupils have been prepared. The publication of supplementary reading and resource books has expanded almost like an explosion. The preparation of audio-visual materials, guides, and equipment probably has been the most rapidly expanding activity within the church during those fifteen years.

Curriculum materials are being re-examined and revised constantly in order that they may be kept in line with the best developing insights in the fields of theology, biblical scholarship, psychology, teaching method, and group procedures.

More Time For the Witness

Recognizing that one hour on Sunday morning, even though used to fullest effectiveness, is not enough, churches have pressed for more time. Many of them have extended their church school sessions to one and a half hours, two hours, and even three hours on Sunday morning. Others have supplementary sessions during the week.

While churches are evaluating their Sunday schools it is well to recognize that the Sunday school is not the only Christian education program. Vacation church schools are steadily increasing in number. They provide from one to four weeks of concentrated Christian education during the summer.

Weekday religious education on released time had its beginning nearly forty-five years ago, but has had an accelerated growth during recent years, in an effort to give boys and girls more religious education, and in the context of their weekday life. This is not a substitute for the Sunday school, but a supplement to it. There is the added advantage that weekday schools reach many children not receiving any other religious education.

One of the significant developments of the last fifteen years has been the expansion of the church's outdoor activities and the coming of a whole new approach to Christian nurture in the out-of-doors. These are no longer indoor programs moved outdoors. They are a distinctive kind of Christian education. In 1955 over 650,000 persons went to church camps and conferences.

One of the very important phases of Christian education is the young people's program. Yet the *Life* article might have said that the Sunday evening youth fellowship represents the second most wasted hour of the week. Many youth groups do waste their precious opportunities on Sunday evening. On the other hand, the phenomenal growth of the youth fellowship movement across the world would never have come through any desire to gather at the church for "horseplay" or to huddle around the radio and TV for shudder-and-shiver mystery programs. In their youth fellowships, young people who used to be thought of as "the hope of the church tomorrow" are having a profound experience of being a vital part of the church today. To be sure, many youth groups have poor leadership and accomplish little. But the drive behind the Christian youth movement is a deep concern for the discovery of the meaning of life, and for the responsibilities of a Christian in the modern world. There is endless testimony to this effect from young people themselves.

Church school, youth fellowship, camp, vacation church school, weekday school—wasted? They can be. They are in some places, sometimes. But they are also among the serious hopes for a Christian, peaceful world—when the people of individual churches take their Christian witness seriously and use the best materials and leadership training available. If Dr. Shrader's article contributes to that end it will perform a great service.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

After Alternative Service in African Missions, Fremont Regier Reports:

Two Years With Congo Youth

FIRST OF TWO PARTS

TWO YEARS in the Belgian Congo as a Pax 1-W "missionary in overalls"—serving as a General Conference Mennonite representative in the Congo Inland Mission—was a great opportunity to live among Congo youth.

Although we performed a variety of tasks at the Mutena mission station, missionaries told us our biggest job was living a victorious Christian life before the African young people. Many have been converted and baptized into the church, but they are not immune from great temptations.

A group of Congolese young people dressed for a Christmas skit organized by the "1-W missionaries."

Directed Youth Meetings

After Larry Kaufman* and I had learned a bit of the language, we received responsibility of the Sunday afternoon young people's meetings at the mission station. We tried to work out programs that would challenge these young people to a closer walk with God and teach them a victorious life in Christ. One of the African school teachers worked together with us.

With trusty .22, Paxer Fremont Regier of Whitewater, Kansas, rides in dugout canoe while camping along Kasai River.

One series of programs was on making Christianity practical. This is perhaps the greatest need of the African church—to live a victorious Christian life after conversion.

A skit depicting the Christmas story was another program the young people enjoyed. Larry worked this out in dialogue form, using Christmas songs by various classes while the story was acted out by the students. Africans are excellent actors, and through this skit the whole church was better able to see the love of God in sending His Son to earth.

We didn't do the speaking in these programs. The Congo youth worked out fine topics from subjects given them, and had wonderful numbers of special music. When Africans are given opportunity, they can really take responsibility.

Many Jobs for 1-Ws

There are many jobs on a mission station that a 1-W can do, thereby becoming a valuable asset to the total mission program. Many days in a missionary's life are spent on the road, hauling building supplies and gasoline, or in the garage keeping cars in running condition. We were able to relieve missionaries of these maintenance tasks, thereby giving them more time for evangelism and ministry of the Word. Station maintenance was also our duty.

Pax men can help fill the gap

***Larry Kaufman of Windom, Kansas, Regier's 1-W companion, drowned in June, 1956, while on an excursion to visit outstations in the interior.**

when crisis situations arise. For example, last fall students in the Mutena mission school were nearly starving due to a shortage of manioc root, their staple food. Each week a two day trip to a distant village seventy miles away had to be made to purchase manioc for these children. It is a real help when 1-W men relieve missionaries of such time-consuming trips. If one is eager to help and keeps his eyes open, opportunities for service are unlimited.

Time for Fellowship

Not having all the responsibilities of regular missionaries, Larry and I had more time to spend with the young folks. Coming home in the evening after a day's work, we often stopped to race bicycles with some of the boys, or teach them some tumbling tricks. On several occasions Larry even showed the boys how to play American football.

At our Mutena station we had about five hundred students at the mission school. To give these young people something to do in the evenings, and because it was so much fun playing with them, we started a baseball tournament. When interest lagged in baseball, we got a soccer ball and they enjoyed this much more. Each evening the boys came to us asking for the soccer ball, and then they played this European football till dark. Several boys were also learning to play ping-pong.

Flying ants make a tasty snack, says Author Regier.

The Africans of a nearby village often invited us to eat supper with them. One night they shared some fish so highly spiced with hot peppers that we almost felt as though we were spitting fire. Another time smoked hippo hide was on the menu. It would be impossible to describe its taste. These contacts in the village were a valuable asset in encouraging the young people in their Christian lives.

Congo Delicacies

One evening not long after we arrived in the Congo, I stopped along a path to watch some boys catching and eating flying ants as they came out of their holes in the ground. Of course, they wanted me to share in the feast. Not yet knowing the language well enough to explain that I really wasn't hungry, and not wanting to appear a coward or be outdone, I caught one of these innocent insects and downed it. To my surprise, it tasted good, and before long I really enjoyed them.

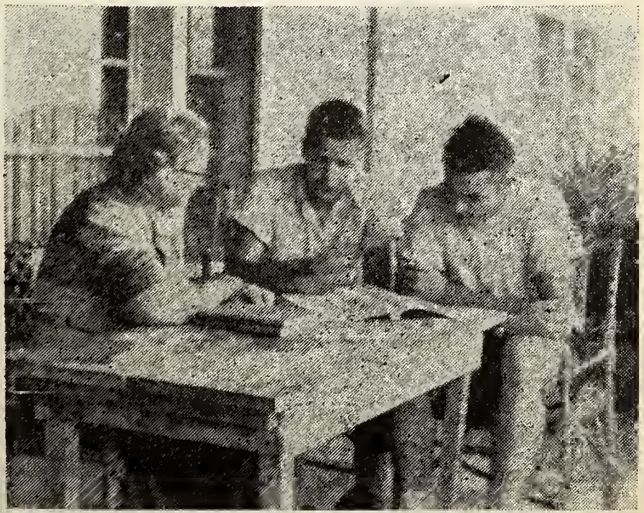
These live, wriggly ants always had that fresh taste. While I wrote letters at night, the ants, attracted by the light, made a handy snack—alive. This saved a trip to the nearest Dairy Queen, which of course was thousands of miles away.

A Congolese boy once offered me some bugs, with the warning that with these insects it was either bite or be bitten! Upon scrutiny, I saw the tiny monsters had large sharp pincers, capable of fastening to one's tongue. Though different from the flying ants, they were tasty—when you beat them to the draw. For some reason I never got around to eating caterpillars. Being able to take part in this harmless eating of their delicacies, I feel was one way to show African youth that we were one of them.

Africans Great Hunters

Congo boys are excellent marksmen with their rubber slingshots, so we always had a ready outlet for any old inner tubes at the garage.

Mission school students enjoy a game of softball, one of the American recreation activities the 1-Ws taught them.


Language study for the two Pax men, Fremont Regier (left) and Larry Kaufman, was supervised by Mrs. George Neufeld.

Although I never became adept with their slingshots, I did a little better with my .22 rifle. Africans are great hunters, and we often hunted with them. Comparing the bore of my .22 with their old muzzle-loaders, they told me such a little toy wouldn't kill much. Consequently, they were astounded when we knocked down birds at much greater distances than they.

Nearly every day some boy came running to ask us to get our gun and come quickly. Their report was usually about some huge monstrosity of a bird that we should shoot. Often it seemed the monster had become smaller when we got there with the gun. And many times they were birds I didn't want to shoot because of their beauty. The boys found this hard to understand.

Africans have a deadly fear of snakes, and I was frequently called to shoot the snakes they found. When I killed one, the people often gathered to sing about their beloved missionary hunter.

Africans are an extremely friendly and lovable people. The hours spent in their confidence was a wonderful experience. May I challenge you to pray for these, your fellow young people. They don't have the opportunities of American youth, but they belong to God just the same. They experience great temptations to go back to their old ways. I hope you will say as Paul did in Colossians 1:9: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."

(Concluded next week)

GOING WITH GERING

Vacationless Journeys

Three days after my wife Lucille finished teaching school we started for the great Northwest. The Pacific District Conference at Aberdeen, Idaho, was our first destination. Crossing the snow-covered Rockies gave us a unique picture of the proposed youth banquet theme, "Springtime in the Rockies."

The youth activities of the conference went well, even though the attendance at the youth business meeting was small. The large number at the youth banquet was rewarding and we felt the banquet was very well planned. The excellent manner in which the food was served gave us ample time for our banquet program. Missionary Paul Boschman, the main speaker at the evening service, held the attention of a capacity crowd. The Bethel College choir added an inter-district flavor.

After the conference ended we visited the local churches in Idaho and Washington. We especially appreciated the contacts with the small churches in Filer and Caldwell, Idaho, as well as in Newport and Warden, Washington. These small churches are struggling in their environment and need the support of our prayers and presence. Young couples with a pioneering spirit can experience the outdoor and wild life atmosphere of Newport or the irrigation opportunities of Filer and Warden.

It gave us much "palatal" joy to visit the Northwest during strawberry season. From the strawberry region of Lynden, Washington, we crossed into British Columbia for a three day visit with the young people there. We felt like excited children when the Herman Neufelds of Aldergrove turned us loose in their ten acre strawberry patch. But we were even more enthusiastic over the fine attendance at our youth gatherings there. I'm convinced that some of the young people in Canada take a greater interest in the YPU and Youth Worker than do many of our young people in the States.

After returning from the Northwest, we had five days of unpacking travel spotted clothes, unspotting them, and repacking them before we took a train to Pennsylvania and Camp-Men-O-Lan. The first week found us at the young people's retreat and the second week at the intermediate retreat. 'S hot mich schun oft g'wunnert ab de Buwa un Mad noch a bisli Deitsch Schwatza but we heard mostly English.

Camp Men-O-Lan is located in a beautifully wooded area with a great variety of trees and splendid nature trails. It seemed somewhat strange to us prairie people that the young people were much more interested in playing softball than observing and appreciating their natural environment of God's beautiful creation. I think some girls went without a bath all week because someone had seen a cute little snake in the shower room! Had they been in Eve's shoes, the serpent might not have had such a good chance!

We appreciated the fellowship, cool nights, Lebanon baloney, plus all the other good food we had at Men-O-Lan. Some of the staff members are spending five continuous weeks there. Such a prolonged stay is a tremendous physical and psychological drain on human resources, but in the Spirit of our Lord we pray and trust that it will bring forth fruit for His Kingdom.

—William Gering

A WINNING

Stewardship Slogan

(Group B — Ages 18 to 30)

Greed gathers itself poor.
Giving pays itself rich.

CONGO STUDENTS: How Do They Spend Vacations?

Miss Agnes Lutke, Congo Inland missionary, submitted an interesting report that tells of Congo students from our own Mukedi mission station putting their vacations to excellent use helping the mission cause in the villages.

Our interest in the students of other lands, especially on our own stations, is centered largely in how Christian education is carried on among these people. Needs for school buildings, textbooks, libraries, and teaching materials exist as they do in our own schools in North America. The following excerpt from Miss Lutke's letter gives a picture of students in Belgian Congo.

"How many students will we have? This is the question after our first vacation. Some years we have lost almost fifty per cent of our first class the first vacation. It seems so often they get sidetracked when they go home. Boys that age are so unsettled and so soon drawn away by something that looks attractive for the moment, but this year we were happily surprised. Our boys returned 100 per cent.

"A gift from the family at Christmas had enabled us to put a ceiling and floor in our one permanent classroom so I had the second year boys paint the walls when they returned. Those who did not get a hand at painting helped with the scrubbing up, etc. They did an excellent job and are they ever proud of their classroom. It's just too bad if any outsider comes in and leaves fingerprints on the wall.

"The students go to the villages for meetings every Wednesday. Lately I have been giving them tracts to distribute. Once in a while I see them hand a tract to an illiterate man and I hear them say, 'Take this home and tell your child to read it to you.'

"I had all the boys over for tea and cookies one evening, and also had each one give a testimony telling me what God has done for them since they graduated. It was a real blessing to me to learn of the good that is hidden and not only of the evil that comes forth at times. It was a blessing to learn not only of what was done but also of what was resisted. Truly they have trials and temptations we know nothing of but how encouraging to learn that they are learning to be victorious. We are, however, grieved to the heart over lapses in those who promised well. Two of the B.S. graduates have had to be dismissed because of sin. One was 'infirmier' at the hospital, another was about to finish E.A.P. We had so much counted on this promising chap. Others again give us much joy because of their fine testimony in the places where they work.

"The students will be going out in a truck for D.V.B.S. beginning of May. We plan to scatter them through the villages in our entire northern area. Pray for these meetings.

"Senior boys have been given a practical assignment — to contact overseers and find how many villages are still without a gospel witness, also to get the population of each overseer's area and what portion of these are believers, etc. This information shall be used as a challenge to go with our motto at close of school: 'Go ye.' The African teachers and I worked out a plan for a picture of our motto and one of our boys in Moniteurs school is painting it for us.

"In January I made small record books to give into the hands of Africans who are in charge of children's church. Before this we missionaries had kept charts. The book in the African's hand has given him a big interest to see his attendance increase; as a result the enrollment has greatly increased in all three chapels."

Pluck A Thorn And Plant A Rose

If I can pluck a thorn and plant a rose,
Or heal a wound made by another's blows;
If I can help to make a dark world bright
By noble deed, or prayer, or living right;
If I can help some dreary, drooping soul
Take courage, pray, and travel toward the goal,
I know my life shall not be spent in vain,
Although I shall not pass this way again.

If I can help the sinner change his course,
Then to our Lord devote his strength and force;
If I can help some wayward soul return
From straying in forbidden paths, then yearn
For God's great will and truth and noble right,
Then climb and rise to manhood's greatest height—
Ah, if I can, then why should I despair,
Though here I gain no honor that is rare?

If I can help to lift a fallen race
And make the world a better, brighter place;
If I can bless the homes of men about
By bringing peace and casting trouble out;
If I can lead men to the Saviour's feet
For pardon and for Heaven's blessings sweet,
And then at last when my brief race is run
I'll be repaid if Jesus says, "Well done."

Then let me pluck a thorn and plant a rose
In hearts and homes, and in the lives of those
Who need a hand to help, a word to bless,
A prayer in times of test and dire distress;
O, let me pluck the heartaches, pains, and sighs
That hinder souls, and will not let them rise;
Yea, let me give the world my very best
And wait for Heaven's great reward of rest!

—Walter E. Isenhour

MCC news & notes

SURVEY OF NEEDS IN CHRISTIAN LITERATURE

Mennonites are planning to accelerate their ministry in the field of world literacy and Christian literature. A. J. Metzler, publishing agent of the Mennonite Publishing House at Scottdale, Pa., will visit missions in several nations this fall in behalf of mission boards to make a survey of needs and opportunities. The challenge is for the Church to provide Christian reading material for the millions of people fast becoming literate, particularly in the heavily populated areas in the Near East, Africa, and Asia.

Mr. Metzler's trip is a co-operative venture of the Mennonite Publishing House, MCC, and several mission boards, including the Eastern Mennonite Board of Missions and Charities; the General Conference Board of Missions; Virginia Board of Missions and Charities; and the committee on literacy and literature of the Foreign Missions Division of the National Council of Churches.

Mr. Metzler, who has been with the Mennonite Publishing House almost 25 years, will begin the two month visit August 15 from Karlsruhe, Germany, where he is attending the Mennonite World Conference. The itinerary includes stops in Lebanon, Jordan, Ethiopia, Tanganyika. India, Indonesia, Vietnam, Japan, Korea, and possibly Taiwan.

NEW MCC STAFF

Dr. Norman B. Henderson of Los Angeles has joined the professional staff of Kings View Homes, Reedley, Calif., as psychologist. He received a doctorate in clinical psychology at the University of California at Los Angeles. His master's degree was earned at Occidental College in Los Angeles and he also studied at Fresno State College, the University of California, and the University of Southern California. Dr. Henderson has been teaching at Los Angeles State College the past four years.

Mr. and Mrs. Merlin L. Swartz are enroute to Amman, Jordan, where they will help distribute food and clothing to the thousands of Arab refugees who are still not permanently resettled following their displacement from the present state of Israel nine years ago. Mr. Swartz attended Goshen College Biblical Seminary and was graduated from Eastern Mennonite College. He is the son of Mr. and Mrs. Orbie Swartz of Au Gres, Mich. Mrs. Swartz is a graduate of the school of nursing of Milford (Del.) Memorial Hospital. She is the daughter of Mr. and Mrs. Nevin Bender of Greenwood, Del. Both are members of Riverside Mennonite Church at Turner, Mich.

Joyce Thompson, a stenographer from England, is working temporarily in the offices of Menno Travel Service before becoming a resident at Apple Creek, O. She is the daughter of Mr. and Mrs. Henry Haycock Joseph Thompson of Birmingham where she attended the Church of England. She became acquainted with MCC personnel while working for the British Embassy in Vienna, Austria.

TOUR OF MEXICO

Twenty-eight persons are visiting historic and scenic areas of Mexico as members of the third annual MCC tour led by Dr. and Mrs. Willard Smith of Goshen College. The group includes three persons from the Mennonite service staff in Cuauhtemoc, Mexico: Carl Thieszen of Henderson, Neb.; Margaret Warkentin of Gruenthal, Man.; and Clifton Zweiacher of Geary, Okla.

Nine tour members participated in the summer workcamp at Cuauhtemoc: Colene Aschliman of Toledo, O.; Marilyn Brier of Brookville, Ind.; Grace Bergey of Hatfield, Pa.; Barbara Eberly of Lititz, Pa.; Rod Huebert of North Lima, O.; Martha Kraft of Birmingham, Mich.; Mrs. Anna Mary Martin of New Holland, Pa.; Arleta Miller of Archbold, O.; and Betty Safstrom of Forman, N. D.

The others include pastor and Mrs. Allen Ebersole of Canton, O.; First Mennonite Church; Rachel Fisher of Lancaster, Pa., Rossmere Mennonite Church; Anna Mae Graybill of Freeport, Ill., Mennonite Church; Noah H. Groff of Bareville, Pa., Groffdale Church;

Verle Headings of Halsey, Ore., East Goshen Mennonite Church; J. E. Heinrichs of Corn, Okla., Corn Mennonite Brethren Church and editor of the Washita County Enterprise; Esther Hess of Lititz, Pa., Hammer Creek Mennonite Church;

Miriam Shaum of Wakarusa, Ind., Yellow Creek Mennonite Church (Wisler); Lucy Vance of Bronx, N. Y., Harlem Mennonite Church; and Norma Jean Washington of St. Albans, N. Y., First Baptist Church of Carona, N. Y.

Reservations for the group in an El Paso, Tex., hotel were withdrawn when the management refused to accommodate an interracial group. Reservations subsequently were made with a hotel in Ciudad Juarez, across the border.

"HOUSE IN THE WOODS"

A World War II refugee barrack has been reconstructed for a crafts and recreational building for the thirty children at the MCC home at Valdoie, France. The building provides an area for skating, playing ball, and other games. It has two workshops — one for woodworking and the other for handicrafts and homework.

Paxman E. J. Albrecht (Pigeon, Mich.) directed work on the building. He said "Although there are still many things to complete on the barrack, it is a thrill to see these children play and roller skate together in their little 'House in the Woods.' "

It's Great To Be A Man

It's great indeed to be a man
  With spotless character and name,
Who would not tolerate a plan
  That might bring other men to shame,
Or hinder those who seek to rise
  And make of life a great success
By telling them their tiny size
  Will bring defeat and sad distress.

It's great to be a man of love
  Instead of one who's filled with hate,
Whose life points up to God above
  And leads to heaven's pearly gate;
Who would not stoop to do the wrong,
  Or yield a point to make a friend,
But who goes forth with praise and song
  To please God now and in the end.

It's great to be a man whose will
  Is yielded to the will of God,
Who finds a worthy place to fill
  And walk where noble men have trod;
Whom wealth and money cannot buy,
  Or high position cannot spoil;
Whose lowly calling makes him try
  To make it great by honest toil.

It's great to be a man of prayer,
  A man of faith and not of doubt,
Who has for others tender care
  And seeks to lift them up and out
Of sin and all that would defeat,
  And make them burning, shining lights,
That they may bless the lives they meet
  And bring them up to higher heights.

—Walter E. Isenhour

A growing avenue of spiritual ministry on our home mission fields is

Daily Vacation Bible School

Special opportunities exist in our home mission fields to reach many children with the spiritual ministry of Daily Vacation Bible School. Migrant families who for lack of steady employment do not have permanent homes likewise do not have permanent home churches. The American Indian fields in Oklahoma and Montana offer real challenge for young people to teach Daily Vacation Bible School. Particularly is the challenge great when the message of Christ's love must compete with the attraction of the Sun Dance or other pagan practices. The program of DVBS has for many years been a part of religious education in our conference churches. In the work of our home mission stations it is just coming into its own.

From the Oklahoma mission stations comes this word of the Bible school effort for 1957. "Vacation Bible Schools have been good. Each Bible school was only one week in length, but we feel it was profitable. The interest was good. The Concho Vacation Bible school was of special interest. We had three classes each morning and one in the evening. Sixteen attended the evening class, and of these, eleven were Navajo children, only one of them a girl. *The boys were from 14 years to 19 years of age.* Fourteen had perfect attendance." We see that in a program of Bible school like this, teenagers are just beginning Bible school when many children stop attending. How fortunate to be able to reach these young people.

At Seiling, Oklahoma, and neighboring communities the total enrollment this year was 110. Four young people from the Emmaus Church, Whitewater, Kansas, volunteered to help teach Bible school classes again. They did very conscientious work. This is the only Christian instruction many of the children on the reservations receive.

Arizona mission efforts among the Hopi Indians also include Daily Vacation Bible School work, and missionary Henry Kliewer reported for this summer: "Our Vacation Bible School proved to be the largest we have had and on the whole had the best co-operation from the children throughout the school (at Moencopi). We had an enrollment of 106 and an average attendance of 66. Our teachers were excellent. Several made a decision for Christ, but when they come to their homes they are discouraged by the parents, and it seems as if that puts a stop to their coming to church. We are, however, happy that the decisions were made. Someday they will step out boldly for Him, we are sure."

Work with Negroes in Gulfport, Mississippi, reaches many young people, particularly in co-operation with public schools and other churches. Director Orlo Kaufman reports, "Several churches we've helped in former years have undertaken their own Bible School programs. This summer another church has informed us of their intentions to conduct their own school. This is the fifth church to undertake its own program. Rev. Brown's church could easily have conducted its own, but he was interested in a joint sponsorship. We appreciate the maturing process evidenced by these churches."

There is a unique opportunity for Voluntary Service in connection with Daily Vacation Bible School on our home mission stations. These stations are often in out-of-the-way places where it is not easy to carry on full programs for children and young people. Especially is it hard to get qualified and interested persons to teach the less fortunate ones who call these stations their home. Fortunately, the growth of our VS program indicates that concern for the children who need Christian instruction in Daily Vacation Bible School is growing each year.

WHAT HAS YOUR CHURCH DONE?

Nearly one year ago the 34th session of the General Conference convened at Winnipeg. Pastors, delegates, and visitors were challenged with the presentation of eleven goals to be realized during the next three years. These goals are of the nature that must be worked on by everyone in our conference. They need the concentrated effort of all of us who seek the growth of Christ's church. What has your church done? What have you as an individual done to increase your understanding of what these goals imply in personal commitment?

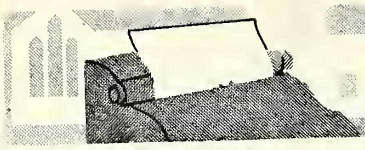
- Every member a personal witness.
- Every congregation seeking a mission outpost.
- Fifteen new congregations by 1959.
- Every member a tither.
- Every church supporting every Board.
- A Voluntary Service worker from every congregation.
- Every pastor prayerfully seeking a new recruit for the ministry.
- A strong spirit controlled Seminary program receiving wholehearted support.
- Trained personnel and adequate facilities for the teaching program.
- Reaching at least one unevangelized tribe with the gospel.
- Every member knowing Christ "and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death."

Not one of these goals is outside the realm of personal and individual capability. The adoption of these goals was an act of faith in you as a member of Christ's church. Your support and understanding will indicate acceptance of that faith.

V. I. P. CHRISTIANS

There are numerous Christians in the ranks of "Who's Who" in Japan. The contributions of Christian leaders have not been limited to religion and ethics, but have also been made in politics, education, social service work, literature, and even music and art. Several leading politicians today are Christians, including the vice-speaker of the House of Representatives, general-secretary of the right-wing Socialist Party, and Chief Justice of the Supreme Court.

Almost half of the presidents of the famous Japanese universities are Christians. There is no movement in the field of social problems, the labor union movement, farm co-operatives, woman suffrage, or anti-prostitution which was not primarily initiated by Christians. Christians also pioneered in educational and medical fields.—UL



Jottings

ANNIVERSARY OBSERVED

—Hoffnungsau Church, Inman, Kan.: On Pentecost, June 9, twelve young people were baptized and accepted as members of our church; also Mrs. Vernon Flaming, by a letter of transfer. In the evening communion services were held. The following Sun. evening, June 16, the silver wedding anniversary of our pastor and his wife, Brother and Sister Albert Gaeddert, was observed. The congregation as well as some relatives and friends gathered in the church for this service of thanksgiving and rededication. We are indeed glad to see some of the people who have been on the sick list back in church again, among them being our associate minister, C. H. Voth. Pastor Gaeddert was invited to conduct the baptism and communion services at the Hanston Church on June 23. Because of a heavy rain there during the night, the services were held in the afternoon. In the absence of Pastor Gaeddert, A. J. Dyck delivered the morning message in our church. June 6, the Sr. Ladies' Missionary Society had Mrs. George Neufeld of Africa as the guest speaker. The Happy Hour Circle members were invited as guests to a luncheon served at the close of the meeting.—Corr.

CHURCH HONORS PASTOR

—Walton Church, Walton, Kan.: Pastor and Mrs. Curt D. Boese were honored on July 21 at a surprise celebration on the occasion of their tenth anniversary in the Lord's ministry. A fellowship dinner was served to the Boeses, relatives, friends, and the congregation of the Walton Mennonite Church. A program followed in the afternoon with H. J. Dyck of Elbing bringing the message. Bro. Dyck was the minister who ordained Pastor Boese in the Greenfield Mennonite Church of Ft. Cobb, Okla., on July 20, 1947. Friends from this church were in attendance as well as friends from the Faith Mennonite Church of Greensburg, Kansas, which the Boeses have also served. A gift of a limed oak desk with matching chair, and a bath mat set was presented to the Boeses as a token of appreciation for their faithful and loving service from the congregation of the Walton Mennonite Church. —Corr.

COON INTERIM PASTOR

—First Church of Christian, Moundridge, Kan.: Our Easter Sunday morning worship service was turned over to the Freeman College Choir, whose message in song was an inspiration. The Mission Study Workers and their families enjoyed a basket supper after which Mrs. Verney Unruh showed slides of mission work in Japan. Two weeks of community Daily Vacation Bible School were held in the following Moundridge churches: West Zion, Evangelical, United, Brethren, and our church. Those from our congregation who participated either as teachers or devotional leaders were Mrs. Milton Gruntman, Mrs. Raymond Rilling, Mrs. Willis Voran, and Mrs. Eli Stucky. Pastor Miller was acting Superintendent in our church. William Gering showed slides of various youth groups, retreats, and projects of young people to the Youth Fellowship group. Quite a number from our congregation attended the annual Men's Retreat at Camp Mennoscah. The Junior Choir of the Inman Church gave an inspiring program in our church in observance of Children's Day. A social hour was enjoyed in the Fellowship Room after the program. Robert Coon, a student at the Mennonite Biblical Seminary in Chicago, is interim pastor for the West Zion and our church during the summer months. Mrs. Coon is teaching the class in church membership. Open house was held honoring the new doctors in Moundridge, namely, Dr. Willard Kaufman and Dr. Varden Loganbill, and their families.—Mrs. Eli Stucky, Corr.

SPECIAL SPEAKERS

—Bethel Church, Fortuna, Mo.: The morning of June 2 R. L. Hartzler of Bloomington, Ill., gave a short but inspiring message. There were also musical numbers from some young ladies from Bethel College, North Newton, Kan. In the evening Bro. Hartzler again brought the message. Elvira Baumgartner spent several weeks with a V. S. unit, teaching Bible school in Okla. after her graduation from Missouri University. June 9 Rosella Garber, daughter of Mrs. E. R. Garber, and Floyd Fulks were married. They both have employment in California, Mo. June 15 another daughter of Mrs. E. R. Garber, Lena June, and Dick Alexander exchanged marriage vows at the church. They are living in St. Louis, Mo. Brother and Sister August Ewert from Grace Bible Institute were with us one Sunday, and Bro. Ewert gave the message "Redemption Beyond Compare." Miss Vernelle Yoder, missionary from Colombia, S. A., was the speaker at the missionary conference sponsored by the Y.P.U. On June 21 she shared some of her experiences with us and in the evening showed pictures of their work. June 30 Harley King of Filer, Idaho, a former resident of this community, had charge of both the morning and evening services. His father, D. D. King, was once pastor here. They left 38 years ago. July 14 the following were received by baptism: Barbara Mae, Kenyon, and Elaine Aeschbacher, Sally Groth, Doris Hilty, Vernola Lehman, and James Milburn. Henry Harder of Normal, Ill., was in charge of the baptismal service, assisted by Paul Hilty. Bro. Harder was also in charge of holy communion. In the evening after Bro. Harder's message, Alvin Elliott was installed as deacon and Paul Hilty was given a license to preach. The Y.P.U. will have their retreat on the Lake of the Ozarks August 14-18. Harold Thiessen from Donnellson, Iowa, will be the speaker. D.V. B.S. was held June 17 - 28 with 46 enrolled.—Mrs. Alvin Elliott, Corr.

Meditation

Psalm 37

Let us trust in the Lord
Who maketh us to dwell in safety.
He will lead us day by day,
And protect us from anxiety.
The Lord will not forsake us
When we grow feeble and old.
He will deliver us from evil,
So let us rest in the Lord.
The meek shall inherit the earth,
Their days shall be filled with ease.
If we delight ourselves in the Lord
He will give us eternal peace.
In the days of famine they shall
have enough;
They shall not be distressed in time
of exile.
They depart from evil and do good;
They are blessed by Him.

—Mrs. Elizabeth Wiens Thiessen

If you influence a man to go wrong you are likewise guilty of his crime. Better watch the influence you wield over your fellow men. —Walter E. Isenhour

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY SEMINARY

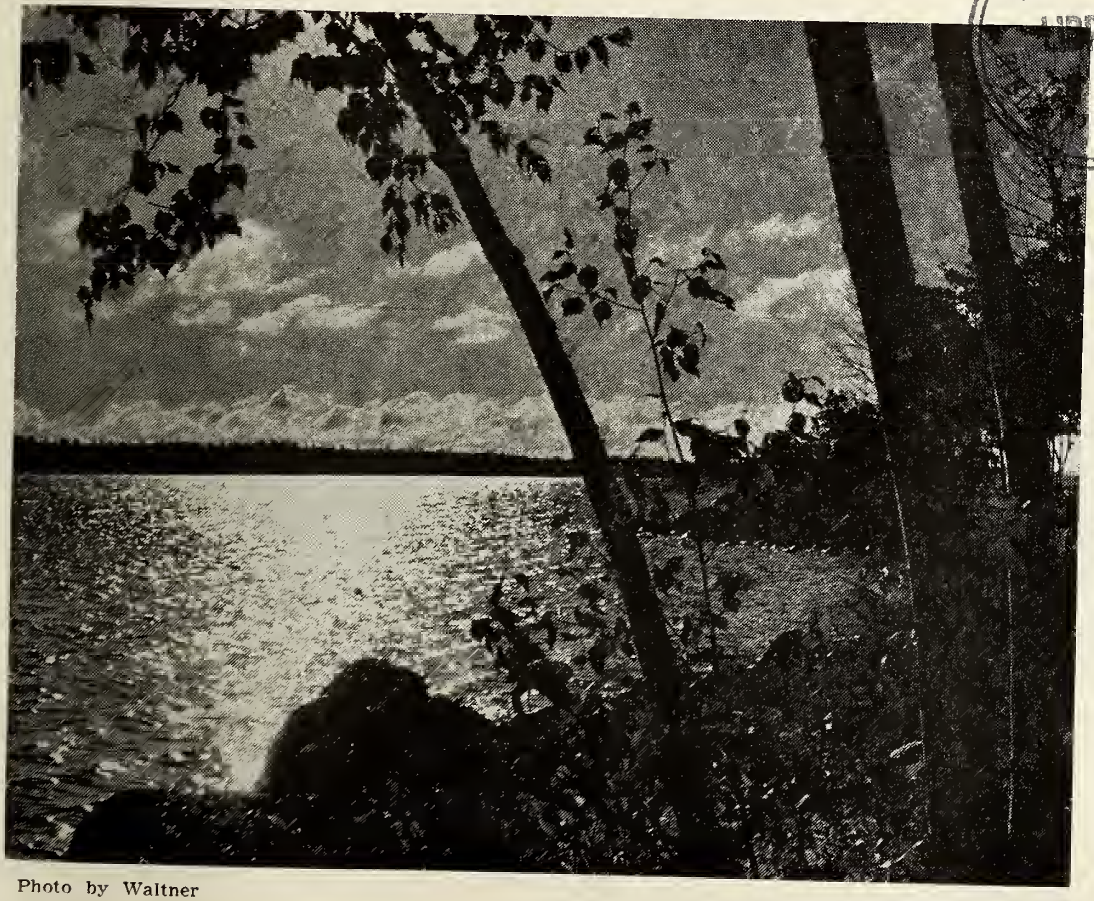


Photo by Waltner

PRIDE AND HUMILITY
Esko Loewen

THE MONKEY'S TAIL
Paul I. Dyck

WHAT'S NEW IN MISSIONS?
Orlando Waltner

Volume 72 Number 33 August 20, 1957

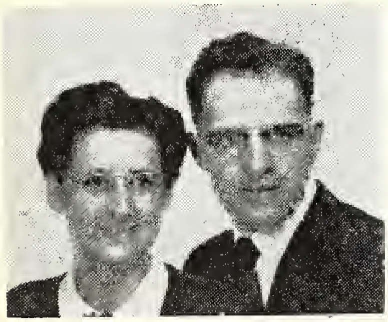
In This Issue

ARTICLES:
Pride and Humility
By Esko Loewen 516
The Church in China 517
The Monkey's Tail
By Paul I. Dyck 518
What's New In Missions?
By Orlando Waltner 520
DEPARTMENTS:
Editorials 515
Flashes of Thought 519
ilm Review 519
Film Review 519
MENNONITE YOUTH:
Two Years With Congo Youth
By Fremont Regier 522
Moral Fables from the Congo
Moral Fables From the Congo
By Rudolph Martens 524
Our Schools 525
MCC News Notes 525
Jottings 526

Of Things To Come

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.

REIMERS LEAVING FOR JAPAN



August 13 was the day when Brother and Sister Raymond Reimer, our additional representatives in our Lord's work in Japan, left the shores of America. They are going as full time missionaries.

We are indeed glad to send them and wish for them much joy as they enter the field of service to which God has called them. It is our prayer that the lives of these new missionaries will be blessed of God so that many people of Japan will come to know the peace, joy, and high purpose that comes to a life that is given in surrender to Jesus Christ.

Groundbreaking

AT ELKHART

Date: September 3, 1957.
Time: 2:30 p.m.
Place: Hively and Benham Avenues
in Elkhart, Indiana.

Thus the basic facts regarding the groundbreaking ceremonies for the Associated Mennonite Biblical Seminaries are recorded. Prayers and plans are going forward to make this a memorable occasion.

It would be wonderful if every member of the General Conference Mennonite Church could be present for the occasion. It is hoped that you will feel a very real part although some distance away. All are cordially invited to attend, and all are encouraged to participate in the "prayer and work day" aspect of this "day of sharing." May the Lord grant His abundant blessing as the building of the initial buildings of the Associated Mennonite Biblical Seminaries is launched.

THE BOARD OF MISSIONS:

- Helps your local church to enter its wider responsibility in proclaiming the gospel of redemption in Jesus Christ to the whole world and in making disciples of all nations.
- Shares with your church important information on the nature of a mission program that establishes fellowships which out of a sense of stewardship guide life into action for Christ's kingdom.
- Promotes through printed reports and missionary addresses the spirit of gratitude to God for His redemptive love in behalf of a lost people.
- Challenges young people to give their lives in service of missions which are the responsibility of our General Conference.
- Provides financial aid to such missionary candidates who need help to complete their formal education or training.
- Extends a hand in mutual help by granting loans to mission churches needing financial assistance to build their house of worship.
- Makes possible occasionarl experiences of fraternal fellowship with fellow Christians of other nationalities.
- Co-operates with the other Conference boards in giving completeness to the task for which God has placed us in this world.

—O. A. Waltner

NEW TAICHUNG CHAPEL

The new Hsi Tun chapel, which was formally opened on April 8, is located five miles from the Mennonite mission work in Taichung, Taiwan (Formosa). Since the opening evangelistic services, there has been an active program carried on which includes Sunday services and children's hour, English classes for both beginning and advanced students, visitation among interested families, and women's Bible class and children's Sunday school classes at the same time. Three weekday evening meetings are held each month.

The greatest joy of the new chapel work is that the Taichung church is taking care of the entire task of finding the location, renting the property, repairing the building, and now organizing and leading the services. It is hoped that an evangelist may be engaged to live at Hsi Tun and lead the group of interested persons. In this again, the local congregation at Taichung is planning to care for the salary.

The missionaries stationed in Taichung ask for the earnest prayers of all of us to strengthen the work of the new chapel and help those who have accepted Christ but are now facing family persecution for their new found faith.

A number of young people from the Taichung church are considering full time Christian service. Some of them plan to enter the seminary at Taipeh.

Samuel Hsieh, who has proven his ability as a young evangelist, is planning to attend Bethel College this coming year.

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Esther Groves.

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Editorials

THE NEW METHOD OF MISSIONS

Missionary methods have changed radically in the last ten to twenty years. To be unaware of these changes or to disregard the present temper of people around the world is to prove inadequate in presenting the claims of Christ to others.

In the early years of mission activitiy the missionary was the key and moving spirit of the whole enterprise. He not only persuaded the people to accept Christ, but he told them just what to do, how to live, and how to dress. He was the leader, organizer, counselor, and, too often, the dictator. He made himself indispensable in his work, and the "natives" looked upon him as some sort of superior being to whom they should give honor and respect.

All this has changed. The inhabitants of other countries are no longer "natives" but "nationals." They want to be free and independent of the white intruder. If they accept Christianity they want to adapt its application to their particular condition and country. They do not want the white man's pattern of a church building, but their own. And they want to assume responsibility for their own churches. They do not want dictators to tell them what to do; they want to be free to work out their own plans.

Fortunate the missionary who knows how to adopt the motto of John the Baptist: "He must increase but I must decrease." They see that the nationals must assume obligations and responsibilities as rapidly as possible. In fact, the missionary's job is to work himself out of a job as rapidly as possible. The nationals themselves must be the missionaries to their own people, and not the white "foreigner." Like growing youth they must be given more and more responsibility and not simply kept as small children to be told just what to do.

There is something new in missions, and fortunate the conference, the board, and the missionary who jointly are aware just what this newness is and can adapt themselves to it.

THE GROWING CHRISTIAN

Accepting Christ and experiencing the new birth are just the beginning of the Christian life. What we sometimes overlook is the fact that just as a new-born babe is expected to grow and develop, so the new Christian should grow and mature in his Christian life.

There are various suggestions for growing Christians. Billy Graham, in his New York Crusade, lists five ways in which Christians may grow.

He needs to PRAY. Not only should he live in a spirit of prayer at all times, but he should have special and definite times when he is alone with God. Praise and thanksgiving should be a large part of prayer. Confession of sin and seeking cleansing also are fundamental parts of prayer. The search for divine guidance that he may know and do God's will, as well as bringing all his concerns before God and waiting on Him for direction and strength, are certainly essential if a Christian is to grow.

The growing Christian must BECOME FAMILIAR WITH HIS BIBLE. Daily he should ponder and meditate upon its divine truths. It is God speaking to him and his particular need. It is God's guide book showing him how to live and think. To hide God's Word in his heart keeps him from many a sin.

To be a growing Christian means LIVING A DISCIPLINED LIFE. In our rather undisciplined living when each one wants to do as he pleases, we are losing one of the important sources of real strength; the power of a disciplined life. The body, mind, and soul need careful disciplining that the whole man may walk in the ways of God and be open to His guidance. To be a true disciple means soul discipline.

The growing Christian ATTENDS CHURCH REGULARLY. He feels its importance because he looks upon it as an appointment with God which he must not break. He goes not merely to hear a fine sermon, but primarily to worship God. Of course the sermon should help him in this undertaking. His hour in the worship service may well be the most important hour of the week.

A Christian grows through SERVICE. He puts into actual practice what he is learning in his new life. He is a living witness to the greatness and goodness of God. He is also deeply concerned about the souls of others and tries to win them for Christ in whatever way he can. He feels a compulsion to share with others the joy and peace he himself experiences.

No doubt there are other good suggestions for growing Christians. But the above rules are certainly fundamental.

FROM WORRY TO WONDER

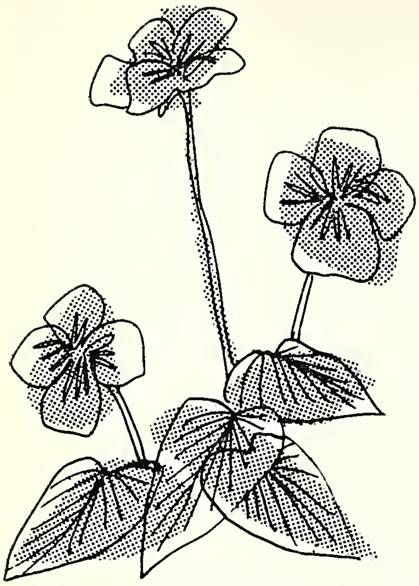
"Don't worry" is one of the most common bits of advice we give to others. Worrying is also one of the most common habits. It is so hard to follow our own advice. We live in such an imperfect world with so many uncertainties and disappointments that frequently worrying seems to be the natural reaction. How shall we find release from this crippling mood?

Simply to say to ourselves "Don't worry" is not enough. The mood must be displaced by another. We must overcome evil with good. Worry can be supplanted by wonder until it is overwhelmed and buried as a great healing wonder fills the soul.

We meditate with a holy wonder at the goodness of God. Why does He love us so? We wonder at all His works—some mighty, and many the ordinary common blessings we have so often come to take for granted. We wonder at His love for us poor sinners, and wonder at His marvelous grace. We wonder at His desire to help us and at the wondrous ways in which He has stood by us and seen us through our many trials. We count our blessings and are overcome at the wonder of it all.

It is wonderful to have a Friend who understands us perfectly and who stands by us and will not let us go. It is wonderful to have a Guide, a Protector, a Shepherd, a Comforter, a Saviour and Lord! Our hearts overflow with wonder as we ponder His great goodness and marvelous grace. Such wonder washes out the little worries that pester us. The heart is now too full of joyous wonder for any room for worry to remain.

Are we bothered, anxious, fretful, frustrated? Let the soul be flooded with the goodness and mercy of God, and depleting worry must give way to joyous wonder.



Humility is a lowly plant
With long roots growing deep in the soil
Of self giving love.
It blooms in quiet loveliness
With flowers of grace and truth,
And its seeds are spread by unpredictable winds
Into unseen places.

Pride and Humility

Esko Loewen*

THE verses found in Philippians 2:1-11 have been referred to as a New Testament Psalm. This whole passage is put in poetic form. It exalts humility. Some believe that this passage was much used in the early church, possibly recited by the congregation, certainly used in the preaching. The theme is that even though Christ was in the form of God, He did not count this a thing to be grasped, but emptied himself, took on the form of a servant born a man, humbled himself and died on a cross. Because of this He is exalted above every name and to Him every knee should bow. As one reads the passage, the extent to which humility is lifted is almost beyond imagination. Paul concludes that this example of Christ is an example each one must follow, and he speaks of following this example as "working out your salvation with fear and trembling."

Two Great Words

There are two words which touch the heart of Jesus' ministry and point to that which is central in Christian faith. Those words are *love* and *humility*.

But, how oft it is that the kind of humility Paul exalts as he sees it in Christ, is precisely the kind of humility that escapes both the Church and the individual Christian. Instead, it would seem that pride is the guiding spirit as often or more often than is humility. Members of large churches look with sympathetic pity upon members of small churches. Ministers with degrees look with sympathy upon ministers without degrees. Urban people have sympathy for rural farm people. People who have been Americanized are accommodating in their attitude toward people who speak with an accent and are "backwoodsy."

Strangely enough, pride works the other way, too. People who feel inferior, those from small churches, ministers with an inferior education, rural people, those who speak with an accent or are "backwoodsy" have ways of taking digs at their supposed superiors.

None of this comes from humility or the quality Paul so richly exalts in his letter. All of this class and group feeling and animosity, whether it be feelings of superiority or inferiority, has its root in pride. As much of this as there is in our churches simply indicates how unchristian we are and how much we really are denying our Lord.

It is Christ's humility which reveals all warrings and conflicts among men for what they are. The element of pride so easily creeps into a conflict situation. To be free from it is hardly in the power of man to achieve; it is instead a quality that is God-given.

Even those great movements begun in simple pure obedience to Christ, so often over a period of time become agents for man's pride. The great reforms in the church are an example. They were begun as a thrust away from a sinful and compromised church in the direction of a new life in Christ. Time passes, the new tradition hardens, and men become proud of their new purity! C. S. Lewis in his "Screwtape Letters" points out that one of the devil's techniques is not to make a man evil, but to let him become satisfied and proud of his goodness. The results are as disastrous.

Man—His Own Problem

The great problem man faces is himself. He lets himself get in the way of his own sincere commitments and good aims. He has not been able really to die to himself that he might live in Christ. He dies only partially, but insists on clinging to certain "essentials" which he then fervently exalts as the symbol of the new life.

This takes form in as many ways as there are people. One person dies to old ways of conservatism, he is "emancipated," and in this new emancipation he centers his pride and claims his new life. For another person, the death comes to emancipation and life is found in conservatism. In this he gives expression to his pride. Neither one has really died. Neither one has come to know what Paul speaks of as he shows what Christ's humility really was. To live is to die, and the death must be complete. The new life in Christ that we profess is one which we like to state according to our own terms rather than according to the terms of Christ. Insofar as that has taken place, we have not fully died to ourselves and we have not fully found the new life in Christ.

Serious Questions

As one looks out over the Mennonite church with all of her splinterings and divisions and all of her professed loyalties, one is driven to ask the question, "How much of this is due to Christ and how much of this is due to pride?" One is driven to ask a further question,

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*Pastor, Johannestal Church, Hillsboro, Kansas

The Church In China

H. M. Arrowsmith*

The Church in China Since the "Liberation"

The Church in China has had to undergo a long period of serious readjustment to new conditions. When "liberation" came, the Church herself did not know quite what to expect. She was also, to a certain degree, frightened of the communists. There was the rather dreadful period when counter-revolutionaries were imprisoned and sometimes liquidated. Liberation of the country too often meant the liquidation of its opponents. This, it is said now, was regrettable. It is now deplored. But the Chinese point out that revolution anywhere and in any century has been accompanied by excesses.

But the Christians soon found that they were not necessarily called upon to agree with the communists in their philosophical assumptions. Nor were they expected blindly to endorse the communist administration. But they were expected to be loyal to the new administration. There was a Caesar to whom they had to render his just due.

In this general setting, there were some Christian intellectuals who at one stage were willing to explore the possibility of a synthesis between Christianity and Marxism. But it was soon found to be impossible. The Christian gospel is about a Person, Jesus Christ. And Christian experience is a personal relationship with Him. So when liberation came and became reasonably stabilized, Christians found that they were in the following situation:

They were in the psychological position of being uncertain as to their status *vis-a-vis* the new government. They were therefore cautious, nervous, and timid.

These people, the majority of whom were not Christians, identified the Church with the foreign mission of the West and were in turn suspicious of the Church as an instrument of the "imperialist West."

Financial support from the West was now cut off. The Chinese Church was therefore for the time being impoverished financially.

She suffered a similar poverty in leadership, although not to the same degree.

Now, after seven years, the Church as a whole does not, in China today, accept the philosophical assumptions of communism. It sometimes criticizes the government. It makes its voice heard in civic and national counsels. The Church welcomes, so far as it goes, the communist allegiance to the doctrine of man. But the Church insists that the true doctrine of man rests upon the prior conception of the true doctrine of God. And the Church in China today is strongly insisting that the atheistic assumptions of communism are in error and is stoutly maintaining that man is made in the image of God.

The Church and the Government

There is no restriction on evangelistic and expository preaching in the churches. Preaching today is Bible-centered. But I noticed three important things.

It is required by the government that the Church shall be loyal to the new regime, although within that loyalty it may criticize it.

Open-air preaching and public evangelism outside the churches is discouraged.

The continual high-pressure "indoctrination of Marxist principles" is having the effect of competing successfully for the affections of the youth of China. Church services are remarkable, not for small attendances, but rather for the absence of adolescents. I have an uncomfortable feeling that the mass-persuasiveness of the official propagandism of New China is designed to imply the irrelevance of Christianity. It is implied that China's youth can find communism, with its patriotism, its ethics and its morality, as being a sufficient dynamic for living.

Article 88 of the constitution deliberately says that the Chinese people shall enjoy "freedom of religious belief." This clause was inserted in the constitution at the request of the Christian minority. There is a Bureau of Religious Affairs which is the liaison between the government and the religious faiths, whether Christian, Buddhist, or Muslim. No statements in official documents or propaganda attack Christianity. No discrimination is urged against Christians in matters of employment or promotion. There is thus a substantial degree of freedom granted to the Christian Church for her witness, her worship, her preaching, and the propagation of the faith.

The Church in China has now regained her administrative strength and this recuperation is one of the reasons which led to the recent invitation to visit China. The Church in China was again established on its feet, coherent in its organization within, and poised ready for fellowship without.

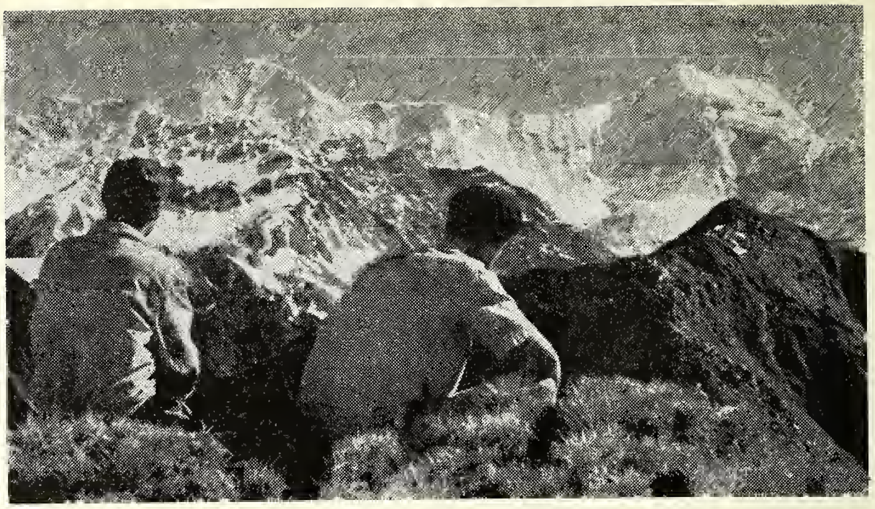
—*Bulletin, United Bible Societies*

*Gen. Sec. British and Foreign Bible Society in Australia

"Are we really willing to examine, *really* examine the things which we use to measure a person's or a church's fidelity to Christ?" By this is meant our patterns of dress, our forms of baptism, which school or theologic form we uphold, whether we use the King James Version or Revised Standard Version of the Bible, whether German or English is our form of speech, what our discipline is, how we evangelize. When we are reluctant to scrutinize these things to which we give our loyalty and fidelity, we face the further question, "Is our reluctance and is our loyalty because of our love for the Christ who humbled himself and died the death on the cross, or are our motives of a baser sort?"

This is a deadly serious question. We may be assured that God purges the dross and the false in His own inexorable way and holds up to himself the pure and the true. This happens to His Church and it happens to each individual believer. Two words so much enfold the deep reality of the Christian faith. Those words are "love" and "humility." This psalm from the Philippian letter lifting up the greatest sacrifice and revealing it for all that it is, calls for us to work out our salvation with fear and trembling.

Oh Lord, purge us of our own selfish desires and the pride that so easily besets us. Purge us of pride in virtue, pride in goodness, pride in love, and pride in humility. Grant that we may die that we might live, and that Thou art ever our only life and hope. Amen.



The Monkey's Tail, from about eight miles.

The Monkey's Tail

Paul I. Dyck*

THE Monkey's Tail (Bunder Poonch in Hindi) is the name of one of the most beautiful mountains in the Indian Himalayas. On clear days, this snow-covered peak is visible from Landour, 100 miles away.

During Language School vacation, four of us went on a trek into the mountains, to within a few miles of the Monkey's Tail. To get to our destination, we traveled to the halfway point on mountain buses. The hair-pin curves, the narrow road clinging to the side of a cliff, the decrepit old buses, and the reckless drivers made us thankful that "underneath are the everlasting arms." From the end of the bus line we proceeded on foot for two and a half days. The climbing was at times stiff, over narrow trails high above mile-deep gorges and valleys. At our journey's end we pitched camp beside Dodital, a tiny trout-filled lake.

The morning after our arrival dawned bright and clear, so we climbed up the ridges above the lake, up to the 14,000 foot level. From there the world's mightiest mountains loomed before us: magnificent, huge, awe-inspiring. Who could keep from falling down and worshiping Him?

Also camped beside the lake was a small band of nomads, living with their cattle. These people build no houses, but sleep in crude shelters which hardly merit the name "tent," as they move about following pasture and water. Their wealth consists of the cattle they keep, and their food is largely the milk and butter they get from the herd. They are a patriarchal family clan, with an old warrior as their chief. He proudly showed us his scarred left arm, which had been mauled by a leopard in hand-to-hand combat. The only weapon he had was a short heavy knife, used chiefly to cut small branches, yet he had killed the leopard. By faith these men are Mohammedans, that is, strict monotheists. Their disgust for idol worship was shown when a group of Hindus came to the lake singing and dancing before an idol. The old shepherd spat and muttered "crazy people." It seemed to me that in family life, social life, economy, and faith, these tribesmen had stepped straight out of the pages of Genesis; they were Abraham, Lot, Ishmael, and Jacob living in 1957.

In contrast to these rugged monotheists, there were the Hindus, about 100 strong, worshiping an idol. An entire village came to the lake to worship. They came shouting, dancing, and beating the drums. Some were convulsed with religious ecstasy. As they came to the lake, they threw handfuls of water over themselves and their idol, which they carried with them. Then they made a complete circuit about the lake. They stayed for the night, and the next morning repeated the ceremony, including touching their foreheads to the ground before the idol. The words of Isaiah came to mind: "Eyes have they, but they see not, ears, but they hear not; they are the work of men's hands."

On the return journey we met a number of Sadhus, Hindu holy men.

Viewing the majesty of the Himalayas; the author at right.

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*Missionary to India

One walked along stark naked, evidently doing penance for some sins he had committed. Another that walked beside us for a while spoke a beautiful English, indicating that he had a good education. Here he was on the road, with no money, no other clothes than those on his back, thousands of miles from home. I asked him if he would take a bus from the terminal we were approaching, and his answer rather surprised me. He said: "If someone will give me money for bus fare, I'll go by bus. I trust God for all my needs. He will provide." This pious answer sounded exactly like the answer any one of us would have given, yet this man was a Hindu! I realized anew that our pious language and our religious vocabulary doesn't prove a thing about our spirituality. The final test remains: "By their fruit shall you know them." What this fruit is to be has been made abundantly clear in the New Testament.

Since medical work is practically nonexistent in out-of-way places, we found that wherever we went, people pestered us for medicine. The complaint could be anything from diarrhea to weak eyes, but they expected us to give them pills which would cure all. Jesus saw the multitudes of sick and was moved with compassion. He said: "Heal the sick, cleanse the leper, preach the gospel, teach all nations."

Another group which we met in large numbers along the mountain trails were the pilgrims. Since the mountains of this region are the source of several of India's holy rivers, every sincere Hindu feels that a pilgrimage to these places is his religious duty. They come from all over India, from all castes, from all walks of life. They come by train, by bus, and on foot. Those who are too old and feeble to walk are carried on the backs of coolies. They come to worship at the various temples, but especially to bathe in the sacred rivers and lakes. What a pitiful sight — enduring untold suffering and hardship, trying desperately to earn some merit, to earn at least a down payment on salvation. Jesus said: "Come unto me all ye who labor and are heavy laden, and I will give you rest."

There remains yet much land to be possessed — for Christ and His Kingdom.

Flashes of Thought

JUST AN OLD BULB

Walter Gering

For weeks that misshapen, battered bulb had been lying upon my desk. I had moved it about from one place to another, yet somehow never had the liberty to throw it away. It was as though it would speak but could not find the words for utterance.

Then one day I picked it up from the table and held it over the wastepaper basket, about to drop it. My fingers suddenly tightened and grasped it anew. It had spoken.

For months it had served its purpose. When the projector was purchased, together with other visual aids equipment, a brief dedicatory service had been held. Our prayer had been that these modern inventions might be used to the glory of our Christ.

How faithful had been this bearer of light. In the church basement, the parlor, kitchen, main auditorium —throughout the church building it had given itself in service. Scenes displaying the wonders of nature created by the Living God had been flashed upon the screen. The striking features of mission scenes out of our own Conference fields had been illuminated. Relief work in terms of Disaster Units had been expressed to groups of men seeking ways of putting their faith into concrete form.

The intensity of its service could readily be seen by the bulge in its sides. Subjected to terrific heat during its service, the glass had at times been near the melting point. But always there had been strength sufficient for the task.

Then came the final moment: a brilliant flash and it was all over. Its time of service had been brought to a close. A twist of the fingers and it was released from the prongs which had held it so firmly.

But what a wonderful way to close a period of service! Week after week it had sent forth its brilliant rays of light: 1000 watts of power which literally pierced the darkness. Down to the final moments it had faithfully shone forth. In fact, it was in the very act of lighting up the screen that it finished its dedicated career.

Could there be anything more wonderful for your life and mine than to depart in a brilliant display of light, shining into the darkness to the very end? Are we not to be lights in a dark and sinful world?

"Be thou faithful unto death, and I will give thee a crown of life."

Film Review

THE BEGINNING. 16mm., 44 minutes. Black and white, rental $10.00. Religious Film Libraries, 220 W. Monroe St., Chicago 6, Ill., or other Religious Film Library in your section.

This is the fifth in a series of stewardship films. All of these have a real message, each of them presenting stewardship in a meaningful and fresh way.

The story of this film begins with a Sunday morning worship service in which the minister preaches a sermon on stewardship. The Stryker family, consisting of father, mother, son, and daughter, feels that the message of the morning applied to their lives. The son is of high school age and the daughter a little older.

After considerable thought the father, mother, and son make a decision to tithe. The mother signs the card indicating this decision for the daughter, too, who is not at home. The issue of tithing is not really taken seriously until a person who is a native from a mission station which their denomination supports, visits their home. Tithing for this family involves giving up some things which the members had been accustomed to having.

The real meaning of stewardship, however, is discovered only as the members of the family give themselves to some concrete part of the life and program of the church.

The film could be used for a Sunday evening service, youth group, men's brotherhood, women's group, family night, etc. It has a real message and presents it in a way that is interesting and stimulating.

You won't become popular with the evil, sinful world by keeping out of its company and going with God, but you will have a peaceful, clear conscience to live with, and that's worth more than all the world can give.

What's New In MISSIONS?

Orlando Waltner*

LET us be assured that those who ask, "What's new on our mission fields?" come with more than mere curiosity. The question is asked by those who live under the sense of responsibility that comes to our church in confronting sinful man with the glorious news that God out of love sent His Son to redeem man, to recreate him in the image of God, and to enable man to live in the will and purpose of God. The question is asked by those who feel that our church may have faltered in its program of total evangelism with, as a result, disturbingly few additions into the church in some countries. Again, the question is asked by some who have a concern for evidence of a growing maturity which expresses itself in a more constant discipleship among the fellowship of the younger churches. Before we deal specifically with items that are new in the program of missions, let us note some preliminary considerations. These are not insignificant—in fact, they are of major implication and cannot be ignored.

First, whatever new or different reveals itself in missions must of necessity be related to the twin foundations of missions, the gospel of Jesus Christ and the nature of the church. All programs and practices must have relevance to the proclamation and exaltation of Jesus Christ. They must promote the purpose and be in line with the nature of the church of which Christ is the head. It is quite obvious, therefore, that in missions there can be nothing absolutely or radically new. Much of what is called new is largely a rediscovery of principles which governed the life and program of the church in some period of history.

Second, not everything new in our mission program is practice or program which we can evaluate in terms of statistics. Insights, awareness, and understanding are experienced in mind and heart. New directions of activity may be the result, but it may also be that the "new" may be in courage, patience, and perseverance which come out of a rededication and renewed commitment of obedience to light already available or possessed.

Third, the question "What's new?" is an admission that we are not yet working in the ultimate pattern or program which must be outlined in the heart of God. Surely God has much to reveal to us concerning the way in which we are to live and work. Concentrated thinking, earnest prayer, and expectant Bible study should be our common experience so that we can receive God's further revelations.

It is stirring to know that we are not enmeshed in a static program. We shall ever stand in need of the Holy Spirit who is to lead us into all truth. We shall ever require His guidance by which the extent, dimension, and nature of our evangelistic concerns will be more *effectively* spelled out. Keeping in step with the Holy Spirit leads us into a life and ministry that does change — a life that is really a "blossoming out."

More specifically, these can be listed as the "new" in our mission work:

- **The sensitized awareness of the fact of the church on the missions fields.**

It is not that missions have not previously recognized the presence of the church. The difference is in the understanding that the church exists from the moment when the first converts receive baptism upon confession of faith in Jesus Christ as personal Saviour and Lord. And so the missionaries in Japan and Formosa spoke of the church at a time when no formal organization was completed. If ever there is a time when the mission organization is the important fact in a given area, then missions must be content to take second place and regard the church as the primary fact from that moment on when the first converts come into a living relationship with God through Jesus Christ. The church's primary obligations and responsibilities are not to the Board of Missions or to the missionary conference on the field. Rather, the church's concern is to be thankful to its Head, Jesus Christ, and

Gulfport Bible class; the Gulfport project is an example of co-operation between the Board of Missions, the Board of Christian Service, and the Young People's Union.

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*Missionary to India, now on furlough

we as brothers and fellow believers have the task of leading the young church into a growing and corporate obedience to Jesus Christ who is Lord of us all.

● **The consciousness that the really effective agency of evangelism in any country is the national church within that country.**

God has through the years blessed the work of the Board of Missions. Today we find many churches established in the different fields of our mission concern. We assumed that to bring about a total evangelization in these fields, it was necessary only to flood these areas with our missionaries. But we know now that the really effective missionary in the East is not the white man from the West but the convert from the East. "If the Congo will be evangelized, it will come about only through the Congolese Christians," is what our missionaries to the Congo are saying. They speak for all our missionaries on the different fields. Everywhere is the concern that the national Christian think of himself as a missionary to his people. In all of our mission fields is the conviction that the national churches must help their members to confront effectively and constantly their neighbors and community with the claims of Christ upon each life, and to impress all that every man stands in need of reconciliation to God through Jesus Christ.

The implications of this are wide. Serious thought is now given to the mapping out of programs through which the laity of the church can become the main force in extending the church. Greater emphasis is placed on the training of capable people to whom can be given major positions of administration in the educational, medical, and church program. New programs are set up to help Christian communities to a life of Christian stewardship of possessions, time, and abilities to release resources for church growth. The production and distribution of Christian literature is receiving special attention to help build and enlighten the church as well as to supply material for its program as it goes out to evangelize its community.

Pastor Gardia at baptismal service

A new church in Formosa.

Mission programs are now planned and directed with the objective of strengthening the church in its faith in Jesus Christ, and of establishing it in a discipleship which will express itself largely in a witness to Christ that He is indeed the Saviour and Lord of all.

● **The understanding that the mission of the church will always need to be carried out in situations of varying degrees of tension and stress.**

For our churches across the seas, and for our missionaries serving in appointed places, we would wish respite from calculated indifference and apathy to the preaching of the gospel, freedom from sustained social or religious pressure and opposition, and security from sudden and violent expressions of hostility and anger. But we have come to see that righteousness and evil cannot be reconciled and to be engaged in God's work makes us the object of Satan's fiery darts. We are not, therefore, passively resigned to endure to the end, but we see in this life of tension a means by which God is carrying His work to completion.

Open doors do not of themselves promise the absence of difficulties in mission work. Our experience of God using the persecution of His own to the spiritual growth and blessing of the church inspires us in a new way to move onward in this strength of God.

● **The closer partnership of the Conference Boards in the program of missions.**

Increasingly we are seeing that in confronting the world with the gospel of Jesus Christ, the work of the different boards of the Conference complement each other. The boards more than supplement each other's work, for in supplementing, one merely adds to that which could be or is relatively complete in itself; but in complementing we provide that without which a task would remain incomplete.

Most of our fields have experienced the contribution of 1-W men, Voluntary Service workers, or relief workers. Material produced by the Young People's Union is being used by the youth organization of our sister churches in India. Through the Board of Education and Publication our fields have received wider visions of fellowship and common responsibilities as the young churches read *The Mennonite* and missionaries especially are helped in their teaching programs through material coming from this board. Nor are we unmindful of the help the Board of Business Administration has been in clarifying and giving guidance in legal and financial problems that are a part of mission work.

There are new efforts and programs evident in missions today, coming out of a new understanding of the church's nature and her work in behalf of a needy world.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Two Years With Congo Youth

Second of Two Parts

By Fremont Regier

CONGOLESE YOUTH—The faces of two young women show the joy of Christianity.

DURING our second year of Pax service we had charge of the African workmen who were constructing the large mission school at Mutena. After God called Larry home, this became quite a job for one person. Keeping from ten to fifty men busy on various construction work and maintenance activities was a job in itself. We also had the responsibility of dispensing the workmen's monthly payroll and keeping detailed government records on each man. By doing this and other book work we were able to save time for the missionaries.

One of the African pastors at our Mutena station organized a young people's choir which practiced several evenings a week. I asked him if I could join the choir. Although we were crowded together on backless benches, practicing songs in the native language was a joy and a privilege. By forgetting that my skin was a different color and that I was a missionary, I could better identify myself with my Congolese friends.

This group of young people had a fine outreach as a choir. Quite often they brought the special music on Sunday morning. They went out with missionaries and native pastors for evangelistic services throughout the territory, singing praise to the Lord and Saviour who had saved them from sin.

MISSION SCHOOL—Pax "missionaries" helped supervise construction of this six-room primary school dedicated in December, 1956, at the Mutena station.

At our station the missionaries had a custom of sitting together on one bench for the Sunday morning service. Since we were younger and not regular missionaries, Larry and I often sat among the workmen or the boys from the mission school. We felt this was one way to become more closely acquainted with the Congo youth.

Africans Like Humor

In the evening we often got on our bicycles and rode to the nearby village. Soon we were surrounded by young people of all ages. We had a great time visiting and jesting with them. Rather than seeing missionaries always in a serious mood, Africans like to see that they have a sense of humor.

The young people knew we had more time for fun than other missionaries. Consequently, we usually found a group of boys and girls around our house when we came home from work. Some might want to sell an egg or buy a used razor blade; others came for the fellowship. Shaka Mai, our cook, often got quite disgusted with us when we were late for supper after having been detained by our friends. We didn't mind. It was such a joy being friendly and making others happy.

Beside these young folks, the construction workmen often visited us in the evening. Sometimes they talked about a desired raise in pay or perhaps wanted us to settle a dispute.

Congo young people seemed to appreciate our companionship. We were taken into close confidence on many things, just because we took time to listen to their problems and show an interest in them.

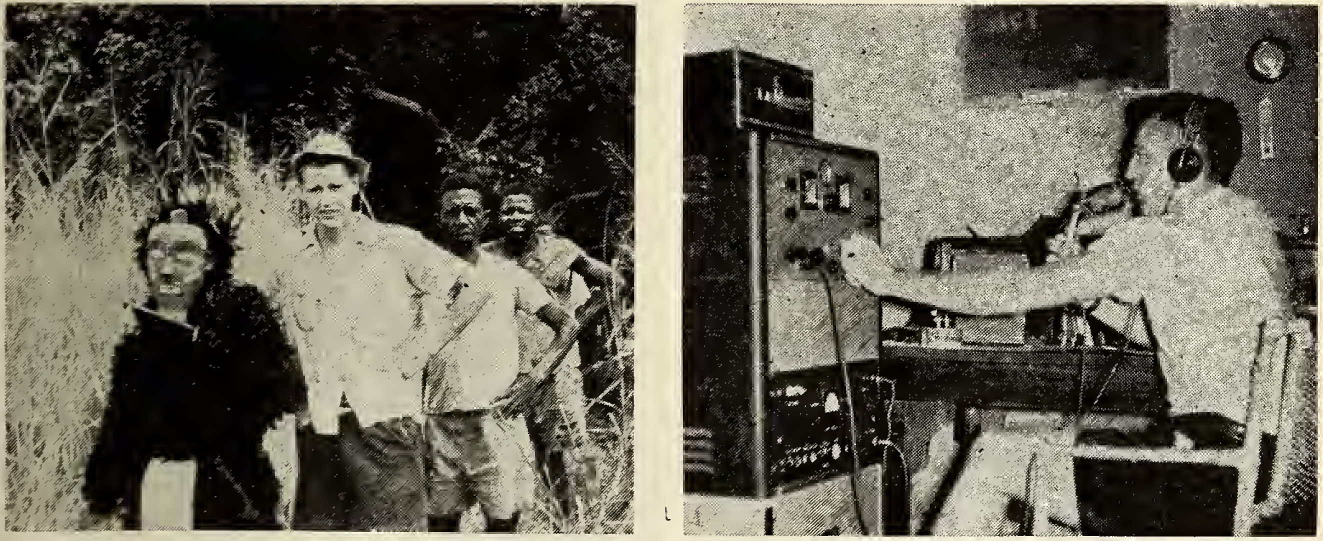
Two Best Friends

Perhaps the best friends we had were the two fellows hired to cook for us and do our laundry. It would have been impossible to do all our own housekeeping, cooking, and laundry while supervising construction of the school.

Our cook had been cooking for missionaries for fifteen years and knew his business well. At first we planned the meals, but when we discovered the extent of his ability, we left it up to him. The boy that did our wash was very capable and trustworthy. These men became our close pals. When we had a problem, we often asked for their advice. Having them in the house from morning till night was a great privilege. It was another opportunity to become closely acquainted with several Africans and thereby gain insight into African life in general.

Typical of the close fellowship we had with Congo young people was an experience I had after Larry died. A small boy named Kadima had always been one of Larry's closest buddies. He helped with mechanical work in the garage and was really handy with tools. A few days after Larry's death, this boy said to me, "I know you will be very busy now without Larry, so I'll help you every day."

After that a day seldom passed when Kadima wasn't there by my side. By running errands and doing other little jobs, he was a great help and companion. If I dropped a screwdriver, Kadima was there to pick it up. If I were backing a car onto the pit for a grease job, Kadima was there to guide me in. Although he never asked for pay, it was a joy to make him happy with small gifts. I believe Kadima and I were both strengthened in our Christian lives by this close relationship.



VARIED EXPERIENCES of 1-Ws in the Congo are shown (left) as Author Fremont Regier poses with a witch doctor he encountered on a jungle path; and (right) as Larry Kaufman operates the mission's two-way radio in the daily contact with the eight Congo Inland Mission stations. Radio is used for emergency calls and to facilitate planning.

Students Bid Farewell

When my 1-W term ended I had strong ties of Christian fellowship with the Congolese. The 500 students of the mission school marched to our veranda, sang for me, and bade me farwell. After I had spoken a few words of farewell, they marched back to their classes. Some of these boys and girls turned their faces as they passed to keep me from seeing the tears in their eyes. It wasn't easy for me either. God had answered my prayer by giving me some real friends and companions in the Congo. The letters I now receive further confirm their love and devotion.

Serving a term in the Congo is a real way to show God's love. 1 John 3:16, 18 says: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. . . . My little children, let us not love in word, neither in tongue; but in deed and in truth."

More Pax Men Needed

More men are needed in the Congo now. The three men presently there and two more going in September will supply two or three of the eight stations of the Congo Inland Mission. This means ten or twelve more men are needed.

It was not easy to understand why God called Larry to be stationed above last June. He was a young man dedicated to becoming a missionary. I believe God was and is speaking to us. Do we need such an incident to shock us out of our sleep? It means sacrifice to serve Christ. Are you willing to make this sacrifice?

If you are interested in this type of service, contact General Conference Headquarters, 722 Main St., Newton, Kansas; or Congo Inland Mission, 4610 S. Woodlawn, Chicago 15, Illinois.

Lord, in the fulness of my might
I would for Thee be strong: While
runneth o'er each dear delight to
Thee should soar my song.
—By Thomas H. Gill in *Mennonite Hymnary.*

Moral Fables from the Congo

The Dog and the Jackal

By Rudolph Martens

The dog and the jackal were originally one and the same animal. One day as they were out hunting in the forest, a big rainstorm broke. They didn't have anything to eat or any fire to warm themselves. They didn't know what to do. Finally the jackal spoke to the dog, "I see smoke over there. Go over there and get us some fire."

The dog went, leaving the jackal in the forest. When he arrived at the village he found some bones and other food which the people had thrown away. He ate it. Going a little further he found a house where there was a big fire. He went in and sat down by the fire, warming himself. As he sat there, he thought, "Here is a big fire, I can get warm, and here, too, the people throw away much food that I can eat. Why should I go back to the jackal and live in hunger and cold in the forest?"

So the dog did not return, but stayed with the people. The jackal waited a long time for the dog to return, but he didn't come back. He screamed for the dog, but in vain. To this day one can hear the jackal calling for the dog.

The moral: ALL MEN ARE LOST IN SIN AND NEED TO RETURN TO THE FOLD OF CHRIST. With Christ in one's heart there is warmth, comfort, forgiveness of sins, security, and the Bread of Life. The old friends, customs, and sins call us to come back, but we have decided for Christ and His Church.

The Skylark

A lark lived on the plains in the high grass. She laid her eggs and after several days they hatched. As her children were growing up she continually warned them saying, "Sprout wings and feathers in a hurry because a time of trouble will come from which I cannot save you."

The little larks thought, "She just wants to scare us. She wants us to grow up fast so that she will not have to take care of us."

One day a big rainstorm gathered. They asked their mother, "Is this the trouble you were speaking about?"

"No," replied the mother, "it is not the big trouble of which I warned you."

Another time a big wind arose. The young birds asked, "Is this the trouble?" The answer again was no.

Finally the people of the village set fire to the grass in the plains. As the fire came closer the mother exclaimed, "See the fire, that is the trouble I have warned you about so long. Now you must try to escape!"

The mother bird soared above the flames, but the young birds had not taken the warning of their mother seriously. They tried their best to escape, but were not able. They all perished in the flames.

The moral: WE ARE TO BE READY. A terrible trouble is coming. We are to prepare ourselves by strengthening our faith and growing in grace. Christ will return some day and we do not want to be caught without our wings of faith.

FIRST CLASS MAIL

Everyone's Doing It?

Dear Editor,

I am not a youth, but I can't pass this up without a comment.

Maynard Shelly completely outdid himself with "Everyone's Doing It?" (August 6). That language should catch the attention of any modern youth.

Don't keep that tucked away in *The Mennonite.* The youngsters (and oldsters) who need to be rubbed by those "barbed truths" don't read *The Mennonite.* Put it in the church bulletins prepared at the Mennonite Press and make tracts for distribution at youth meetings and retreats.

Although I'm a grandmother, I enjoy reading "Mennonite Youth." Cornelia Lehn has made two excellent contributions (June 25, August 6). Her descriptive ability is unusually good.

God's blessing on all the fine efforts that go into *The Mennonite.*

Mrs. D. P. Ewert
Hillsboro, Kansas

BREAKING A RECORD

"Dr. Osterholm recently returned from Moanza where in eight operating days he performed seventy-nine major operations," wrote a missionary from the Belgian Congo. "Dr. Osterholm wasn't trying to break any records. He has to work like that in order to meet the need. He looked and sounded very tired when he got home, but he works just as hard and as fast here. Won't Christian young men and women in the medical profession in America give themselves to the needs out here?

Christian World Facts, 1956-57

A WINNING Stewardship Slogan

(Group A—Ages 13 to 18)

The Money You Give Helps Others to Live

—James Lewis Dunn, Partridge, Kansas

European Concert Tour Planned

The Mennonite Singers of Bethel College, under the direction of Dr. Walter H. Hohmann, are planning a third summer concert tour for the summer of 1958, according to an announcement from the office of the president.

Previous tours to Europe were made in the summers of 1952 and 1954. The tour of 1958 will include countries previously visited such as Holland, Germany, Switzerland, and France, in addition to England and Austria. Tentative plans call for sixty days to be spent in Europe, the dates to be approximately June 15-August 15.

Present and former college A Cappella choir members will be eligible to apply for a place in the twenty-member choir group. Each choir member will contribute $800 toward the total costs of the tour. Any unspent funds will be returned to the members.

All those who are interested in this opportunity of participation in a goodwill tour of Western Europe, should contact Dr. Walter H. Hohmann for further details.

SEMINARY MEETINGS

Andrew Shelly and Harry Martens met with the architect and the builder of the Associated Seminaries in Elkhart in making plans for the ground-breaking ceremonies to be held on Tuesday, Sept. 3, at 2:30 p.m.

C. J. Dyck and Andrew Shelly are in Newton attending a meeting of the Board of Finance. Dyck spent the entire week in a meeting with the Discipline Study Committee. After his return, the Andrew Shelly family is anticipating a short vacation in northern Michigan.

The nine-man Missions Committee of the Central District Conference met here this past week. The committee heard a report from Ronald Krehbiel, pastor of the new church at Markham, a suburb of Chicago. The Markham congregation broke ground recenlty, and are progressing through the first stages of the construction of their new church edifice.

TRAINEE SERVES

Miss Irmhild Hertzler, a secretarial trainee from Ludwigshafen/Rhein, Germany, is a recent employee of the Board of Christian Service at Central Offices in Newton. She will serve in a general secretarial capacity for six months, after which time she will transfer to another job for the remainder of her year in the States.

She is the daughter of Richard Hertzler, who is doing relief work in South Germany. Irmhild is living at the home of the Albert D. Klassen family in Newton.

HARTZLER TO SPEAK AT COLLEGE OPENING

Dr. J. E. Hartzler, well-known Mennonite educator, lecturer, traveler, and author, will give the address at the formal opening of Bethel College, Sunday evening, September 8, according to an announcement by President D. C. Wedel.

Dr. Hartzler, a former president of Bethel College and more recently visiting professor in Bible and philosophy, has made several round-the-world trips. On one of these trips he made a visit to Dr. Albert Schweitzer in Africa.

Together with the late Mrs. Hartzler, Dr. Hartzler endowed the annual Bible week at Bethel College. At home in Goshen, Indiana, Hartzler has visited many communities in Kansas as a special lecturer.

Following the service in Memorial Hall at 8:00 p.m., a reception will be held for students, faculty and friends.

ORDER "HOME FRONT" FROM

- If you live in Canada: Audio Visual Committee, Rosthern, Saskatchewan;
- If you live on the west coast: BETTER FILMS, 420 S.W. Washington, Portland, Oregon;
- If you live in middlewestern or eastern United States: AUDIO VISUAL LIBRARY, Mennonite Publication Office, 720 Main St., Newtor Kansas.

Western District Conference Program

(condensed)

Clinton, Oklahoma, Oct. 20-22

Sunday, Oct. 20: forenoon; Clinton High School

Regular Sunday school and worship service

Conference sermon by Roland Goering

Sunday p.m.

New home mission film, "Home Front"

Conference speaker, Erland Waltner

Sunday evening; Youth Fellowship

Address by Russell Mast

Monday a.m.; Christian Church; Business sessions and program

Reading of minutes; appointment of temporary committees; presentation of delegate certificates

Reports of Executive Committee: of officers, of Credentials Com., of Statistician, of Central Treasurer, of Field Worker.

Election of officers

Monday p.m.

Conference Speaker, Erland Waltner

Report of Historical Committee and election

Report of Peace Committee and election

Report of Trustees and election

Monday Evening session

Illustrated lecture on India by Mr. and Mrs. Harold Ratzlaff

Offering for missions

Tuesday a.m., Oct. 22

Report of Charity Committee and election

Report of Home Missions Committee and election

Report of Deaconess Committee and election

Report of Education Committee and election

Tuesday p.m.

Memorial service

Conference speaker, Erland Waltner

Bethel College report and election of Board member

Seminary Report

Report of General Conference Secretary

Unfinished and new business

Report of Resolutions Committee

Close of Conference

MCC news & notes

FOURTH UNIT BEGUN IN NEWFOUNDLAND

A fourth service unit in Newfoundland has been started by MCC voluntary service. It is at St. Anthony, in the northern tip of the island province near the Labrador coast.

Dr. John C. Stutzman of Carlock, Ill., will be leader of the medical and educational unit. The group is associated with the International Grenfell Association, an agency which for years has been the leader in public health and educational services in Newfoundland and Labrador.

Dr. Stutzman interned the past year at St. Francis Hospital in Peoria and is a graduate of the University of Illinois College of Medicine and Bluffton College. He is the son of Mr. and Mrs. Earl Stutzman and a member of Carlock Mennonite Church.

Erma Hunsberger of Baden, Ont., a member of Shantz Mennonite Church, will teach and be unit secretary. She attended Stratford Teachers College and is the daughter of Mrs. Mary Hunsberger.

The unit's first registered nurse is Sara Plank, daughter of Mr. and Mrs. Sam Plank of West Liberty, O., a member of Bethel Mennonite Church. She attended Goshen College and was graduated from the LaJunta (Colo.) Mennonite school of nursing.

Mary Smith, daughter of Mr. and Mrs. John L. Smith of Markham, Ont., will be a practical nurse in the Grenfell Hospital. She is a member of Almira Mennonite Church and studied nursing in Toronto.

Later two volunteers from the Twillingate, N.F., unit will join the St. Anthony group: Anne Voth of Winnipeg, a teacher, and Jeanette Hostetter of Kinzer, Pa., a nurse.

NURSES AND TEACHERS GO TO NEWFOUNDLAND

Two nurses and six teachers have entered the community service unit at Twillingate, bringing to 15 the number of Mennonite volunteers in this pair of islands off the northern shore of Newfoundland who work with the United Church of Canada.

Nurses: Eunice Kauffman of Bridgewater, Va., was trained at Riverside Hospital school of nursing at Newport News, Va., and Eastern Mennonite College. She is the daughter of Mr. and Mrs. Fred S. Kauffman and a member of Lindale Mennonite Church.

Mary Willms of Coaldale, Alta., studied at Galt school of nursing at Lethbridge, Alta. She is the daughter of Mr. and Mrs. A. J. Willms and a member of Coaldale Mennonite Church.

Teachers: Mr. and Mrs. Howard Friesen of Meade, Kan., members of the Evangelical Mennonite Brethren Church, studied at Tabor College and Grace Bible Institute of Omaha respectively. Their parents are Mr. and Mrs. Elias Friesen of Meade and Mr. and Mrs. Noah Stoll of Kismet, Kan.

Susan Friesen of Halbstadt, Man., attended Provincial Normal School, Winnipeg Bible Institute and Elim Bible School in Altona. She is a member of the Rudnerweider Mennonite Church and the daughter of Mr. and Mrs. P. G. Friesen.

Agatha Klassen of Yarrow, B. C., Mennonite Brethren, has been teaching public school at Chilliwack, B. C. She is a graduate of Vancouver College of Education and a daughter of Mr. and Mrs. David J. Klassen.

Jack Neufeld of Morden, Man., studied at Mennonite Brethren Bible College and the Provincial Normal School, both in Winnipeg. He is a member of the Mennonite Brethren Church and the son of Mr. and Mrs. P. J. Neufeld.

Erma Wiebe of Yarrow, B. C., was trained at Vancouver College of Education. She is the daughter of Mr. and Mrs. A. J. Wiebe and a member of the Mennonite Brethren Church.

NEW STAFF AT BAIE VERTE

Ernie Reimer of Abbotsford, B. C., is one of three new teachers at Baie Verte, a pulpwood port in northern Newfoundland. He is a graduate of the University of British Columbia and studied at the Vancouver College of Education. He is the son of Mr. and Mrs. A. H. Reimer and a member of South Abbotsford Mennonite Brethren Church.

Mr. and Mrs. Clifford Lind of Salem, Ore., are graduates of Eastern Mennonite College. Mr. Lind also studied at Willamette (Ore.) University and Mrs. Lind studied at Hesston College. Their parents are Mr. and Mrs. Lloyd L. Lind of Salem and Mr. and Mrs. Alvin Gascho of Wood River, Neb.

A Busy and Rich Year

Sarah Dyck

Preparation for Congo service

It is over a year now that we arrived in Brussels and were welcomed by the George Neufeld and Mel Loewen families who were then taking the Colonial Course of language study. A year has come and gone. That which we dreaded so is all over.

It has been a busy and a rich year for me. I have not only learned to love Belgium but have found a home here. God does not only supply our needs but gives us many added blessings. I wish I could tell you what it means to me to live with a Christian Belgian family: a widow, her mother, and her son. Our madame looked after us like a real mother. She called us her "poussin," her chicks, and did everything to make us happy. When you prayed that the Lord might take care of us, He did all that you asked and thought. He gave me a happy home life here.

The missionaries have the opportunitiy to make several trips during the year of study. One took us to the northern shores of Belgium; another to Holland during tulip time. Between the French and the summer course we went to the Ardennes. Enroute we went through some large, ancient chateaux with dark, winding passages, torture chambers, prisons, and gullotines. We saw the cliff at Dinaut from which 800 men, tied two by two, were thrown down into Meuse in the time of Philip le Bon because of their beliefs. As we look on the world today, we must admit that centuries have not changed man and that only the Lord Jesus Christ can.

The year in Brussels has been one of hard work and much prayer. The studies were intense, but the more difficult they became, the more our Lord revealed His greatness. The thought and dread of having to pass thirteen oral exams seemed to be ever present, if not consciously, then subconsciously. The time to leave for Congo is almost here. Will you take a moment as you read this, to thank the Lord for giving health and strength to study and pass the course? It is He that hath done this, not I.

Jottings

PASTOR IN HOLY LAND

—First Church, Reedley, Calif.: My wife and I returned July 27 from a two month trip to Idaho, Neb., and S. D., so now we take up the pen and write some church news from here. According to reports our pastor and wife (Aaron Epps) were in the Holy Land July 24-Aug. 7; then they went to the World Conference. The Young People's Retreat was held Aug. 10-17 at the Sequoia Lake in General Grant's Park. Abraham P. Goertzen is confined to Dinuba Hospital, having had an operation. He has had eight operations in his lifetime but is calm and trusting the Lord for the future. The Men's Quartet from the First Church of Paso Robles gave a program in our church Sun. eve, July 28. The singers were Eugene Schmidt, James Thomas, Glen Hartzler, and Floyd Quenzer. Dr. and Mrs. Marden C. Habegger left to attend the Mennonite World Conference in Germany; Mr. and Mrs. John H. Ensz are the baby sitters.—J. P. Glanzer, Corr.

RECEPTION HELD

—Swiss Church, Alsen, N. D.: We thank the Lord for answering prayer in sending a speedy recovery to Lavern Fast, who was sick in the hospital but is now home and feeling fine. Congratulations to Mr. and Mrs. Paul Bartel who were married at Sharon, N. D., June 16. Reception was held for them July 12 in the Alsen Church; this included a program, with Les Dick, missionary from Haiti, as special speaker. Jack Toews and Roland Spenst were in charge of the Bible class and prayer services while our pastor and family were on vacation. We are happy to have Pastor and Mrs. Harder and family home again, after having spent their vacation at the west coast. May the Lord continue to bless them in His work.—Mrs. Fred Feil, Corr.

MISSION WORKERS MEET

—Bergtal Church, Pawnee Rock, Kan.: The Mission Workers' regular meeting with program was held July 3. Sister Lena Mae Smith from Newton, who is home on vacation, was the guest speaker. She spoke on "The Challenge of Monotony." We packed 39 Christmas bundles for all ages. We also sent money for New Testaments. The Men's Fellowship out-door meeting at the Rudiger Park, with a basket dinner, was well attended. Our pastor, Victor Sawatzky, left for Camp Mennoscah July 22, where he taught a class in "Christian Living" to Intermediates. Those attending camp from here were Dennis Unruh, Timmy Sawatzky, Ruth Franklin, Carla Carr, David and Steven Schmidt.—Corr.

CHILDREN'S PROGRAM

—Immanuel Church, Delft, Minn.: May 23 Brother and Sister Homer Mouttet from "Go Ye" Mission and two of their workers, Florence Unruh and Marjorie Zuercher, were with us to tell of the Lord's work there. May 31 our congregation and the Mennonite Brethren congregation had a joint Ascension Day and Memorial service. The supts. of both churches had charge of the D.V.B.S. which had an enrollment of 100 pupils. June 14 was the closing program. June 9, after the evening service, a singspiration was held at the Jeffers Baptist Church. The film "Mixed Marriages" was shown; many of our young people attended. June 17 the Cottonwood County Men's Fellowship met in our church. Dr. Elvee was the speaker. June 23 Mrs. Shirmer, worker among the Indians in Mont., spoke to us during the S.S. hour. Brother Herman Friesen from Pitt, Minn., spoke during the worship service. June 28 Mary Ann Goertzen was married to Marvin Wall from Mont. Mr. and Mrs. Clayton Goertzen are the parents of a baby girl, and Mr. and Mrs. Arlie Fast are the parents of a baby boy. June 30 communion service was held. July 14 the Children's Day program was given by the Jr. Dept. of the S.S. A letter from each missionary they help to support was read. Quite a few of our intermediates spent a week at camp. July 21 a group from our church, together with Pastor McDowell, who brought the message, gave a program at the Butterfield Church. —Corr.

MISSION SPEAKERS

—Topeka Church, Topeka, Ind.: Nine children were consecrated at the morning service May 26. Thirty-seven Christmas bundles were dedicated at the annual Children's Day program June 9. A project of the W.M.S. was the making of drapes for the staff house at Camp Friedenswald. Pastor Schrag showed slides and told of relief experiences in India, Pakistan, and Java, at the evening service June 30. Dr. C. Richard Yoder of Elkhart spoke on the evening of July 14 on the subject "The Emotional Needs of Children." Brother and Sister Esko Loewen and family of Hillsboro, Kan., worshipped with us July 21, Brother Loewen bringing the morning message. At the evening service July 28, J. E. Hartzler spoke and showed slides of his recent visit with Dr. Albert Sweitzer in Africa. Roy Emery of the Baptist Church spoke at the evening meeting Aug. 4; also on Aug. 4, Mr. and Mrs. Robert Weaver told of their experiences on Waldon Island and showed slides to the young people. We were privileged recently to have Mr. and Mrs. Samuel Stephen of India, and Verney Unruh, missionary to Japan, speak to us and show slides. A rosebud on the pulpit June 23 announced the arrival of a daughter to Mr. and Mrs. Dwight Yoder. Mrs. Philip Yoder and Mr. and Mrs. Zehr united with this church fellowship recently. Funeral services for Mrs. Pina Sheley were conducted at this church May 25.—Corr.

EXCHANGE MEETINGS

—First Church, Ransom, Kan.: The Hanston Church gave a program in our church Sun. eve, Feb. 24. Their topic, "Brotherhood," was developed by use of Scripture, song, short talks, and a sermon by Brother Krahn. Our church was host to the Peace Com. and several churches of this district March 3. Leo Miller presided at the meeting. Albert Gaeddert held our pre-Easter services April 7-12. We gave our return program at Hanston Sun. eve, May 12, using the theme "The Home and the Church." Bible School was held the first two weeks of June with 41 pupils enrolled. Erland Waltner conducted ordination services for Ruben Siemens June 16. At that time Mr. and Mrs. Siemens joined the church. June 23 seven members were baptized and joined church after completing catechism. July 7 seven members joined by confession of faith and transfer. We are rejoicing for the new members of our group. Nine children were consecrated Sun., July 14. John Baehr presented his "singing sermon" the evening of July 25. He was accompanied here by his daughter Elaine and son Philip. The Herbert Dalke family was with us for a fellowship meal the eve of July 29. Then Brother Dalke presented a summary of their past year's work with the Indians at Clinton, Okla. Pastor Siemens spent the week of July 22-27 helping at Camp Mennoscah. Virgil Schriber and Linda Horchem attended intermediate retreat there. A daughter, Marianne Ruth, was born to Pastor and Mrs. Ruben Siemens May 30.—Mrs. Bill Jaehde.

MUTUAL AID PROGRAM

—First Church, Upland, Calif.: June 2, D. D. Eitzen preached for us in the absence of our pastor, who attended the Pacific Dist. Conf. Aberdeen, Idaho. June 9 our MCC Goodwill Christmas Bundles for overseas distribution were dedicated in connection with our Children's Day service. June 18 the Bethel College Choir gave a very inspiring program after a Smorgasbord dinner and social hour. Our Summer Bible School was well attended from June 20 to July 3. The co-operation of the teaching staff with Pastor Paul Goering was appreciated. July 24 Wilfred Unruh from our Board of Christian Service in Newton, Kan., spoke on Mutual Aid in our church night program. Our trustees and volunteer helpers are enlarging our church parking lot.—Corr.

ECUADOR PRESENTED

—Butterfield Church, Butterfield, Minn.: We were blessed with stimulating services on Mission Sunday, July 21. In the morning Arthur Schmidt, returned missionary from Ecuador, South America, stressed the need of interaction and rapport between the foreign and the national missionaries. The afternoon service was devoted to a presentation of two skits, one depicting normalism and the other portraying fanaticism in Ecuadorean custom. In the evening the Immanuel Church of Delft brought an inspiring program of hymns, poem, and message. Walter McDowell interpreted Matt. 10:34 in terms of paradox. On the evening of July 24 Mr. and Mrs. Charles Taylor, missionary candidates to Ecuador, spoke on the theme, "Ecuador, a threefold challenge," and presented sound colored slides donated by the Gospel Missionary Union.—Willis Linscheid, Corr.

Y.P.U. OUTING

—Salem Church, Dalton, Ohio: The Crusade for Christ evangelistic crusade was held in this community. Pastor Reusser and family were on vacation for two weeks in July. Supply ministers were Robert Kreider, dean of Bluffton College, and William Stauffer, former pastor at Sugarcreek. The Y.P.U. group had an outing at Clay Park July 28. They had an enjoyable time swimming and picnicing, and closed the evening with a vesper service. Aug. 18 the film "Dust or Destiny" was shown. The annual congregational fish fry will be held Aug. 20. Ronald Raber and Phyllis Scheufler were united in marriage July 21.—Mrs. Donald Miller, Corr.

MISSIONARY ON FURLOUGH

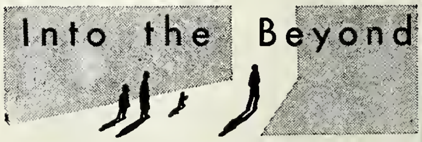
—Immanuel Church, Downey, Calif.: Our pastor, Albert Epp, has been formally installed as our minister for the term of one year. May the Lord bless him as he continues to serve our congregation. A special Organ Dedication Service was held July 14, with Lorin Whitney presenting an organ concert and special vocal selections sung by Mr. and Mrs. Leonard Booker. Refreshments were served following the program in the Fellowship Hall. A baptismal service was held for John Thornberry July 7. The pastor plans to spend one week up at Camp Gaines, assisting the Ummels with their camp. He will be teaching a Bible class. Miss Lorraine Schroeder, our missionary to the missionary children in India, is home on furlough and spoke in an evening service. She told of so many interesting things. We were privileged to have Mr. and Mrs. Eldon Larsen of the Missionary Aviation Fellowship with us for an evening service. They sang, spoke, and showed the film "Conquering Jungle Barriers," which was taken by Nate Saint, one of the five young men who gave their lives in Ecuador in Jan., 1956. We had the showing of the Billy Graham film "Souls in Conflict" in our church. It is a fine film and we had a large audience out to view it. A fellowship dinner was served in honor of Dr. and Mrs. D. D. Eitzen. They left for a trip to Europe. Many of our people are on vacations traveling all over the state. Some have gone to Montana and Oregon and back east. We continue to remember them in prayer for safe journeying. We have Bible School visitation in preparation for our coming DVBS to be held in August. Wedding anniversaries this month are Mr. and Mrs. Pete Regehr, celebrating their 34th; and Mr. and Mrs. Dave Schroeder, Mr. and Mrs. Fred Rand, and Mr. and Mrs. Atkins, all of whom have just celebrated their 42nd anniversary —Mrs. Allen Sukau, Corr.

SUMMER CONCERTS

—Menno Church, Ritzville, Wash.: Four young people were baptized and received into church membership on Pentecost Sunday. Summer Bible School was again a success and a blessing with a good number in attendance. Junior Retreat was held on the church grounds June 24 to 27. An added attraction this year at the retreat was the presence of Miss Esther Wiebe, missionary from India, who is home on furlough. She is the sister of the former pastor here, Willard Wiebe. We were privileged to hear Alvin Franz in sacred concert July 21. He is a former resident of the community. The Harvesters' Choir presented their annual concert the evening of July 28. This is a group composed of young people coming here for the harvest and members of the local choir. Miss Irena Lichty was with us and told of her work in the Belgian Congo. She is a teacher there and also helps to provide reading material in the native language.—Corr.

FAREWELL FOR SUE MARTENS

—Bethel Church, Winnipeg, Man.: It may be reported that the Brunk Tent Revival meetings have been conducted at Steinbach, Winkler, and Altona in southern Manitoba, 3 weeks at each place during June, July, and first part of August, with good attendance and great success. The Mennonite General Conference of Canadian churches convened at Winkler, Manitoba, this year June 28 to July 4, and was largely and successfully attended. Samuel Stephen from India, who has been studying at Wichita, Kansas, has been visiting different churches and missions and institutions in Manitoba during July and August. A farewell meeting for Miss Sue Martens, recently ordained for the mission at Formosa, and member of the Bethel Church in Winnipeg, took place at this church on Sunday, August 4. She is to leave shortly.—B. Ewert, Corr.



Mrs. Pina Sheley, member of the Topeka Mennonite Church, Topeka, Indiana, was born November 13, 1879, and died May 23, 1957.

If life to you is dull and drab, why not try the Christian life? There is nothing dull and drab about it when one measures up to its highest standards. Jesus said, "Ask, and ye shall receive, that your joy may be full" (John 16:24).

—Walter E. Isenhour

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Harold M. Lambert

STEPS TO AGAPE
Paul N. Roth

A CALL TO PRAYER AND WORK
Andrew R. Shelly

HITKARIN'S RETURN

Volume 72 Number 34 August 27, 1957

In This Issue

ARTICLES:

Steps to Agape By Paul N. Roth 532
A Call to Prayer and Work By Andrew R. Shelly 533
Love Conquers 533
Summer Fresh Air Program By Leland Harder 534
To New Levels of Dedication 534
Hitkarin's Return 536
"God Giveth the Increase" By Mary Schirmer Baumgartner 537
Steadfast 537

DEPARTMENTS:

Editorials 531
Flashes of Thought 535
Bookmark 535

MENNONITE YOUTH:

Work Camp at Swan Lake 538
Dusk at Lake's Edge 539
Ocean Is But a Bridge 540

Our Schools 541
MCC News Notes 542
Jottings 542

Of Things To Come

Sept. 3—Groundbreaking for Associated Mennonite Seminaries, at corner of Hively St. and Benham Ave., Elkhart, Ind., at 2:30 ("Prayer & Work Day")

Oct. 6—**Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.**

SOIL BANK CHECK DISTRIBUTES SURPLUS FOOD

The Board of Christian Service is receiving gifts to help with the government free surplus food distribution. One donor from the Eastern District simply endorsed his soil-bank check and sent it with the following statement: "It gives me a real joy to be able to help distribute surplus foods to some needy people. Our prayers have constantly been for God to help where we can. When we received this check, or before we received it, we decided to do this with it. We hope it will accomplish what it is intended to, namely, fulfill the will of God in bringing the abundant life to more people."

It is particularly significant that income from a government program designed to reduce surpluses, should be used to distribute previous surplus.

Mennonite Churches To Hear Kazadi Matthew

A most thrilling experience is to meet someone who because of God's blessing upon our gifts and prayers in support of our mission work across the seas, has come to be our brother or sister in Christ. We rejoice that some of our churches will have the opportunity of meeting and hearing Brother Kazadi Matthew of the Belgian Congo of Africa.

Would you wish to know something of Rev. Kazadi? One of our fellow workers of the Congo Inland Mission writes this:

"You folks will have a rare experience in meeting Pastor Kazadi this fall. He is among the top cream of CIM's forty-five year effort in the Congo. Tall in stature and spirit he is respected as the natural leader among the brethren. His ability to establish indigenous churches is known. His latest at Kahemba, some ten miles from Charlesville station, is the talk of this part of the Congo. His Sunday morning crowds and the offerings of his people put us all to shame. Akin to the traditional Mennonite farmer-preacher he has some of the more successful coffee and corn plantations in the Charlesville area. His schools have a greater proportion of girls than any other in our area, showing his vision for the emancipation of Congo's women. If, when you meet him in America, you talk English or French you'll be able to chat with him. If you let him loose in Tshiluba in the Kasai he'll spell his audience for an hour. He's a Christian statesman, with all that the term implies. Happy the man who will be able to hear him. And still more fortunate the home that will be privileged to entertain him."

MISSIONARY SPEAKS AT JAPANESE RALLY

May 1 is a big holiday in Japan, especially for the laboring people. Parades and rallies are held all across Japan. Missionary Peter Derksen was invited to speak at the rally in the city of Nichinan. The following interesting excerpt from his quarterly report tells of that opportunity. "After a long parade a large crowd of laborers gathered on the grounds in front of the city hall. First the prefectural government representative spoke; then the mayor of Nichinan City, followed by my brief message on Freedom, stressing that true freedom can be found only in Jesus Christ. After a few more talks it was announced that because of lack of time and because of bad weather, they would not hear the message from the Communist Party representative. We are grateful to God for every opportunity that presents itself.

"You have probably heard many times that there is a revival of the old religions in Japan. On June 10 we attended the opening cere monies of the new swimming poo at the public grade school here. We were very much surprised and ou hearts saddened when a Shint priest conducted a long religiou dedication service. This is agains the present constitution. Abou half a year ago the principal o this school told us that there wa to be a complete separation of rel gion from public education."

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dycl
Editorial Assistant: Esther Groves.

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Editorials

PRAYER AND WORK DAY

The groundbreaking ceremony for the Associated Mennonite Biblical Seminaries is set for September 3. Actual work on the plot is scheduled to begin the following day. It has been aptly suggested that September 3 be considered as prayer and work day throughout the entire Conference.

It should be a day of prayer, for only by divine leading of God can the new venture be a success. There should be definite prayer for wisdom on the part of those responsible for the planning; prayer for guidance in the many details that need attention; for the workers and builders; for God's leading in the choice of staff members; for financial support that the needed means will be forthcoming.

But there is a very concrete way in which all may have a part in the "work" side of the enterprise. Almost anyone living within easy reach of the Seminary would be willing to donate a day's work to the project at some time or other. Why not donate a day's income —the income of September 3—to this cause? Whether you receive wages or are in business or on the farm, you can easily figure the average daily income. One day's income to the Seminary project may not seem a large sum, but when multiplied by thousands it can be a substantial start for this venture of faith. Reader, how about it? Will you join this fellowship of work of those believing in Christian training for religious workers?

THE DIGNITY OF LABOR

To labor and do honest work is the divine plan. To try to get out of doing real work and to live only on the toils of others is unfair and unchristian. Jesus was a workman and set us an example of how humble toil may be a blessing. People who have been accustomed to working hard find enforced idleness a real hardship. One of the Ten Commandments says clearly, "six days shalt thou labor. . . ."

To be sure there must be a good balance. Some people work too hard and too long. They take no time to develop the spirit. Others may be lazy and do little or no real work even though able.

Labor Day, the first Monday in September, was inaugurated by the Knights of Labor in 1882, and in 1894 Congress voted it a legal holiday. In 1910 the American Federation of Labor called on the Federal Council of Churches to sponsor the day before as Labor Sunday. The first message for use on this Sunday was issued just forty years ago, in 1917. Similar messages, reflecting Christian concerns for major social problems of their time, have formed part of the Protestant church observance since that year. Attention should be called to the true purpose and nature of honest toil, that all labor may be held sacred. "Your labor is not in vain in the Lord."

FRESH AIR CHILDREN

Some fifty years ago various families in certain Mennonite communities entertained "fresh air children" in their homes for a period of two weeks. For some reason the practice was dropped for a number of years. However, within the last several years the custom has been revived, and children from the Chicago church area again are sent into Mennonite communities for brief periods. Today's group usually contains a percentage of colored children.

It is a good experience for both the children and those homes into which the children are received. Living in the homes of their hosts, the children get a firsthand view of what a Christian home is like. They have the freedom and enjoyment of the rural expanses. They worship with the families in their homes and churches. Lasting impressions are made. It is a form of Christian service with great possibilities for good.

BACK TO SCHOOL

By this time, children and young folks have in mind the return to school. To them vacation days pass quickly, and back they go for another long siege of study. Surprisingly enough, children generally are ready to return. Vacation passes all too quickly, yet the regular routine of school gives them a feeling of security and responsibility.

In many cases parents breathe a sigh of relief as the children return. But the real hero of the long winter months is the teacher, who, often without any reward or appreciation, gives her very life for the good of the children in her care.

The teachers plan, study, and work that they may be able to give the best possible to growing youth. They put in long hours, after the regular school session, in preparation, grading papers, and laying plans for the days ahead. They deserve the finest co-operation from the parents in this great task, that they may be encouraged to continue faithfully in giving their very best in the great task of molding young lives for worthy futures.

MANY-SIDED BIBLE SOCIETY WORK

The General Report of the American Bible Society for 1956 shows that translations in 76 languages were examined during the year; new translations were printed in 14 languages; translations or revisions in 25 languages are in the printers' hands, and 24 translations or revisions of Testaments or whole Bibles are in progress.

Bible distribution in the United States is at a high level, with almost 1,200 Scripture distributors working in association with the Society. Grants are frequently made to hospitals and prisons, to migrant workers, and to missionary churches; and many other large distributions are made to chaplains in the Armed Forces. In 1956, chaplains requested, and received, more than 800,000 Scripture volumes for free distribution.

The Foreign Department reports that the Bible is speaking today in 67 countries served by the American Bible Society. The Society "occupies a strategic place in the Kingdom of God as it seeks to provide copies of the Bible to all men everywhere. . . . The message of the Bible can never be silenced; it is eternal. Because it is eternal it has been miraculously preserved, transcribed, and translated."

Steps to *Agape*

Paul N. Roth*

AGAPE IS THE CENTER of the Christian life. And what is Agape? Agape is the Greek word for a kind of love, a word that has no equivalent in the English language. Everything from violently physical, romantic love, which is by its nature possessive, to the most self-sacrificing parental love is lumped together. The smother love of a jealous, selfish parent is described with the same word as the heart warming compassion of a generous heart toward a fallen friend. Agape is nonpossessive genuine affection which we display toward those who are near to us. When two have lived together in harmony for four or five decades, the quintessence of that relationship is Agape. When a man gives up his life for a friend, that is Agape. When a woman forgives a faithless and often cruel husband, it is Agape.

Jesus gave only one new commandment: that we should love one another as He loved us, that we should have Agape one toward another. This is the essence of following Christ. This is the Christian way, the way of Christ.

No Limits

The best description of Agape ever written is found at I Corinthians, chapter 13. Phillips' *Letters to Young Churches* renders the passage as follows: "This love of which I speak is slow to lose patience . . . . It looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is in fact the one thing that still stands when all else has fallen."

Agape is not just for one's friends and intimates, but for all—the gossip next door, the unpleasant employer, the disagreeable client, the one who hurts us. None of us has begun to be a Christian until he wants to have Agape toward all of these and has tried to have it. It is not necessary to succeed, but it is necessary to have this as our goal and to be dissatisfied as long as we fail.

HOW CAN I LEARN to like someone I don't like? How can I develop Agape toward someone I detest? The process of changing one's attitudes and dislikes is difficult discipline. First, we must stop doing anything unkind to the person we dislike. If our neighbor sweeps his leaves over into our yard we don't call the police or sweep them back or go after him with a club.

The second step is more difficult. It is to stop talking about the one who has harmed us. Such talking is usually cowardice. We do not have the courage to go after him with clubs, because that gets us into trouble, so we go after him with our tongues.

The third step is to begin praying for the one we dislike. It is amazing what it does for our attitude when we ask God to shower His love and protection on those who have hurt us or whom we dislike. It doesn't make sense to ask God's blessing on someone and then plot evil in our heart for the same person. Praying in this spirit does not mean that we ask God to make others over into our pattern of life or thinking. It means that we ask God to give the disliked person the same good things we want for ourselves, the same success we desire, and above all, the same peace of God that passes all understanding.

Love In Action

The fourth step is to say something good and pleasant about the disliked person. It really breaks up gossip sessions when you throw out your kind word for the person in question. Most people do not think of gossip as sin, yet how often we feel uncomfortable after participating in gossip. The unfailing practice of speaking a good word for others will help break the habit.

The fifth step is to do kind and helpful things for the one you dislike. Hard hearts are softened and changed as we practice Agape in everything and in every situation. Frequently after prayer and meditation the guidance we have sought has not come and the time for action has come. In that moment do the most kind, helpful, and loving thing that you think of, and you will find that you have done the right thing. "Let all that you do, be done in love" is the admonition of the Apostle Paul. We still need to heed that admonition. The power and love of God is available to any one who will open the heart to Him and make it available as the channel of His love and grace. May each of us be willing to pay the high price of the Agape that never fails. This love and only this love will hea the hurt of our world.

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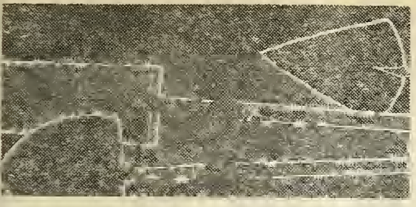
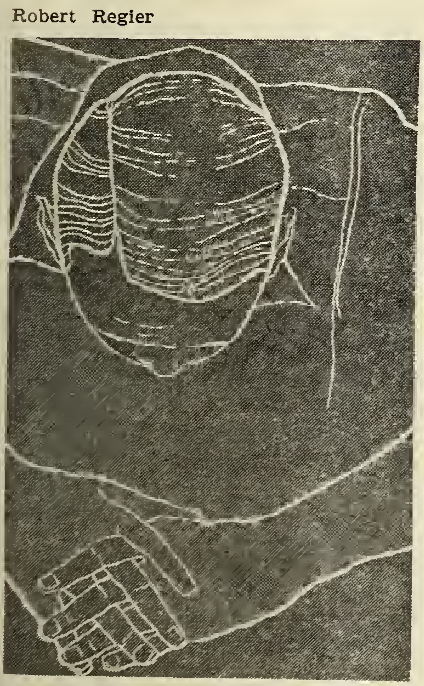
*Pastor, Carlock Church, Carlock, Ill.



A Call To Prayer and Work

Robert Regier



"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (*Jeremiah* 33:3).

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (*Eph.* 3:20-21).

September 3 will be here in a few days! This will be a day of deep significance in the cause of Christ. After months of prayer and planning, groundbreaking will take place on the site of the Associated Mennonite Biblical Seminaries at Elkhart, Indiana. Already preparations have been made for aggressive building to begin on the day following. This is an earnest plea that this day be set aside for prayer and work. The two do go hand in hand.

PRAYER

We *do* believe in prayer! As we obediently follow His will, we know that he "is able to do exceeding abundantly above all that we ask or think. . . ."

We urgently invite everyone throughout our entire Conference to engage in prayer on September 3. Let there be a tremendous volume of prayer ascending to the throne of grace. It is our desire that prayer ever be considered fundamental to our work and not supplemental.

One of the goals of our General Conference Mennonite Church for this three year period is "a strong Spirit controlled Seminary program receiving whole-hearted support." Naturally human beings cannot achieve this: the power and direction of the Spirit is needed. Please pray that from the early days of this movement the Spirit may direct. Pray that in all decisions He may have His way. Further pray that the Lord may bless the occasion of groundbreaking, that this may not only be another ceremony, but that it may have a spiritual impact on all.

WORK

We read: "the people had a mind to work." It is amazing what can be done when many work together. Probably almost everyone would be willing to donate a day's work to get the building program of the Associated Mennonite Biblical Seminaries underway. Of course this is not possible in the literal sense.

We are inviting everyone to donate *one day's wage* at this time. Thus in a very real way you *are* working for the seminary for a day. This will be of great help during the early months of our building program when costs will be high.

We feel this co-operative effort is most valuable in stressing our partnership in this venture of faith. Some may wish to make special gifts to the seminary at this time. One man has already sent in a check for $250 toward this special September 3 effort.

Will you join the hundreds of others in giving *one day's wage* to the Seminary around September 3?

Remember: September 3 is **prayer and work day!** —A. R. Shelly

Love Conquers Problems

An American preacher, who may as well go unnamed, made a special trip to Great Britain before the start of Billy Graham's Scotland Crusade. He was not there to herald the coming of the American evangelist. He was there to speak against Billy Graham.

The preacher, who also edits a magazine, went up and down the country, urging the people not to listen to the young upstart. He told them that Billy had no real standing in his own country and that he preached a false gospel. After his return to the United States, the preacher-editor continued to write torrid articles against Billy.

In a conversation one night, Billy said:

"You know, deep down in my heart, I was beginning to resent the man. He was trying to destroy my ministry. As far as I know he has never attended one of my meetings —I wouldn't know him if I met him on the street.

"Resentment is a sin, and I couldn't go on the platform with resentment in my heart. I couldn't ask those people to repent and love their neighbors if I had sins in my own heart.

"One afternoon, all alone in my room at the hotel, I fell on my knees before God and prayed. I told God that I was going to stay on my knees until He instilled a genuine love in my heart for the man. And I stayed there, asking God to do what I could not do as a human. After considerable time God answered my prayer and when I stood to my feet I had a genuine love for him.

"I sat down and wrote the man a letter, telling him of my resentment and of the victory that God had given. I told him that if he ever attended one of my meetings he would be greeted in Christian love."

The letter was mailed, but the resulting answer was in the same vein as other disparaging articles.

Billy's love remained. He had conquered his problem. The problem of the other man remains.

From *Billy Graham: A Mission Accomplished,* by George Burnham (Fleming H. Revell Co.).

Trust in the Lord with all your heart, and do not rely on your own insight. Proverbs 3:5, RSV.

Summer Fresh Air Program

For the fourth consecutive summer, our Chicago churches have sent children into rural Mennonite homes of the Central District for a two week period. Thirty-five children left Chicago by bus and car on July 22. (Twenty more will be sent to the Freeman, South Dakota, community on August 12.)

The purposes of the Fresh Air Program are to give city children an opportunity to see how rural people live; to give them an opportunity to associate with other Christian children and parents; to give them an opportunity to observe at first hand life on the farm with its animals, chickens, crops, and tractors; and to assist the Chicago churches in their program of evangelization.

Over one half of the Chicago children are Negro. This program has proven to be a splendid opportunity to bear a Christian witness and help alleviate the curse of race hatred in our country.

The program has also served to establish closer ties between the rural churches of the Conference and our Chicago churches. Whole families have visited back and forth, and some of the rural Mennonite children have been invited to spend a week in Chicago homes. Many rural families have had the same child or children as visitors in their homes for successive years. These new rural-urban friendships will bear fruits for years to come.

Considerable preparation is necessary each year before the children are sent out. The Chicago pastors—Leland Harder, John Neufeld, Delton Franz, and Ronald Krehbiel—work at this together. Physical examinations are given to each child to assure that he is free of communicable disease. Each child is covered by medical insurance. Parents of the children are required to sign a form releasing the host parents of liability in case of accident. Most of the expenses of the program are borne by the host parents and churches. The Fresh Air Program is giving the rural folks of our Conference an opportunity to be city missionaries right at home.

—Leland Harder

On Labor Sunday the Church will take a good look at both the benefits and the perils of our abundant economy and will urge labor to grapple with problems which call us

To New Levels Of Dedication

In a Labor Sunday message, to be read from thousands of Protestant church pulpits Sept. 1, the National Council of Churches states that America's economy of abundance, "far beyond the dreams of the past," presents a situation "full of peril."

"New and heavy demands are placed on the Christian conscience: to seek Christian perspective on the distribution and use of increasing material abundance and a true sense of stewardship of its mounting benefits," says the statement. "Labor can be made a unique and necessary contribution in the quest for solutions to the problems which this era poses for all. . . ."

Under the theme, "To new levels of dedication," the message urges labor to join with other leading segments of the nation's life to grapple with such new or continuing problems as:

- Giving people in their daily work a sense of purpose and individual participation;
- Elimination of discrimination in social educational service;
- Wiping out persistent poverty, slum living, disease, and delinquency;
- Eliminating the dangers of "extreme inflationary or deflationary swings" within the framework of economic freedom.
- Finding ways to share abundance with peoples in under-developed world areas.

"These paramount needs of our national life demand the sharpening of conscience and the dedication of effort on the part of all our people," the statement continues. "We can meet them only with the whole hearted co-operation of labor, along with other groups. . . . Such co-operation our churches are bound to encourage and promote."

"The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice and peace, here and throughout the world."

A Meditation and Prayer

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. So the Lord commanded not only a day of rest and praise, but six days of labor, wherein by the work of his body and mind man might wrest his living from the earth, and sustain himself, his family, and his neighbor in health, in justice, and in Godly community.

We bid your prayers for all men in their work, that this work may be seen and found as the vocation, the calling of God,

That men may seek and find in their labor the rewards of health, of justice and of Godly community,

That strength and meaning may be given to those who toil at heavy burdens,

That skill and understanding may be granted to those whose work is difficult,

That courage and patience may be given to those whose work is trying,

That safety and a quiet mind may be granted to those whose labor is perilous,

That grace and the assurance of God's will and presence may be given to every man in every work.

Almighty God, our heavenly Father, who declarest Thy glory and showest forth Thy handiwork in the heavens and in the earth; deliver us, we beseech Thee, in our several callings, from the service of mammon, that we may do the work which Thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as Thy servants, and to the benefit of our fellow men; for the sake of Him who came among us as one that serveth, Thy Son Jesus Christ our Lord. Amen.

Flashes of Thought

A MIRACLE OF GOD

Walter Gering

It was too bad, but it could not be helped. When one is speeding along the highway, it is inevitable that some of them should be caught in the screen provided for that purpose. Bugs and flying insects soon become victims of the onrushing traffic.

But the beauty of those two butterflies was breathtaking. No wonder they are the proud display of many a collector. Of all the insects created by the God of Creation, none outshine the beauty of the butterfly. The two tenderly lifted from the screen were opposite in color. One was a brilliant mixture of yellow and orange with one black spot in the middle of each fore wing. The edges were trimmed with dark brown. The other was of deep, dark colors with a few white spots spattered across the wings.

But it was not the beauty of these two which in itself thrilled the heart. Behind that display of beauty was one of the great miracles of God's creation. Recently it had been flitting about the flowers, sipping the sweet nectar, its brilliant colors flashing in the sunlight. But there was a time when this very butterfly had been one of the ugliest of all the little creatures.

One day it had crawled upon the earth, filling itself with grass and leaves of the tree. Man had despised it and brushed it aside. There was no beauty that men should desire it for their collections. It was an ugly, repulsive caterpillar.

Then one day something happened: a miracle of God. Soft, silky threads began to form; a cocoon cradled the sleepy caterpillar as it curled up its sixteen legs and went to sleep. Out of that deep sleep there one day emerged beauty. A repulsive caterpillar had been transformed into the most beautiful of all the insects. A miracle of God had been performed: now it soared into the heights, feeding upon new food and living amid the beauty of the flowers. A butterfly had been brought forth.

So it is in the lives of us all as we turn in simple faith to Jesus Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The miracle of God's transformation takes place in the heart of a man through faith in the living Savior; a new creature emerges, beautiful in holiness and the glory of God.

"Christ for the World" we sing;
The world to Christ we bring
  With loving zeal;
The poor and them that mourn,
The faint and overborne,
Sinsick and sorrow-worn,
  Whom Christ doth heal.

"Christ for the World" we sing;
The world to Christ we bring
  With joyful song;

The new-born souls whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
  To Christ belong.

—*Mennonite Hymnary*

Bookmarks

Never A Dull Moment

I Chose a Parson by Phyllis Stark; Oxford University Press, 1956; 240 pp., $3.50.

Ever hear someone refer to life being as dull as that of a parson? If you have, or if the thought has ever skimmed across your mind that a parson's life is dull, you had better read this book.

In this book Phyllis Stark writes about the interesting incidents that have happened in her life since she "chose a parson." Actually, she had no intention of choosing one, and he had no intention of being one, but God willed it otherwise, and step by step Leland Stark is drawn into the ministry. The story begins with his visit to her home as a representative of a small church college and ends with his ordination as a bishop in the Episcopal Church in Newark, New Jersey. It describes the struggles of a young pastor serving a number of churches in Minnesota, the highlights of a trip to Europe, their ministry to a larger church in South Dakota, and then on to Church of the Epiphany, Washington, D. C., and in the last chapter, the Reverend Stark's ordination to Bishop Coadjutor. Sound dull? You may think so from this bare recital, but believe me (and I grew up in a pastor's home) preachers can be anything but dull when they are not behind the pulpit, and Mrs. Stark has certainly made many a parsonage incident sparkle with humor. One factor that drew me into the ministry was precisely this: preachers seemed to enjoy life to the full. Underneath it I knew ran a deep devotion to an eternal cause, and this made it certain that the humor was not a surface type of humor.

Far from being merely a collection of funny stories, many incidents recorded here are deeply moving. Life is not all one great comedy hour (certainly not in a parsonage!), and there are descriptions of the vow they made to become tithers comparatively late in their ministry, and the profound effect this had on them and their congregation. There is some excellent advice on how to fit family prayers and Scripture reading into the busy and hectic schedules of American homes, and especially how to make these experiences meaningful to growing children so that they do not become a mere formality. There are the experiences when grave sickness hits the family and they are driven as never before to the Great Healer.

The genius of the book lies in its selectivity and its ability to laugh at the foibles of human nature, in the pew and in the pulpit. Yet these are never made light of, for the consciousness that the parson is, after all, a servant of God runs clearly throughout. Thus it makes the ministerial calling attractive without having this as its primary goal. If you are a minister, this would make an excellent gift for your wife, but if you buy it for her, don't look at it until she reads it. I looked at it a little too hard and couldn't lay it down until I had read it! The book might also help in a ministerial recruitment program by being placed in our church libraries.

—William Klassen

Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Indiana; Newton, Kansas, and Rosthern, Sask.

A grateful Indian girl is giving a life of service in return for health and loving care.

Hitkarin's Return

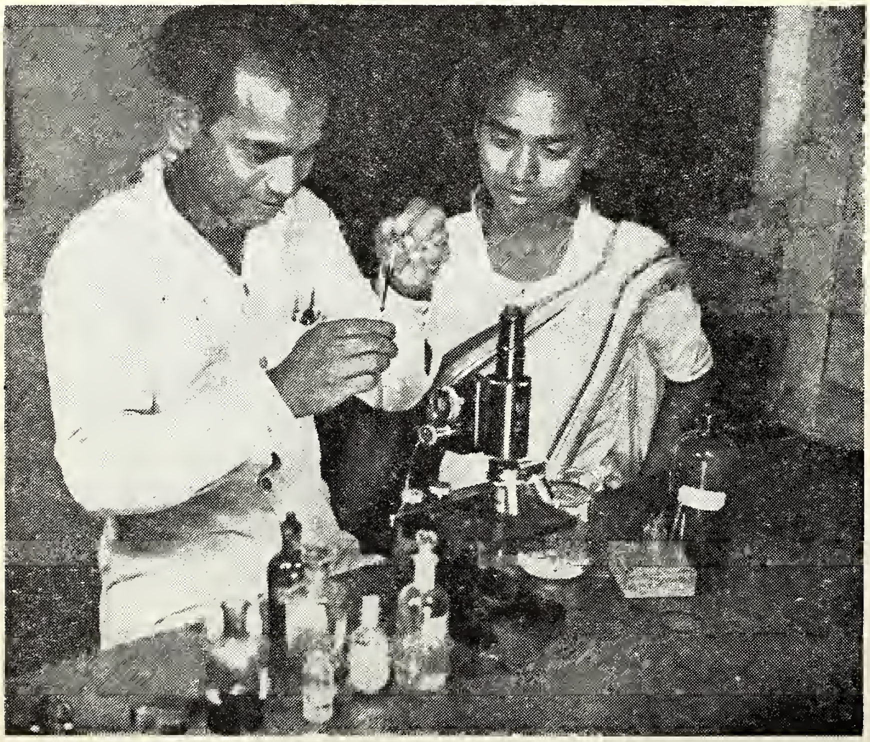
THREE years ago a young girl named Hitkarin walked out the gates of a hospital for Hansen's disease in Champa, India. Though it was a day of rejoicing for her and others who had been discharged symptom-free, unshed tears glistened in the girl's dark brown eyes as she said goodbye to the only home she had ever known.

Shortly after her birth in a remote jungle area of central India, Hitkarin had been brought to Bethesda, historic Mennonite hospital-community for victims of the disease which claims some two million of India's population. And before she was two years old, both parents had died, leaving her with the bleak prospect of a future marred by disease and disfigurement.

But the tender care lavished upon all Bethesda's sick children, plus spectacular medical advances, wrought a miracle in Hitkarin's life. The disease was conquered, and the only reminder of its ravages was a partial stiffness of her long, lithe fingers.

When Hitkarin took her leave of Bethesda, she made a solemn vow to repay the years of love and attention by returning to work with others less fortunate than she. And not long ago, after spending the intervening period studying at the nearby Mennonite Bible School, the young girl came back to fulfill her pledge.

Today Hitkarin is one of Bethesda's most valued workers in the hospital community, which cares for more than five hundred men, women, and children. A skilled needleworker, she conducts handicraft and hobby classes, taking special pleasure in teaching small girls the intricate art of knitting, crocheting, embroidering, and smocking. Their squeals of delight upon completing a colorful apron or tablecloth or hand towel bring back memories of Hitkarin's own childhood when she deliberately chose this most difficult of all skills and struggled with stiff fingers to make the delicate stitches.


Leon V. Kofod

Another of Hitkarin's daily tasks in which she delights is conducting literacy classes for adults and helping school children with their lessons. Education has always been an important part of Bethesda's community program. In addition to the regular school of eight primary grades, there is a special class which was recently instituted for the large number of boys who come to the hospital completely illiterate, but too old to be put into the first grade with youngsters. In this unique class, emphasis is put on handiwork and crafts, especially carpentry, masonry, sewing, weaving, blacksmithing, and other trades, in order to prepare the students to support themselves after leaving the hospital.

Hitkarin has always been fascinated by the medical laboratory and spends many hours there, helping the technician in any way she can, taking notes for Dr. Arthur Thiessen, medical director of Bethesda, learning new techniques of hand exercise and massage, helping in physiotherapy classes.

But primary in the young girl's life is the Christian church and its work. For in it she found the abiding faith which sustained her through her early years of illness and pain and which gave her the compassion and love now so eagerly shared with Bethesda's patients.

From *Leprosy Missions Digest*

"God Giveth the Increase"

Hopi Indians testify to the difference the gospel has made in their lives

***Mary Schirmer Baumgartner**

"It (My word) shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

These lines from God's Word have been uppermost in my thoughts these days because of recent experiences. How often we as Christian workers get discouraged because we may not see the fruits of our labor in the Lord's vineyard as we would like to see it. If we would keep our eyes and our faith in God's Word rather than search for satisfaction in our surroundings and circumstances, how much happier we could be.

God has said His Word would not return unto Him void. How faithful, then, we should be in continuing to give out His Word no matter what we see with our natural eyes and understanding. We know God never speaks anything but the truth.

Recently I had the wonderful privilege to make a short visit in our Hopi mission field in Arizona. I was very sorry I could not make a longer visit and see all my dear Hopi Indian friends that are still in this world. Many of our once faithful churchgoers are no longer here but have passed on into eternity. But the few I did see repaid my effort to go there, and for your encouragement I want to mention this one experience.

We had come with my foster Hopi son, Paul Baumgartner, and his wife 400 miles from Tucson, Arizona, to Bacabi, Arizona. My youngest Hopi foster daughter had just graduated from the Tucson High School, and as she had never seen her people since she was five years old, I wanted to give her a chance to see what she was saved from.

I was very sorry we could not make a longer visit, but I am past the seventy-fifth milestone of my life and am suffering from a heart ailment that keeps me out of high altitudes.

We stopped for only a short visit with the Nathan Fred family. He is a cousin to my foster son, Daniel Schirmer, who is a missionary to the Cheyenne Indians in Montana. Nathan Fred and his wife greeted us with the light of Christians shining bright in their faces; this alone was worth the long trip. I had known this man from the time he came to church as an infant on his mother's back. I understand his mother finally became a Christian on her death bed. She had been a faithful churchgoer for years but never had the courage to confess Christ until shortly before her death. But now her son and his wife were happy Christians. I asked him, "How many children have you?" He answered, "Fourteen, and I am taking them all to Hesston, Kansas, to the Christian high school there. We are raising them all for Christian workers."

Friends, I ask you, did the missionary work among the Hopi Indians pay? How often have we all lamented that the results of the mission work among the Hopis bore so little fruit. I think if this were the only fruit we had in our Hopi mission field, we could say it paid richly. One Indian family, fourteen children, all becoming workers in the Lord's vineyard, and their dear parents. Yes, God's Word did not return void, and all the money and labor paid richly.

But these were not the only ones. There have been many more—dear, older Hopi Indians who are now with the Lord, and others of middle age who are themselves workers in the Lord's vineyard as are the Daniel Schirmers in Montana, and John M. Schirmer, also a zealous evangelist to the scattered Indians in Los Angeles. He told me lately when I had the privilege of visiting him and his wife in his home, that he had a deep longing to be back in his own Hopi land, preaching there to his own people. It would not be easy for him, as he was only six days old when they gave him to me. His wife is a Californian Indian. But I do hope the way will open for him to be able to spend a little of his time with his own people, to preach and sing to them, as he is very gifted in music.

My youngest adopted Indian child, also of Hotevilla, Arizona, Mary Martha, is still with me and hopes to take up nurses' training this fall, if possible.

So again God's Word is truth: it did not return void. Let us keep on sending it out into the darkness, *"and it shall be light."*

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*Missionary to the Hopi Indians, 1906-1942

Steadfast

The windswept crest of the high, high hill
Looms silently over the lea;
And watches the restless river rush
In haste to join the sea.

It stands there constant, unshaken,
Lashed and beaten by storm;
Warmed by the summer sunshine,
Not fearful of any alarm.

Can you stand alone like the hilltop,
To a lofty ideal, and true;
Though men may rush all about you,
With the loudest of cry and hue?

Can you stand constant, unshaken,
Lashed and beaten by scorn;
Warmed by an inner fire,
Not fearing opposing storm?

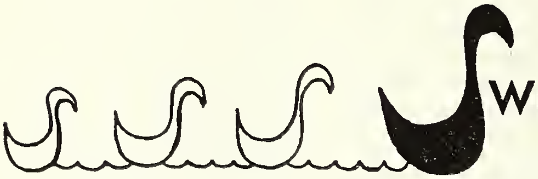
Lift your eyes to the hills for courage
Constant, unflinching, and strong;
Where your conscience leads you—follow,
Though lonely the path and long.

—Norma M. True

Mennonite Youth

Sponsored by the Young People's Union of the General Conference.
Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

First High School Age Work Camp Held at Swan Lake



A HIGH SCHOOL age work camp was held July 8-27 at Swan Lake Christian Camp near Viborg, South Dakota. Swan Lake is the retreat grounds for the Northern District Conference. Using high school age young people in the work camp situation was a new and untried program in the General Conference Mennonite church, although it has been carried out by other denominations.

The work camp idea was advanced to provide an opportunity of service for high school people since they are below the minimum age for the regular voluntary service program. The number in this age group has been increasing steadily in recent years. It was felt that some means of serving was needed for them.

As a voluntary service unit, the camp's main purpose was service for Christ in a spiritual as well as in a physical way.

The idea was first presented and adopted at the Young People's Union General Conference at Winnipeg, Canada, in 1956 as part of the youth director's report. Since that time the YPU took the lead in pushing the idea. A group, guided by Bill Gering, youth director, and Elmer Ediger, executive secretary of the Board of Christian Service, helped to spearhead the action.

It is expected that any work camp in the future will build on this initial experience.

Gulfport, Mississippi, has been suggested as a possible site for a work camp next summer. If enough campers volunteer, two sessions could be held. This would provide for shorter periods of work with more workers being able to participate.

What Was What

Five girls and six boys from six communities composed the first experimental unit for high school age voluntary service at Swan Lake. The group was composed of high school youth, most of whom came from Mennonite homes. The campers ranged from 15-17 years of age and were juniors or seniors in high school.

The particular aim of the work camp was to serve Christ through physical labor. To have fellowship and fun and to worship and study were also objectives. In a sense the work camp was similar to the summer retreat except that service held the major role.

Living together for the period of time required for a work camp can bring a family-like closeness through which lasting friendships and memories are formed. Not all is peaches and cream, however. Work becomes tiresome, opinions differ, frictions arise, and tempers clash. But a camper putting the goals of service first, can realize the naturalness of this, overcome the difficulties, and profit immeasurably from his work camp adventures.

Campers who took part in the first General Conference high school age work camp concluded that it was a good experience. They recommend that any person of high school age who is interested in service and fun attend next year if possible.

Neck of the Swan

Swan Lake Christian Camp lies in the neck of the swan. The site is surrounded by water on three sides.

The main building is situated approximately in the center of the grounds. The girls' cabins are to the northwest of the main building; across the neck of the lake and to the southwest are the boys' cabins. The VSers occupied the girls' cabins while working on the project. The staff house is located to the extreme west, close to the shore.

Atop the hill west of the main house is a wooden cross symbolic of the Christian faith. There is also a campfire site on the hill which can be used for cook-outs and campfire services. The site added to the total work camp experience.

Razings and Risings

The main task which the Swan Lake work group faced was the disassembling of two boys' cabins and the building of two cabins in the boys' area. Lumber from the old cabins, plus some newly bought lumber, was used for the buildings.

Before beginning on the main job, however, 32 panes of glass were replaced in the staff house. These had been broken by a severe hail storm that struck the area recently.

The next day the major job was started. The two cabins were razed. The remains of another, which had been torn from its foundation by the storm, were picked up. The group fell behind schedule in the project since they had not estimated correctly how much time it would take to clean up the debris left by the storm.

Laying the foundation of the cabins came next. While the boys did this, the girls painted the girls' cabins. The girls then painted the boys' cabins, as the boys constructed two new cabins. The time lost in the early stages of the project was made up as the work progressed.

The entire project was under the supervision of Gus Heinrich and, later, Carlyle Groves. Help also came from a group of young people from the Salem Mennonite "South" Church of Freeman, S. D

Rising to Lazying

Six-thirty a.m. was first call to

breakfast. Morning devotions were led by individual campers. Dishes were washed, and the work day began. One typical day would find the boys working on cabin construction while the girls painted several other cabins.

Pounding nails, sawing boards, and painting become tiring in the hot South Dakota sun, so the midmorning refreshments were a welcome break. After two more hours of work came dinner, the largest meal of the day. Dishes were washed amid kidding and joking.

When the afternoon's work was over, the group went swimming in Swan Lake. Work campers found water activities an excellent relief from the heat. Boating could also be done in a boat rented from a nearby tourist resort. Planned recreation played a part in the afternoon and evening program. Softball, volleyball, basketball, capture the flag, and table games were offered.

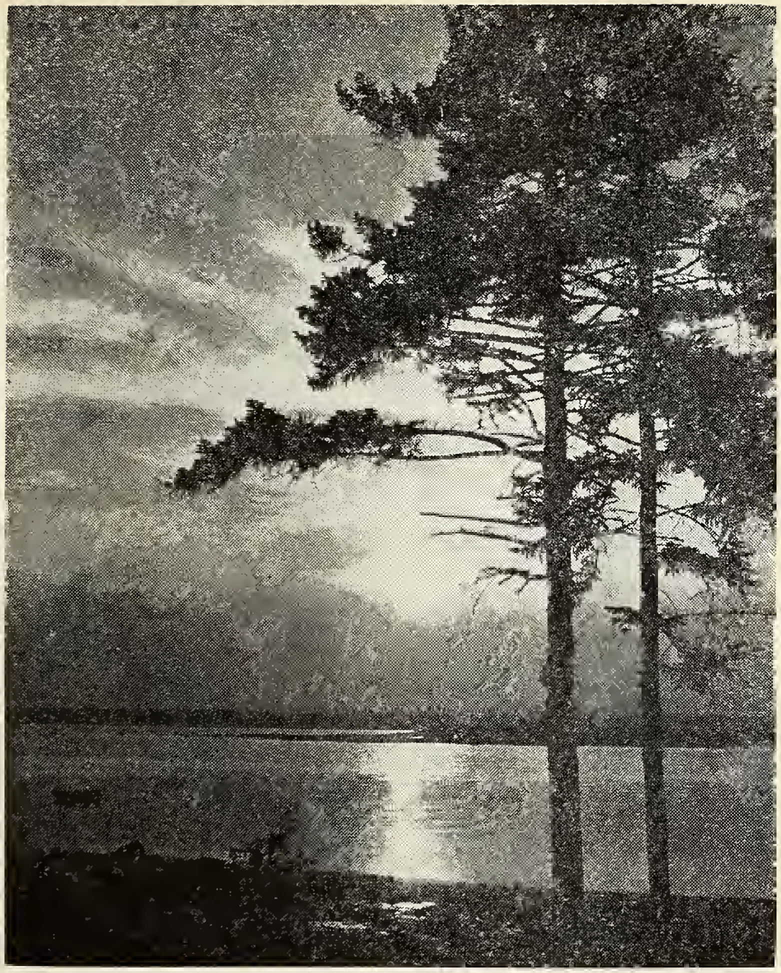
In the evenings a variety of things was done beside the planned recreation. Sometimes discussions were held on such topics as nonresistance, the Christian in politics, and Christian recreation. On several evenings a week, opportunity was given for dates when couples could go for a walk, boat ride, or listen to records and talk. Stunt Nite was another feature of the camp.

Every Sunday the group visited nearby churches. Unit members also visited in several Mennonite homes. Each evening before bedtime, group devotions keynoted the day. These were led by one of the camp staff and were informal in nature.

Who Was Who?

High school VSers: James Burry, Bluffton, Ohio; Henry Calloway, Chicago, Illinois; Donna Froese, Inman, Kansas; James Graber, North Newton, Kansas; Lois and Virginia Heidebrecht, Inman, Kansas; Judith Rae Hilty, Bluffton, Ohio; Iris Kaufman, Freeman, South Dakota; Judith Ann Martin, Dodge City, Kansas; Howard Schrag, Pretty Prairie, Kansas; Larry Smucker, Bluffton, Ohio; Luetorrie Watson, Chicago, Illinois.

Camp staff: Leo and Darlene Driedger, North Newton, Kansas; Carlyle Groves, Newton, Kansas; Gus and Kathryn Heinrichs, Henderson, Nebraska.



Dusk at Lake's Edge

By Grace Noll Crowell

THIS tiny inland sea is splashed with gold
And mauve and crimson as the late light spills
Its wild and ardent coloring; a bold
Frog croaks its call, a late bird fills
The air with tremulous cries, the insects skate,
Leaving long slender arrows spreading far;
The water lilies face the sky and wait
The silent coming of the evening star.

I WHO have been tired, have found rest
Here at the lake's edge, watching the night come down,
Watching the high fires dying in the west,
A quiet settling, miles and miles from a town;
And I shall go back to the thunder of the street,
But with braver heart, and steadier hands and feet.

23 Nations Represented in MVS

Sponsor European Work Camps

Work campers in European Mennonite Voluntary Service this year represent 23 nations including Hungary, Yugoslavia, Poland, the new Ghana (formerly Gold Coast), and two Mennonite participants from East Germany.

Others are Americans, Austrians, British, Canadians, Danes, Dutch, Egyptians, Finns, French, Germans, Greeks, Italians, Lebanese, Norwegians, Portuguese, Spaniards, Swedes, Swiss, and Turks.

As they fellowship and serve together with common goals in the 14 work camps throughout Europe the work campers share their national and religious ideals to bring about understanding and respect for each other.

MVS is administered by a council of European Mennonites. The director is W. LaMarr Kopp of Ephrata, Pa.

A small work camp is being operated at Madrid, Spain, following last year's initial camp in that country. It is directed by Hans de Jonge of the Netherlands, who was in the United States the past six months.

One of the new projects for MVSers this year is with a German children's camp on the island of Sylt between Germany and Denmark. In the mornings volunteers help build a path from the children's home to the beach through sand dunes. Afternoons they help with group recreation.

Two projects with the Red Cross are in progress in Berlin. One group is helping construct a kindergarten building and the other group paints and cleans quarters for East German refugees.

Four camps are operating in Austria. In Vienna and Mitterbach volunteers help repair schools of the Evangelical Church. At Elixhausen MVSers help with a house-building project for World War Two refugees. The other is a renovating project at Waiern, near the Austria-Yugoslavia-Italy border.

In the Netherlands MVSers are helping construct a Mennonite church in Buitenpost in Friesland province, where Menno Simons lived and taught. The town has not had a Mennonite church for nearly 80 years.

In France volunteers are continuing the construction of a dormitory in a children's camp sponsored by a Paris church. In Germany they are rebuilding a youth center at Salzgitter/Bad. At Bienenberg, Switzerland, a group is helping get the new European Mennonite Bible School ready for autumn classes. —MCC

European Vocational Trainee Says:

Ocean Is But A Bridge

By Hermine M. G. Denz
Amsterdam, Netherlands

This is adapted from an address by one of the European vocational trainees given at the MCC chapel in Akron, Pa., shortly after the eighth annual group of trainees arrived in July to spend a year in America.

I should like to tell you a bit about the reasons we vocational trainees wanted to come to America. These are some of the reasons we did not write in our application forms. We plan to learn something about Mennonites here and to help you as much as we can.

After World War Two we got so many good things, such as food, shoes, blankets and other items from you. Especially the Germans are very thankful for our "brothers" and "sisters" here. Most of them lost their houses and their men and fathers to take care of them. And just when the war was over they were really helped by new houses, food, and other things they needed which you provided. We got so many good things that we are sure we cannot pay that back, but we only try to show you how we appreciate your help.

We also came to develop our personal knowledge and to try to learn something more about our vocations so we can be more useful when we return home.

We think it will be good to know something about other countries. We are sure that you will be interested to know more about Europe. For in this way we are able to understand better that we really are brothers and sisters and that in Christ we are all one.

Some of us have worked in the international workcamps of Mennonite Voluntary Service in Europe and there we learned that it is possible for people from different countries to live and work together.

But to get a good idea of a country, we must live there ourselves to see how the people live and work. We came, too, to learn the language. We also like to travel and have adventures. We want to see if America is really as good or as bad as we have heard.

We are very glad to be with you and we really feel that God calls all of us as His church to closer brotherhood and fellowship with each other. It does not seem that there is a big ocean between us but only a bridge to cross over.—MCC

A WINNING

Stewardship Slogan

(Group B — Ages 19 to 30)

Put your money in God's hands

—Ruth Ann Liechty, Berne, Indiana

COLLEGE AGE

Pen Pals Wanted

Robert Ramseyer, missionary to Japan, has reported that he frequently receives requests from university students in Japan for the names of students in America who would like to correspond with them. Brother Ramseyer feels that this would be an excellent opportunity for Christian young people in our schools and colleges to help lead young people of their own age to learn to know Christ. Anyone interested in opportunities for correspondence should contact the Board of Missions, 722 Main St., Newton, Kansas.

SEMINARY REGISTRATION

Seminary fall registration begins on Sept. 4. Enrollment thus far is 34. All apartments have been cleaned thoroughly and rented out for the next school year.

Leland Harder will be the Director of Practical Work this coming school year to lighten somewhat the work load of Andrew R. Shelly, Director of Public Relations. He will at the same time attend Garrett Biblical Seminary in Evanston.

WISMER ACCEPTS CALL

Donald Wismer ('57) from Hilltown, Pa., has accepted a call to start a new church in Denver, Colo., under the Western District Home Mission Committee. The Wismers, with their twin daughters Cathy and Christy, are living on the Seminary grounds during the summer, and will leave around Sept. 1 to visit Mrs. Wismer's family in Donnellson, Iowa, and begin their new assignment on Sept. 15.

Eleanor Wismer ('57 MRE), sister to Donald, will be assisting Arnold Nickel in the Eden Church, Moundridge, Kansas. She will serve as the Director of the Music Program, and help in the Religious Education Department. Miss Wismer has been working as dietitian at the Seminary Main House for the summer months.

You won't become popular with the evil, sinful world by keeping out of its company and going with God, but you will have a peaceful, clear conscience to live with, and that's worth more than all the world can give you.

MCC news & notes

CHRISTMAS BUNDLES

More than 28,000 Christmas bundles are ready for shipment to 11 nations where they will be distributed to needy children to help make their yuletide brighter. The foreign relief and services office reports a total of 28,390 bundles contributed by North American families and church groups. This figure is about the same as a year ago — 28,222.

The bundles contain items of clothing, toys, and other personal items wrapped in colorful towels. Each bundle is carefully checked in MCC depots, then baled. In the next few weeks the bales will be trucked to docks and shipped to the following nations for MCC relief workers and other volunteers to distribute:

Jordan 5,800; Austria 4,750; Korea 4,800; Germany 3,250; Japan 3,000; Vietnam 2,000; Taiwan 1,100; France, Honkong and Indonesia 500; England 50. A number are reserved for possible further requests.

The four depots report the following number of bundles contributed this season (last year's number in parenthesis): Ephrata, Pa. 12,298 (15,204); North Newton, Kan. 6,615 (6,240); Kitchener, Ont. 8,009 (5,345); and Reedley, Calif. 1,468 (1,426).

"GENERAL APATHY"

Poultry, grass, and rice are undergoing experimentation at the Oenito Training Center on Timor of Indonesia where Paxmen Albert Hoover (Troy, O.) and Edgar Hoover (Abilene, Kan.) serve. This is an experimental farm where demonstrations are being made for the benefit of Timorese farmers in growing various crops and raising livestock.

Leonard Kingsley (Berne, Ind.), who directs the service project, writes: "Rainfall has been below normal and this continues to be a long, hot and dry summer.

"We often wonder just how much influence this steady unchanging weather has on the general apathy and indifference that seems to prevail among most Timor people. "They can hardly understand when we explain that it is necessary in America to make preparations for food during one season in order to have enough for the next. This is a tiring climate."

Mrs. Kingsley has been visiting the hospital in Kupang to play records and distribute games to small children. She has also helped in preparing materials for the local Evangelical Christian Church kindergarten.

NEW UNIT IN EVANSTON

A new MCC service unit is being opened in an interracial section of Evanston, Ill., under the leadership of John W. Miller. Volunteers in the Evanston unit will serve in various Evanston and Chicago social institutions. The unit house at 727 Reba Place will be the center for community fellowship and associations to make Christian love known.

Mr. Miller taught Old Testament the past four years at Goshen College Biblical Seminary. He is a graduate of Goshen College, Princeton Seminary, Basel University in Switzerland, and New York University. Mrs. Miller is a Goshen College graduate. Their children are Christopher, 4, and Jeanette, 2.

Other "charter" members of the group are Theodore A. Hartsough of Smithville, O., a member of Oak Grove Mennonite Church, and Mr. and Mrs. John E. Lehman, graduates of Eastern Mennonite College, members of Mennonite churches at Holsopple, Pa., and Harrisonburg, Va. There will be other volunteers from autumn MCC orientation schools. There is expected to be interchange of fellowship with the 40 1-W men who are in Evanston hospital work.

CALIFORNIA MIGRANTS

Carl Wolgemuth of Elizabethtown, Pa., has been renamed leader of the MCC Voluntary Service project which serves migrant laborers at Huron, California. This social service project, formerly headquartered at Coalinga, has developed into a church congregation sponsored by the Brethren in Christ Church.

A community chapel in Huron is to be dedicated this autumn. Its goals are "family religion, community betterment, and acceptance of all people." The program will continue to include youth counseling, children's Bible instruction, and activity leadership.

Mr. and Mrs. Wolgemuth served as leaders of the MCC unit two years prior to spending the past year as Brethren in Christ workers. Other members of the team are Catherine Miller of Uniontown, O., and Mr. and Mrs. Dwane Klassen of Newton, Kan.

TRAINEES RETURN

The 1956-57 international vocational trainees returned to their homelands after a year in America which they describe as beneficial. They felt their year with American

(*Continued on next page*)

MCC NEWS AND NOTES

(*Continued from page* 541)

Mennonite families, in industries, on farms, in institutions, and in their travels was a high light of their lives and that they individually benefited vocationally and religiously.

This group of 26 trainees included the first representatives from Paraguay and Jordan. The others were from Germany, the Netherlands and Switzerland. They assembled in Akron and visited Washington and New York before sailing.

VOTHS SAIL FOR KOREA

Mr. and Mrs. Leland Voth and their two small children, Freeman, S. D., sailed from New Orleans for Korea where Mr. Voth will become agricultural instructor in the Mennonite Vocational School for Boys near Taegu.

The school was established after the Korean war for homeless boys where they could not only have a home but also learn trades. There are 160 boys in the school now.

Mr. Voth has been agricultural instructor at Freeman Junior College. He is a graduate of Ohio State University at Columbus. His parents are Mr. and Mrs. William C. Voth, missionaries in Taiwan.

Mrs. Voth is a graduate of Bluffton College and the daughter of Mr. and Mrs. Gerhard Buhler of Bluffton. The couple has membership in Bethany Mennonite Church at Freeman.

ENROUTE TO VIETNAM

Mr. and Mrs. Glenn Stoltzfus are enroute to Vietnam where they will succeed Delbert Wiens (Reedley, Calif.) in distributing food and clothing in the capital city of Saigon.

Both are graduates of Goshen College and Mr. Stoltzfus studied the past year at Kent (O.) State University. Mrs. Stotlzfus also attended Hesston College.

Both are members of the Mennonite Church and their parents are Mr. and Mrs. Elmer Stoltzfus of Aurora, O., and Mr. and Mrs. Herman Swartzendruber of Wellman, Ia.

When there is more in us of Mary whose spirit overflowed in grateful praise to God, we shall minister tenderly to little children, to the lonely and the troubled; in the midst of history-making events we shall manage to "keep all these things and ponder them" in our hearts. —*Christian World Facts*

"Water, Water, Everywhere, "And Not A Drop To Drink"

The familiar line quoted above came to mind as a result of the all-too-common experience of switching the radio on and finding, after tuning in station after station, that nothing worth listening to is being offered.

Radios are being produced by the millions each year, and very small sets which can be carried in a purse or coat pocket are now available in almost every appliance store. Making use of recent developments in the production of transistors, which eliminate the use of tubes, these tiny sets are both compact and dependable.

But of what value is a radio, be it large or small, if it brings nothing of value into our lives and homes? Fortunately, the situation is not as bad as this question implies, for there are some excellent programs available to the person who follows the broadcast schedules and is free to tune in the programs that promise to be of interest. For the occasional listener, however, who turns the radio on at an odd moment when he is free to do so, the chances are fifty to one that all he will find is disappointment.

In some of the larger cities, stations owned and operated by religious organizations offer a more satisfying listening fare. In Chicago, for example, WMBI, which is operated by Moody Bible Institute, can be tuned in at almost any time of the day with confidence. While not everything offered is of unfailing interest and appeal, this station gives its listeners a well-planned schedule of music, both instrumental and vocal, devotional and inspirational messages, Bible studies, selections from Christian fiction, and a variety of other programs. In doing so it is rendering a real service to the community.

We insist that the water we drink be fresh and pure. Christians want these same qualities in the refreshment they seek over the air waves.

—*Covenant Weekly*

If the food that the masses of people eat were as unwholesome as that which they feed their minds upon, the undertakers would soon run out of caskets.

Jottings

STUTZMANS LEAVE FOR NEWFOUNDLAND AND ALASKA —Carlock Church, Carlock, Ill.: Our summer evening services have consisted of varied programs with different groups in charge. We are pleased to report good attendance even when temperatures were high. Several films have been shown, including "Relief Work in Jordan," showing the country, its life, refugee condition, MCC work, and Christmas bundle distribution. Two sound films, "Forward With Christ" and "They too Need Christ," were very informative. An outdoor evening service was held at the home of Mr. and Mrs. Wm. Schad, July 21. This meeting was in the nature of a farewell for the two doctors of our church, Dr. John Stutzman, who will be working at the Grenfell Mission Hospital at St. Anthony, Newfoundland, and Dr. Robert Stutzman, who will be working with the U. S. Health Service in Anchorage, Alaska. Miss Amelia Schmidt, who is on the teaching staff at the University of Hawaii, returned there Aug. 1, after spending her vacation with her parents. Our best wishes go with these young people. The Jr. Choir of twenty voices under the direction of Miss Nancy Myers, brought the message in song on Sun. morning, July 28. Our pastor and wife, Brother and Sister Paul Roth, are spending a few weeks' vacation in Oregon. Ernest Hostetler occupied the pulpit Aug. 11. We observed our annual visitation day on Aug. 18.—Corr.

ANNIVERSARY PROGRAMS —Tiefengrund Church, Laird, Sask.: Thankfulness to God was the main theme of commemoration services held at our church for three couples observing their silver wedding anniversaries. That of Mr. and Mrs. J. D. Janzen took place on June 16, Arthur E. Regier and John R. Friesen were the main speakers. Songs and recitations, mainly by the children, were an enjoyable contribution. Mr. and Mrs. Peter Regier and Mr. and Mrs. Bruno Nickel observed their 25th wedding anniversary on July 5 in a joint celebration as on the occasion of their wedding. The ministers J. R. Friesen and A. E. Regier of Tiefengrund, J. P. Penner of Leamington, Ont., and C. J. Dyck of Chicago had a part in the service. Again songs and recitations enriched the program. Jacob P. Penner also brought the message (based on John 16:33) for a special service on July 10. On Sun. morning, July 7, the sermon was given by C. J. Dyck. In the evening his brother, Peter J. Dyck, spoke about his future work with the MCC in Europe. The wedding of Margaret Elizabeth Klaassen of Tiefengrund and Leonard Boldt of Osler took place July 31. The ceremony was performed by H. T. Klassen of Eigenheim. J. H. Pauls and A. E. Regier also spoke. The ministers' and deacons' conference of the Rosenort Church was held on Aug. 7.—Corr.

YOUTH FELLOWSHIPS MEET

—Swiss Church, Alsen, N. D.: Our church was invited to the ordination service for Brother Guenthur at the Rosehill Church. Pastor Harder was in charge of the installation service, held Aug. 4. Youth Fellowship was held the eve of Aug. 4. The group was invited to the Munich Youth Fellowship group, Aug. 18. Our pastor gave a message in our church Aug. 9 in the eve. Ladies Mission Society was held Aug. 8 with Mrs. Katie Graber as hostess. For roll call we were to bring sewing articles for mission work. We are sorry to hear that Mrs. Dave Keein broke her ankle. May the Lord give her a quick recovery so she may be able to be up and walking again.—Mrs. Fred Feil, Corr.

RETREAT REPORTS

—Friedensfeld Church, Turpin, Okla.: The evening of July 28, the young people shared some of their experiences at the intermediate and young peoples' retreat at Hydro, Okla. Some from our church attended our neighboring Church of God camp meetings in Liberal, Kan. A number from our church have taken vacations to different mountain areas. The latter part of July, Mr. and Mrs. Paul Ediger, Mr. and Mrs. Bob Hinz, and Mr. and Mrs. Raymond Becker celebrated their wedding anniversaries at the home of the Edigers. July 29 our young people cleaned up our church yard, after which the Board of Trustees furnished refreshments. Aug. 11, Pastor and Mrs. Levi Koehn and Sharon took Mrs. Koehn's mother, Mrs. Mary Ratzlaff, back to her home in Meno, Okla.—Mrs. Chester Windsor, Corr.

CHURCH RENOVATION

—Deep Run Church, Bedminster, Pa.: The annual Family Day Picnic Dinner was held on church grounds after worship service June 30. The Women's Missionary group featured a talk and slides by Grace Gehman, Allentown, Pa., for the June meeting, and sponsored a picnic supper for the guests at the Home for the Aged for July. Jonas Mill, aged 63 years, passed away very unexpectedly June 27, 1957. Due to renovations, the church building was closed the first week in July. Two worship services were held July 14 and 21 in the Deep Run (Old) Mennonite Church. It is hoped services will again be continued by the third Sunday of August. Some of our ladies helped pit cherries one day at the Home for the Aged and worked two days (including two husbands) in the kitchen during the retreats.—Corr.

MINISTRY TO REFORMATORY AND HOSPITAL

—Gospel Church, Mountain Lake, Minn.: Arthur Schmidt, missionary in Ecuador, was the guest speaker Sunday morning, July 7. Our pastor and the Men's Chorus went to minister the Word in the St. Cloud Reformatory and at the Wilmar State Hospital that Sunday morning and afternoon. Louise Loewen sailed July 12 from Brooklyn for her second term of missionary service in India. At the C. E. program July 14, missionary Arthur Schmidt spoke and showed pictures of Ecuador. Brother Melvin Claassen was the guest speaker Sunday morning, July 21. A number of young people and intermediates and our pastor attended the Tri-State Bible camp at Lake Shetek and the Swan Lake Bible Camp at South Dakota the latter part of July and August.

HOSPITAL APPOINTS EDUCATIONAL DIRECTOR

—Mennonite Hospital, Bloomington, Ill.: Mrs. Maude Swartzendruber, of Manson, Iowa, has been appointed Educational Director of the Mennonite Hospital School of Nursing, Bloomington, Illinois, effective Sept. 1, 1957. She succeeds Mrs. Marlene Genung, who has been Educational Director since January, 1955. Mrs. Swartzendruber was Director of Nursing at Mennonite Hospital, La Junta, Colo., for 13 years. She also has served on the Colorado State Board of Nursing Examiners. During the past year she worked as a staff nurse at Lutheran Hospital, Fort Dodge, Iowa.

The appointment of Mrs. Swartzendruber assures continuance and strengthening of the Christ-centered program of thorough professional education to which the School of Nursing is dedicated. Seven of the 475 graduates of the School are now serving in foreign Christian mission fields. The school, established in 1919, is open to any qualified student desiring to prepare for Christian service in the field of professional nursing.

NEW CHURCH GROWS

—Bethel Community Church, Whittier, Calif.: Our small group of Mennonites purchased a piece of property in an outlying area of Whittier. This property was zoned for a church, and adjoins a busy intersection. On it is a large dwelling house which lends itself well for our S.S. and worship services at present. It is surrounded with hundreds of moderately new homes with no other protestant church in the immediate area. We organized with 43 charter members and had our dedication service March 31, with Brother Aaron Epp of Reedley delivering the dedicatory message. Lymann Hofstetter served as interim pastor till his studies terminated at the Seminary in May. On June 21 he was married to Dorothy Fabrin, and on June 30 he was ordained in his home church, the Ebenezer Church in Bluffton, Ohio. Since their return he is serving as full time pastor. The church was taken into the Pacific Dist. Conf. in this year's session held in Aberdeen, Idaho. Representing us at this conference were our pastor, Lyman Hofstetter, Mr. and Mrs. Ira J. Stevanus, and Miss Katherine Eymann. Our S. S. started in a small way but soon doubled in attendance. By Easter we had 115, however attendance has fallen off during summer vacation but is increasing again. Our DVBS will convene Aug. 19 through 29. A great interest is being shown in our Women's Missionary Fellowship organization with 24 members, which meets one day a month for quilting and sewing for relief, and one evening a month with a missionary speaker. Recently some of our speakers have been from the Arizona Indian Missions and from Cuba. Lorraine Schroeder, who has been teaching in our missionary school in India, spoke to our Sunday school. Twenty-six Christmas bundles were made and delivered to MCC headquarters in Reedley. The Lord has definitely led us to this location and is blessing us in our efforts.—Mrs. V. Bixel, Corr.

The total number of Protestant missionaries in the world has increased from 15,288 in 1923 to 34,692 in 1956; but whereas at the beginning of the century about one third of Protestant missionary force was from the United States and Canada, today the proportion is nearly two thirds.

—*Christian World Facts*

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

POSITIONS WANTED

1-W with training and experience in refrigeration servicing trade, looking for work in the mid-Kansas area. Will also consider other related openings. Contact: Mutual Aid (No. P 172).

Housekeeper—Single woman looking for position as housekeeper or for an opening in a Mennonite institution, sometime after September 1. Contact: Mutual Aid (No. P 173).

HELP WANTED

Two Ladies—Full time employment for two ladies in the dietary department of hospital kitchen. No special requirements needed; training given for the work. Apply to: Mrs. Frieda Andreas, Bethel Deaconess Hospital, Newton, Kansas (No. P 174).

- **How does a Christian console himself as he goes about his task of making warheads for torpedoes?**
- **What about the Christian banker who must foreclose a mortgage on a farmer who has tried desperately to meet the payments?**
- **How may one reassure the judge who must grant one divorce after another to couples who have no scriptural grounds for obtaining a divorce?**

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Christ And Your Job

CHRIST AND YOUR JOB has one main point, among many others, that the Christian person can witness to Christ most powerfully by the way he does his job; and that every honorable job gives an opportunity for this kind of Christian witnessing.
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But there are answers, too. Mr. Klausler lists six workable directives for every Christian to use every day; ideas designed to stimulate growing understanding of the Christian vocation.

CHRIST AND YOUR JOB is an excellent text for a week-night church study course, as well as a valuable addition to the library of pastors and lay people interested in the Christian vocation. Paper bound $1.50.

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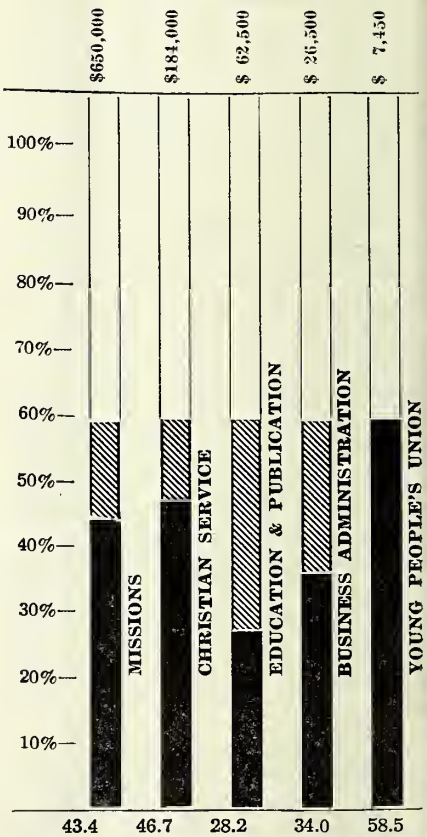
Conference Stewardship

July 31, 1957



(Percentages as of July 31, 1957)
(7 months is 58.3% of year)

■ Receipts to July 31;

▨ Short of Budget

☐ Remaining 5 Months of Year (fiscal year ends Dec. 31).

Into the Beyond

Sister Marie Schmidt, member of the First Mennonite Church, Newton, Kansas, was born near Hillsboro, Kansas, January 15, 1896. She joined the Bethel Deaconess Hospital family as deaconess in 1923, where she was faithful in serving her Lord and Master, Jesus Christ, to her end on July 9, 1957.

The grace of God won't always keep you from persecution and temptation, but it will bring you out victorious.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

STADTHALLE

Photos by Pannabecker

From the Sixth Mennonite World Conference. Top: entrance to the Auditorium, where the sessions were held; bottom: congregation gathered in Schwarzwald Halle for Sunday morning service, August 11, 1957.

Volume 72 Number 35 September 3, 1957

In This Issue

ARTICLES:

Experienced Forgiveness
By Henry B. Grimm 548
A Beautiful Death
By Martha Geisbrecht 549
Report of Menn. World Conference 550
How Our Sunday Schools Can Have An Evangelistic Outreach
By A. F. Wiens 551
Fruits of Revival
By Russell L. Mast 552

DEPARTMENTS:

Editorials 547
Bookmark 551

MENNONITE YOUTH:

Peanut Butter and Education 554
Seventy-eight in summer V. S. 555
Has Conscientious Objection Become Merely a Way of Life? 556
Our Schools 557
MCC News Notes 557
Jottings 559

Of Things To Come

Sept. 3—Groundbreaking for Associated Mennonite Seminaries, at corner of Hively St. and Benham Ave., Elkhart, Ind., at 2:30 ("Prayer & Work Day")
Sept. 3-6—Freshman assembly and registration, Bethel College
Sept. 7, 9—Registration and opening convocation, Mennonite Biblical Seminary
Sept. 10, 11—Registration and opening, Bluffton College
Sept. 14—Anniversary and dedication of Mennonite Home for the Aged, Frederick, Pa., at 2:30 p.m.
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.
Oct. 6—World Communion Sunday
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving Day

HOSPITAL CHAPLAIN

Arnold J. Regier has been appointed as part time chaplain at Bethel Deaconess Hospital, it was announced today by Marvin H. Ewert, Administrator. Brother Regier is a native of Elbing, and will reside there with his family for the present. He is a graduate of Bethel College and Mennonite Biblical Seminary of Chicago. While serving under the Mennonite Central Committee in Europe doing relief work, he also studied at Goettingen University. He has also previously been the president of Canadian Mennonite Bible College at Winnipeg, Manitoba, and, more recently, a teacher at Rosthern Jr. College in Saskatchewan.

A Japanese Grandmother Reports,

"It's Just Wonderful To Be A Christian."

The most interesting stories from the mission fields always tell of people. Bernard and Ruby Thiessen, missionaries to Japan, report of people learning to know Christ. " 'It's just wonderful to be a Christian. Why, since I accepted Christ my daughter-in-law and I have not fought once.' Thus said an old grandmother shortly after she was saved. It was a thrill to listen to her story. For eight years no kind word had been spoken between these two family members. When eating together one of them would always turn away from the table in order not to have to face the other. Now the grandmother admits the trouble was all her fault. Even though the daughter-in-law had done her work well, the nagging mother had insisted that either she should have done it differently or better.

"On Easter Sunday morning ten people kneeled together to receive baptism. These ten consisted of the above described grandmother, her son and his wife, two other grandmothers, three working girls, one university student, and a father of a home. This was a great day for the church. Having announced this service several weeks in advance in all our classes, we expected a good group to be present. In preparing the food for the fellowship meal we thought sixty servings should be sufficient. That morning the Lord surprised us above all faith and expectation and 88 people came to the worship service. This was the high mark in attendance for the Miyazaki church for a Sunday morning gathering."

THE BIBLE IS A COMFORT

"Very encouraging is the attitude of Mrs. Yang who frequently comes to our women's Bible class," writes Marie Regier, missionary to Taiwan. "She is a Mandarin speaking woman, but understands Taiwanese too. She says, 'It is so strange when I open the Bible, I always find something that either comforts or exhorts me.' Her mother-in-law is opposed to her becoming a Christian, but she would like to be baptized. She thinks it is something like getting married. Once the thing is settled, other people cannot say much more about it.

"She has a strong Buddhist background, but she sees very clearly the difference between Christianity and Buddhism. She feels that with Buddhism it is a matter of works. After the war some of them felt that by fasting along certain lines, they would be making up for all the killing they had done during the war. 'But that is so different from the Christian religion,' she said, 'where we depend upon Christ's blood to forgive us our sins.' Also she feels that their works of mercy are not out of love for the next person, but rather in order to acquire merit for themselves so that in another reincarnation they may be on a higher plane of existence than they are now. If she really comes through, she will be a real witness to her Buddhist friends.

"She says that these friends think that she is mentally unbalanced, and she wondered whether she might possibly be. I comforted her by telling her that people also thought that Jesus was unbalanced."

FOREST EDGE RETREATS

Missionaries Anne and Frank Dyck in Friesland, Paraguay, reported on August 1, "Winter weather keeps us cool these days, also more energetic than when the temperature rises and the hot dehydrating north winds blow. This is the season when the Mennonites slaughter pigs and get their lard pails filled. We did the same yesterday. It is also seeding time for the farmers. Corn is going into the ground, more this year than ever before. The forest edge is retreating from the village line and farmers are thinking more of mechanized farming."

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck
Editorial Assistant: Esther Groves.

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Editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

CHURCH MEMBERSHIP STILL RISING

The tide of interest in religion — at peak levels in this country since World War II — continues to rise higher, according to the 1958 *Yearbook of American Churches* to be published September 15. The new record-breaking church member total for all faiths is now over one hundred three million, up slightly more than 3,000,000 over the previous year.

A century ago only 20 out of every 100 were members of a church or synagogue. Today 62 out of every 100 Americans of all ages are members. The largest single Protestant church body is the Methodist Church, with 9,400,000 members, followed by a close second, the Southern Baptist Convention with 8,700,000. The third is the National Baptist Convention. However if taken in "family" groupings, the Baptists lead with nearly 20,000,000 members of 27 different church bodies. Next is the Methodist group with close to 12,000,000 in 21 bodies. Lutherans are third and Presbyterians fourth.

There is also an increase in the average size of local congregations, which today stands at 334 compared with 235 a generation ago. New church construction is at a new peak of 775,000,000 which is $40,000,000 higher than last year. In spite of these millions spent on church construction, many church plants are crowded as attendance continues to increase. There is an increase of over 3,000 in the number of local congregations, and a gain of 1,300 pastors with charges over the previous year. The per capita contributions now stand at $54.00, an increase of 8 per cent.

These are some of the statistics from the new *Yearbook of American Churches.* We hope they are also indicative of an increased spiritual growth in the lives of the people. Interest in church membership must go deeper than merely joining another social club; it should mean loyal recruits for the service of Christ the Head of the Church.

THE OUTREACH OF THE SUNDAY SCHOOL

From the new *Yearbook of American Churches* we note that Sunday school enrollment now reaches a total of about 40 million. Enrollments and the number of church schools have never been higher. We hope this applies to Mennonite churches as well. In general there seems to be renewed interest in the Sunday school and its work.

Particularly encouraging is the increased effort to have the Sunday school reach out into other activities also, rather than merely exist for itself. Practical work and practical projects seem to be more common as the Sunday school emphasizes some form of expression of the Christian life through service.

One important form of such service is in the realm of evangelism. The Committee on Evangelism sees the possibility of an evangelistic outreach which they are presenting in several issues of *The Mennonite.* When our church schools continually emphasize the importance of every member being a witness for Christ in daily life, and of the responsibility of each member in sharing his religious convictions with others, there should be real growth, not only in the Sunday school, but also in the church. Even children can invite others to attend, and can try to live out the teachings they are receiving. A new emphasis upon "fruit" as a result of living the Christian life should produce results.

WORDS AND WORKS MUST MATCH

From early reports it seems evident that at the Mennonite World Conference considerable emphasis was placed upon *living* the gospel as well as accepting it, upon fruits as well as roots. Deeds and words too often do not match; profession and practice may be far apart; hearers are not always doers.

There was a period when men were so afraid of a religion of "works" that the emphasis was away from works and largely on faith and belief, even to the point where it was made to appear that works do not count. But belief must be expressed in works, faith must blossom into fruit, and "by their fruits ye shall know them." This does not mean that we teach a religion of works only, but that life and professed belief must be in full harmony.

Fortunately there is a new emphasis on this proper balance. Words and works are like two oars to a boat; they must pull together. A religion of faith without works is just as futile as one of works without faith. It is good to see that the two are finding their rightful place in the emphasis and teaching of today.

HOW "CLEAN" ARE BOMBS

Even the advocates of bigger and better (?) bombs are so troubled about the terrible effects that the releasing of bombs would have, that they are seeking to soften the shock to the mind by soft words. Now they are talking about "clean" bombs that would merely kill their thousands in a split second without dangerous "fall-out." As if this improvement (?) would justify using any bombs at all! Kathelln Lonsdale, a British nuclear physicist, puts it tersely: "The real horror is, not that we may be bombed, but that we should ever think of using the bomb on anyone else."

Norman Cousins, editor of *The Saturday Review,* said recently before a meeting of the National Education Association: "Almost without realizing it, we are adopting the language of madmen. We talk of 'clean' hydrogen bombs as though we are dealing with the ultimate in moral refinement. . . . To call a hydrogen bomb or any bomb 'clean' is to make an obscene farce out of words."

"There is one theme which concerns all . . . this is the forgiveness of sins."

Experienced Forgiveness

Henry B. Grimm*

A PART of every sin is self-deception. We try to excuse or palliate our offenses so as to evade our obligation to clear ourselves of guilt. We cover sin and hide it deep within us. By so doing we sin most against ourselves. We are like fruit juice being prepared as jelly. There is a hot fire beneath us and we would bubble over, if we were not constantly stirred. We waste our energy trying by other interests and activities to stir the surface and keep the bubbles of sin hidden deep within us. But one day, when we but for a moment forget to stir, the bubbles of sin will come to the surface. Our sin will find us out, and we will know ourselves to be sinful beings.

The Psalmist records his experience as he speaks to God. Once he became ill, and the surface could no longer be stirred by the usual round of activities and interests. He was left alone with his thoughts. "Why has this happened to me?" he asked. He knew the common answer: perhaps he himself, on occasion, had given it to others. He was guilty of some sin, or sickness would not have come upon him. It might have been true of others, but he convinced himself that no sin could be charged against him.

"But there is one theme," James S. Stewart tells us, "which concerns all without exception; and this is the forgiveness of sins."** The Bible is full of the experiences of forgiveness. Zacchaeus was freed from a tight, ambitious grasp on life that extorted something from everyone with whom he did business. Paul was a hard religious man full of bitterness so intense it brought forth a murderous intent. The Psalms attributed to David are full of the rich grace of God to forgive. It was his own experience to be forgiven of murder and adultery. He knew the sufferings produced by evil and the joy of pardon.

What is sin that it is important enough to require God's forgiveness? Some people say it is nothing but an idea carried into our generation from previous generations. Sin has been carried into our time from the past, but it is a reality, not an idea. The Cross testifies that sin is real enough to claim the death of God's own Son.

Sickness was the means by which the Psalmist became conscious of his sin, but this does not necessarily mean that his sickness was the result of sin. God speaks to us through the normal experiences of life. He does not make a practice of manipulating our lives just to speak to us. He may speak to us through the results of our sins, but often sin's results are hidden within us. Regardless of when or how God speaks, we must listen if we desire peace of mind, soul, or body. From the day of sin to the day of forgiveness there is no peace in the sensitive soul of one who acknowledges God.

The Psalmist began his psalm with expressions of gladness that his sin was forgiven. God forgave and forgot the sin, but the Psalmist did not forget the sin or the forgiveness. It is the reason for his gladness. Here is a paradox. Had he never sinned, he would never have known the joy of forgiveness. "But where sin abounded, grace did much more abound" (Rom. 5:20b).

It is also true that had he never sinned, his love toward God would have been smaller. Jesus said, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:47).

"Oh the bliss of him whose guilt is pardoned, and his sin forgiven!" (Psalm 32:1, Moffatt).

"Great God of wonders! All thy
ways are worthy of Thyself—
Divine;

But the bright glories of Thy grace
Beyond thine other wonders
shine.

Who is a pardoning God like Thee,
Or who has grace so rich and
free?"

—Samuel Davies

Out of the past we hear C. H. Spurgeon say: "Let me tell thee that the mercy of God flows freely. It wants no money and no price from thee, no fitness of frames and feelings, no preparation of good works or penitence. Free as the sun that shineth, and gilds the mountain's brow, and makes glad the valleys without fee or reward, so free is the mercy of God to every needy sinner."

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*Pastor, Hereford Church, Bally, Pa.

***A Faith to Proclaim* by Dr. James S. Stewart

Martha Giesbrecht*

A Beautiful Death

ANOTHER gold-painted wooden cross has been planted right in among the many drab Buddhist and Shinto tombstones in the graveyard. Nobuke-chan has gone to be with Jesus.

Nobuke-chan suffered much from a strange bone disease which deformed her body, so that the sixteen year old girl could easily be mistaken for a ten year old. She also developed tuberculosis of the kidneys, making hospital care necessary. However, even while in the hospital, she frequented the children's meetings held at Toyoyama san's house. It was here that she learned to know Christ, to pray and to sing Christian songs. Her mother noted the marked change in her; she no longer fought with her brothers as she had done previously, nor did she cry when people ridiculed her. Instead she was able to return a brave smile.

On Friday she took part in the Bible class in her home. Saturday the mother called me on the telephone, saying that the girl was very sick and I should come immediately. There in the corner of the small tatami room lay the pale girl. There was a new navy hat lying at the head of her Japanese futon bed. Her mother explained that the girl had requested the hat so that she could come to church once more.

One glance at her very white face and parched lips showed that she had a raging fever. The doctor was called immediately. He gave her an injection to bring down the temperature. "Okasan, Mune ga kurushi (My chest pains so, mother)," she cried as she tossed from side to side. The mother soothed her lovingly, placing cold compresses on her forehead. Toyoyama san, the mother and I knelt beside her and prayed that the Lord would ease the pain, heal the body, or take her home to Himself. The mother prayed also. "Are you sure that Jesus has forgiven your sins, Nobukechan?" she asked the suffering little girl. She responded with a clear "Yes."

Sunday afternoon when I called again she seemed to be resting quietly. She spoke very little so we sang for her. We knew that any time now the Good Shepherd would take His little lamb unto Himself. To our amazement she burst into song on the chorus of "Jesus Loves Me." She repeatedly sang the phrase, "He can wash away my sin." Tears streamed down our faces; it was too holy and beautiful to describe in words. We knew she was undoubtedly ready to meet the Lord. With the words of the song still on her lips, she stretched out her thin little arms and was gone. In the stillness of the evening we again paused to thank the Lord for having so beautifully delivered this child from this world of sorrow and sin.

Then the neighbors began to file in, for it is customary that the friends and neighbors spend the night at the home of the deceased in order to comfort them. However this mother found her comfort and strength in the true and living God. Toyoyama san, the mother and I discussed briefly plans for the funeral with a prayer on our hearts that this funeral would be a Christian one. The father, employed away from home, had been notified but had not returned. There were things that needed to be taken care of fast.

A CHRISTIAN FUNERAL

If it had not been for the very helpful Christians and the assistance of the boys who are back from Bible College at this time, the preparations could not have been made. Sakamoto san, the carpenter, made a neat box early the next morning to serve as a coffin. Very early that same morning I made a simple white dress from old curtains we were not using; then I made my way to the home where it took till eleven o'clock to decide with the relatives that a Christian funeral could be held.

Then the detailed preparations began. The Christian ladies went to buy the flowers and light refreshments; one of the boys painted the cross, with the words "My Jesus" on it (Wa ga Shu Iesu); another went to the City Office to get the official death certificate; several went to the graveyard to dig the grave under a hot sun; and several others helped organize and make copies of the program. Another did the cooking in the kitchen, while still another ordered the bus which would bring the relatives, friends, and the coffin.

All things were taken care of by four o'clock when the funeral was scheduled to begin. The Lord met us in a wonderful way that afternoon and blessed the simple funeral service. Then we went together to the graveyard where we sang "Jesus loves me" and other songs. Especially stirring was the closing prayer of the mother.

TWO DAYS LATER

The little cross is no longer there. It has been replaced with the traditional Buddhist pole, in front of which is placed a bowl of rice and a box of incense.

The father returned. His ungodly friends and relatives were invited and the celebration of "the departed spirit" began. Red with rage and liquor, the angry father called for Toyoyama san and gave her a piece of his mind: "It is your fault that this woman (referring to his wife) first came into contact with Christianity!" he shouted, tearing up his wife's Bible and throwing it to the floor.

We met Toyoyama san in tears that evening. All of us felt very definitely that it was the Lord's leading that the father was not able to make it home on time for the funeral. What if they replaced the cross with a pole — the resurrection was sure. Nobukechan had gone on to be with her Jesus. We know that the father is convicted of his sin and are convinced that the Lord is able to save him through the prayers of his wife and the Christians.

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*Missionary to Japan

Report of the Sixth World Conference

For the past week delegates from Mennonite congregations in West Germany, East Germany, Switzerland, France, Netherlands, United States, Canada, South America, and Indonesia, together with many visitors from these and other countries, have been meeting here in Christian fellowship at the Sixth Mennonite World Conference. The theme of the Conference was "The Gospel of Jesus Christ in the World."

Large audiences of several thousand people gathered on the opening day of Conference, Sunday, August 11, in Karlsruhe's huge, modern city auditorium, the Schwartzwaldhalle, to hear a sermon and address on the Conference theme. Greetings to the World Conference were read from Bishop Dr. Otto Dibelius, Berlin, well-known president of the Council of the Evangelical Kirche in Germany. Other greetings were personally expressed by local representatives of the State Church, the Free Church, and the Evangelical Alliance. A large combined chorus of young people from South Germany and France, and American Pax boys serving in Europe inspired the audience with several anthems.

Addresses on Sunday evening by S. Djojodihardjo of Indonesia and Erland Waltner of the United States set the pace for the entire Conference, challenging the church to present a total gospel of word and deed to a world in need. It is our feeling that this theme was the major contribution of this world conference session. Again and again, in the addresses and daily discussion groups during the week (which were very enthusiastically received by all) this total gospel was emphasized — God the Father planned *and sent* His Son; Jesus Christ taught *and gave* Himself for sin; the gospel we preach *must be lived* out in word and deed. Paul Peachy of Virginia aptly put it this way: Word and deed are not identical, but must always be simultaneous.

Each day's address and discussion groups contributed another link in the chain of the Conference theme. On Monday,"The World and Its Wisdom" was recognized and wrestled with in several deep, philosophical addresses by Dutch brethren, Oostebaan and Kuiper. It was amazing to find in discussion groups, though their exposition of the Greek philosophers may have passed over the heads of many, that the burden of their message, that the world has a wisdom, was affirmed even by those with long beards and plain coats. Tuesday brought us out of the wisdom and helplessness of the world back to "Our Church and Its Responsibility to the World," and Wednesday, "Serving the Gospel to the World." Thursday and Friday ended the Conference on the major key of "Jesus Christ, the Hope of the World" and "Jesus Christ, the Firm Foundation of the Church."

Other outstanding challenges came to us from H. S. Bender: "The Anabaptist substituted a high ethic for a high theology"; Pierre Widmer: "Let us recognize our differences and freely bring them to the light of discussion and the gospel"; Orie Miller: "Since 1948 over $10,000,000 of relief has been given through hundreds of workers throughout the world"; Paul Peachy: "The Church is not only the conscience of society; it is a new society"; and others.

Excellent leadership of the Conference was given by Harold S. Bender, president, and Theo Glueck of Karlsruhe, secretary. The latter, with his committees, did a yeoman's job of providing excellent facilities and accommodations for the Conference. All was well planned and expedited with characteristic German thoroughness and courtesy.

Toward the end of the week, the word-weary conference guests were refreshed by excursion trips to nearby Thomashof (Mennonite Home for Aged), the Black Forest, and to Rotterberg on the Neckor (near Tuebigen) to dedicate the memorial to Michael Sattler, martyred in 1527.

This Sixth World Conference noted several "firsts." For the first time a constitution and bylaws were accepted. The first five conferences held every five years from 1925 to 1952 were more loosely and locally organized. Full reports of this aspect of the Conference will be published in the printed reports.

Another first was exceedingly significant; a World Conference Communion Service was held for the first time Friday morning as a climax to the week of words. Perhaps this symbolized better than anything else during the week, that not only may Mennonites of many countries join hands in Christ, but that the various branches of the Mennonite Church in America and in other countries, whether it be Amish, Old Mennonite, General Conference, or Mennonite Brethren, can and should join hands in this common Lord, Jesus Christ. He has made it once for all at the empty cross and open tomb. Then can the entire Mennonite Church show the world a gospel of word *and deed.* The gospel in word and the gospel in deed may not be identical, but they must always be simultaneous.

Yours truly,
—*The Mennonite* correspondent

ADS Voices Opposition

The Algemeene Doopsgezinde Society (Dutch counterpart of Mennonites) voiced opposition to large-scale armament and has called on Christians "to bear witness in the world to their calling to the reconciling of nations."

Meeting in June the Doopsgezinde Society adopted the following resolution which was issued to member ministers and published in some Dutch newspapers, and shared with the MCC Peace Section:

"The board of the Algemeene Doopsgezinde Society declares itself to be greatly disturbed over the progressive building of armaments on a large scale.

"They consider this development, which menaces the life of all mankind, to be in conflict with the message of the gospel and the service to God and Christ.

"They call all Christians to think on this and to bear witness in the world to their calling to the reconciling of nations.

"It was resolved to bring this motion to the attention of government authorities and of the congregations belonging to the Doopsgezinde brotherhood." —MCC

How Our Sunday Schools Can Have An

Evangelistic Outreach

A. F. Wiens*

(*Our Committee on Evangelism, desiring to stimulate the spirit of outreach in our Sunday schools, has asked several Sunday school superintendents to write a series of articles on the above theme. This is the first in the series. Others will follow. Ed.*)

The Sunday school is a part of the church. Its main responsibilities are to teach and make use of the Bible. With different age groups or classes, very effective work can be done at each age level.

Now we may wonder what part evangelism may have in the Sunday school. Evangelism has often been thought of as going out only from the pulpit, or through great revival campaigns. These methods are very good, but the world could not be won for Christ only in that way. The Sunday school can help in winning souls for Christ if the committee and the teachers have a sincere passion for lost souls, and are willing to do something about it.

All Christian workers will need counsel and spiritual guidance from the pastor, our conference committees, and field secretary. But we can not stop there, for all believers of the church must help along if our Sunday school shall have an evangelistic outreach.

First of all, we must have sound doctrine in our home church. We must have consecrated and devout teachers who will teach conversion through repentance of our sins, and forgiveness through the shed blood of Jesus Christ, and that salvation is by grace, through faith. We must teach discipline and Christian living, for in Rev. 3:5 it is plainly indicated that even if our names have been written in the "Book of Life," they can still be blotted out if we do not continue in the ways as when we first were saved.

We must teach and prepare our young people for work in the church and other Christian service. Much time should be spent in prayer, that the Holy Spirit may direct our ways, that we will see opportunities, and also that we have the courage to give clear testimony for Christ.

We should encourage class projects; for example, a class might put Christian reading material at public places or stores where children read while their parents are shopping. Classes can make Christmas bundles. We can also help win for Christ by supporting our missionaries, both in prayer and in material needs.

Our young people, as they go out in Christian service to different parts of the world, can be an evangelistic outreach, and help establish new outposts in the areas where they stay while in Voluntary Service or in 1-W service.

So we see that it is important that they receive sound teaching from childhood, in the home, in the Sunday school, and in the church. We want to have faith in our young people, show our confidence in them, and remember them daily in our prayers, that they may be a light for Christ and the church. The church should support these new outposts both prayerfully and financially, that they may grow and become organized churches.

In Acts 1:8 we read that our witnessing should start at home, but it shall also reach out into all parts of the world. Each pupil can help evangelize by inviting friends, neighbors, and newcomers to the Sunday school. But that is not enough, for we must also win them for Christ and the church.

May the love of Christ urge us to go forward in faith, courage, and trust, that we may work together for the same goal: to win those for Christ within our reach, and reach out for new fields of opportunities and responsibilities.

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*Supt. Bethel Church Sunday School, Inman, Kansas

Bookmarks

Methods For Growth

ADULTS LEARN AND LIKE IT by Irene S. Caldwell, 111 *pp., Warner Press*, $1.50.

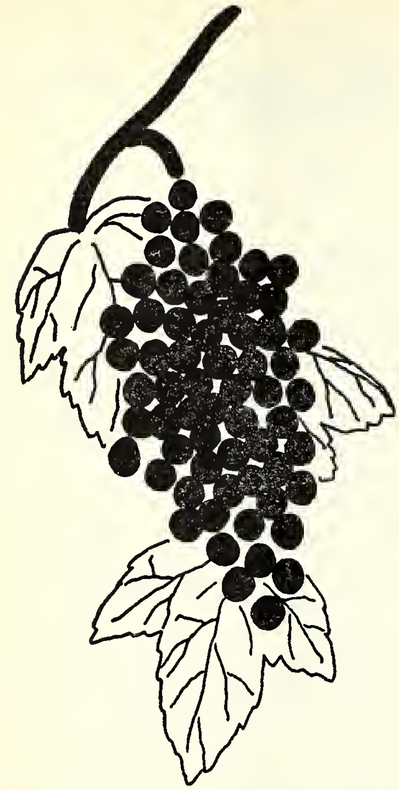
The author of the book sets forth guiding principles and methods by which leaders and teachers of adults may learn better how to guide their groups in creative experiences. In the words of the author, "Too many adult class proceedings are merely boring repetitions and pooling of ignorance, when they ought to be challenging adults to growth experiences and to truly sacrificial service."

She emphasizes the importance of spiritual vitality, and the relationship of learning with the maturing process in the Christian adult. This factor is also of tremendous importance to the children in the home and in the church, "for every child creeps over the carpet of values laid by his elders." Among other things, the church should assist adults to find an intimate relationship with God, to develop a Christlike personality, and to feel a passion to bring every person to the abundant life in Christ Jesus.

In one chapter Mrs. Caldwell sets forth the ideal class as a "fellowship." She lists some elements which help in fellowship growth, and gives an interesting true illustration of the growth of a small group of workers who, because of their contagious enthusiasm, developed into a large group. They selected definite goals, one of which was to be the "salt" of the church. The learning process, aided by many projects, occasional social experiences, class study, and discussion was a happy experience.

The improved lecture, the buzz session, and the democratic discussion are discussed, with pertinent suggestions on how they can be used most effectively. Teachers are challenged to use inventive methods such as role playing, field trips, service projects, visual aids, and the forum. Use of such of these methods as are feasible should afford experiences which promote spiritual growth.

—H. E. Nunemaker



The Fruits Of Revival

"Wherefore by their fruits

Russell L. Mast*

MANY OBSERVERS BELIEVE that we are living in a time that is especially ripe for a great outpouring of the spirit of God, which will result in a far-reaching awakening of the religious life throughout the world. The crisis in man's spiritual condition is starkly revealed in this atomic age, threatened by mass suicide. His moral plight is reflected in confusion, his emptiness of soul in indifference, and his lack of spiritual fervor in perfunctory church membership. Surely the need of this hour, urgent above all else, is that God and His claim upon our lives shall become vastly more real to us than it has in the past. More people need to be reached with the gospel, and those who have been reached need to be deepened in their commitments at many more points in their lives. This is a serious time in which we live, and only a genuine religious awakening can save us.

Much of the popular reaction against evangelism is due to certain techniques and abuses by many professional revivalists, but evangelism in the New Testament sense continues to be the central business of the Christian church, and any church that has lost its zeal to propagate the Christian faith is no longer a true church. Evangelism is not a particular method or technique. It uses methods and techniques. Some are better than others. Some, indeed, have proven to be harmful. But evangelism itself is something more. Nor is evangelism the repeated expression of certain phrases. Many terms are used in the New Testament to describe the conversion experience. Evangelism is more than a terminology. Nor is evangelism a particular type of conversion experience. In the New Testament there is the Paul type, sudden and cataclysmic; there is the Timothy type, gradually nurtured. Whatever method may be used, whatever terminology used to describe it, and whatever type of conversion experience, evangelism is the simple process of bringing men into a vital saving relationship to Jesus Christ. Such evangelism rests on the basic truths of the whole gospel, it is an overflowing radiance of life, it is a spirit of urgency, and has as its objective, life-changing decisions.

If we are to witness a revival of religious life in our time, if true evangelism is to stem the tide of secularism and sin, we should consider what the fruits of such a revival might be. Whether we seek our results through a week of services by a professional revivalist, or through a program of lay evangelism, or through the weekly preaching of a local pastor, what are the results that we seek? What should be the aims and objectives of our revivalistic effort? When, in the Sermon on the Mount, Jesus spoke of prophets true and false, he might well have spoken of revivals: "By their fruits ye shall know them." So our question cannot be unimportant. What are the fruits of revival? What should be happening in the lives of people?

To evaluate any religious effort is always difficult. It is, therefore, not surprising that people have often been satisfied with very meager, or perhaps we should say, very misleading results. Surely in an age that responds so readily to publicity appeals or crowd-gathering techniques, it is not enough to be satisfied with great crowds. While we do not deplore great crowds at religious meetings, for it does present an opportunity to reach people, yet we must say that great crowds do not constitute the fruits of revival. Furthermore, it is not enough to be satisfied with signing cards, raising hands, or responding to altar calls at revival meetings. These are, again, techniques which most certainly do reach some people, but which do not reach all people. Others may be reached better in other ways. Let us not suppose that unless we have responded in just such a way, that our religious experience is not real.

Technique and fruit are not the same thing. Fruit can be borne in many ways. In the long run, the test of a religious experience is in the fruit it bears, rather than in the technique used to bring it about.

What we have said about crowds, and about techniques, we would say also about emotionalism. It is not enough to be satisfied with a high pitch of emotion generated at a religious meeting. Altogether too many people think that when they have been stirred emotionally, they have had a religious experience; and that when they have wept in public, they have been converted. Yet again, we would say that any meaningful religious movement does make its emotional appeal. If we are to respond religiously, we must feel deeply about some matters. Here, too, there is difference among people in the way they express their emotions. Some are more restrained in displaying outwardly how they feel within. Nevertheless, emotion is not the fruit of revival. So we must look deeper than mere numbers or techniques or emotions. What are the fruits of revival?

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now them" (Matthew 7:20).

What must happen down deep in the lives of people that will make this genuine?

FOR one thing, it must produce *an awakened conscience.* I cannot emphasize strongly enough that no revival of religion is genuine which leaves the moral life, ethical behavior, and righteousness out of account. Conversion is not real if it does not extend its influence into the places where people live from day to day. The new birth is meaningless unless it brings a new life. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" is as much a part of God's living Word as "Except a man be born again, he cannot see the kingdom of God." Jesus taught that Christian righteousness is the fruit of being born again. It is not the cause but rather the result of our salvation. But it is no less necessary in our lives. That righteousness, be it remembered, is more exacting and demanding than that of the scribes and Pharisees, who were considered in their day to have been morally good people. All that, Jesus demands, and more besides.

Let us not be satisfied until we have achieved far-reaching results in moral living. Let us not mistake the means of revival for the fruits of revival, or the husks for the kernel. I know many people are greatly encouraged at the almost phenomenal crowds that are attending revivals throughout the country. But I will tell you what impresses me more than that. So far as I can see, it has received scant attention from the press. I picked it up in a little squib in a paper. It stated that sizable sums of "conscience money" had been received from converts who confessed to having cheated or defrauded in their business dealings. I am more interested in that than I am in crowds, for here is some real fruit borne out in an awakened conscience. That should be happening in the lives of people. I say, therefore, without hesitation, that I care not how large the crowds may be, how many cards may be signed, or how tense the emotional pitch. Unless it finally makes better people, it is not of God. When you study the really great revivals of history you will discover they have awakened the consciences of men.

How many people in the church are actually morally asleep? Ours are not so likely to be the grosser, baser sins which all men can see. We are respectable, proper, and law-abiding. But what kind of people are we in the dark, when we think the scrutinizing eye of friends and neighbors is not upon us? What is this which we are hiding behind the false cloak of sanctimonious piety? We want a revival of religion in our land. We join the hue and cry, "America Back to God," but what about us? Are we absolutely honest with ourselves and others? Have we been altogether on the level in our business dealings? Do we meet our just financial obligations? Or are there some personal habits, some desires of the flesh which destroy our Christian witness?

Right here and now you can stir up that sleeping conscience of yours, and you will find a peace which the world can neither give nor take away. There is a priceless fruit of revival. And there revival must begin. You cannot expect it to begin in the church, or in the community, or in the nation unless it begins right now in your heart with an awakened conscience.

A SECOND fruit of revival is *a renewed sense of oneness with and within the church.* Here it must be said is where many otherwise effective revivalists have missed the way. With an admirable passion for winning souls to Christ, they have, nevertheless, allowed themselves to become divisive, contentious, and headstrong in their relations with others within the church. Some of the greatest troublemakers within the established denominations of America have been militant fundamentalists who have insisted on complete conformity to their own views as tests of orthodoxy. One of the bitterest controversies of this kind took place within a certain denomination twenty-five years ago. At a meeting in Philadelphia, about twenty ministers walked out of a communion service, in protest against alleged modernism within the church. After two long years of litigation, the leader was finally ordered to be reprimanded by his presbytery. But the significant fact about this story is that recently the leader returned to the presbytery which reprimanded him twenty-five years ago, and in a statement of humility, expressed his desire to work in closer fellowship with it. Referring to those disputations of a quarter of a century ago, he said, 'I have come to realize that some of my personal relationships have suffered because of these past differences and I now recognize that this has been a mistake. On my part I want to work in much closer fellowship with you and use what influence the Lord has given me to strengthen the hands of all the brethren." To me, this is nothing other than the spirit of God working; it is a fruit of a genuine deepening of the religious life.

Any revival, if it is truly of God, ought to make Presbyterians better Presbyterians; it ought to make Methodists better Methodists; and it ought to make Mennonites better Mennonites! To me, one of the surest signs of a false revival is creation of dissension, misunderstanding, and controversy within the church. For one of the fruits of revival is a sense of oneness with and within the church. This was the reiterated emphasis of men like Wesley, Whitefield, and Moody. They were not controversialists or obstructionists. Lesser revivalists have been against the church, they have caused factions within the church, but not these men. I believe a new type of evangelist is emerging in our day, one who seeks unity and not disunity, who promotes fellowship rather than division. Consider the spirit of this statement by Billy Graham: "Some people find it easier to draw closer to God in magnificent buildings and with some form of ritual. Others find they can seek God only in stark simplicity. Some people find themselves in sympathy with one kind of service, others feel more at home in a different atmosphere. The important thing is not how we do it, but the sincerity and depth of purpose with which we do it, and we should each find and join

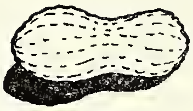
(*Continued on page* 558)

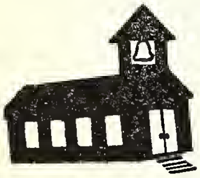
Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Some PENCIL POINTS on

Peanut Butter and Education





By Maynard Shelly

ONE OF MY favorite heroes in early American literature is the man who always complained about his lunch as he and his fellow riveters opened their pails at high noon out behind the vinegar mill. Each day he had his little ritual, not of saying grace, but of complaining about the menu.

"Peanut butter sandwiches," he would say disgustedly, "all the time, peanut butter sandwiches. How I hate them."

To keep you from skipping the next three paragraphs and peeking at the climax, I will tell you that this went on for so many days, that finally one day when the snow was a foot deep on the ground, one of his fellow workers said, "Look, Mac, if you don't like peanut butter sandwiches, why don't you tell your wife to make something different?"

Mac became red with rage, took the man in the blue union suit by the throat and said, "You leave my wife out of this. I pack my own lunch."

There's a terrific moral in this story, but I'll let you work it out by yourself. All I want to do is talk about peanut butter sandwiches. I like them.

In my twenty-five years of eating goober pasted bread slices, I have observed a steady improvement in the flavor of this brown spread. While I have lost my keen boyish appetite for hot dogs (after eating seven I get sick), green pickle juice, and epsom salt, I relish peanut butter more every day.

PERHAPS it's not so much the taste that thrills me, as the memories it brings of the happy days when I littered the school lunch room with crumbs. In my rosy reveries I recall the fellows and girls who chewed jelly and meat sandwiches with me. (Not everyone could afford peanut butter.)

But, let me assure you, that it wasn't all marshmallow creme and Velveeta cheese in those days. Some of us got pretty tired of eating those dry bread deckers and still others said they were sick of school. Why, if their folks (not the term they used) would let them, they would quit school for good. Some of them did. Each year a few dropped out and didn't come back.

Pinky Adams thought he was fed up and quit school at the beginning of his second year in high school. He took his lunch pail and set it down in the locker room of the elbow macaroni factory down by the railroad station. For a while he sure enjoyed his freedom from school work and besides that he got a pay check every week and all the split macaroni he could eat. But this didn't last long because Pinky lost his job, not that he wasn't a good worker for he could really bend macaroni fast; the factory went straight and didn't need its benders anymore. Pinky got other jobs, but most of the time he drifted from place to place.

Nor was Pinky's experience with his friends any happier. He didn't know what they were talking about when they talked about school, which was pretty much of the time. Like it or not, he was missing a lot of fun and some education besides.

PINKY could have made the grade. Today he admits he made the wrong decision when he decided to leave school. Though he has settled down to a good job, he admits that he would be more help around the church and to himself if he had stuck to his books until commencement day.

If you have a choice between the school bell and the time clock, remember that the factory, office, or store will be happier to give you a job when you have that high school diploma clutched tightly in your grimy little hand.

EAGER TO READ

Twice each year the women's organization of the Garkida Church of the Brethren in Nigeria sponsors and supports a three months' course in adult literacy for women. Reading, writing, Bible, hygiene, and sewing are taught. During the past year 122 women have enrolled in these classes. For these women, who have no labor-saving devices and whose work is heavy and time consuming, attendance at class is evidence of real interest.

Included among the women enrolled in the first class were nine grandmothers. There were six sets of plural wives coming out together. Of the total number only forty-six were baptized Christians; the others were all from outside the Christian fellowship. This is the only Christian contact that many of these women have. After a few weeks, thirty-nine were reading from the Bible, many haltingly but eager to improve so they will be able to read before a group. —COB

Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established. Proverbs 19:21, RSV.

In United States, Canada, and Colombia, S. A.

78 Serve In Gen. Conf. Summer VS

These 78 young people served in 1957 General Conference Summer Voluntary Service:

AMERICAN INDIAN MISSIONS

Oraibi, Ariz.: Albert L. Janzen, field supervisor; Doris Enns, Inman, Kan.; Frieda Fast, Chilliwack, B. C.; Betty Hurd, Navajo Mt. Mission, Tonnalea, Ariz.; Wilma J. Janzen, Liberal, Kan.; Evalena Thiessen, Newton, Kan.

Hammon, Okla.: Arthur Friesen, field supervisor; Elvera Baumgartner, Versailles, Mo.; Virginia Claassen, Whitewater, Kan.; Lola Ediger, Buhler, Kan.; Lucille Entz, Whitewater, Kan.; Joyce Regier, Whitewater, Kan.; Lois Regier, Newton, Kan.; Caryl Smith, Inman, Kan.; Gladys Wiebe, Whitewater, Kan.

Busby, Mont.: Malcolm Wenger, field supervisor; Arlis Hege, Aberdeen, Ida.; Carol Hege, Aberdeen, Ida.; Iris Kaufman, Freeman, S. D.; Samuel J. Nickel, Mt. Lake, Minn.; Esther Preheim, Marion, S. D.; Waneta Schrag, Freeman, S. D.

MIGRANT WORK

Eloy, Ariz.: Elsie Heppner, field supervisor; Mr. and Mrs. Caleb Gerber, Smithville, O.

CITY MISSIONS

Chicago, Ill.: Leola Schultz, field supervisor; Martha Block, Steinbach, Man.; Cora Miller, Freeman, S. D.; Juanita Preheim, Hurley, S. D.; Donna Schrag, Marion, S. D.; Alice Sprunger, Berne, Ind.; Elaine Teichroew, Mt. Lake, Minn.; Dianne Waltner, Hurley, S. D.; Winona Waltner, Hurley, S. D.

Warden, Wash.: Wilbur Schmidt, field supervisor; Mr. and Mrs. Eugene Sprunger, Monroe, Ind.

THE SOUTH

Gulfport, Miss.: Orlo Kaufman, field supervisor; Phyllis Bixler, Dalton, O.; Alice Glanzer, Dolton, S. D.; Betty Graber, Marion, S. D.; Jo Lynn Hirscheler, Cucamonga, Calif.; Gerry Kleindinst, Coldwater, Mich.; Anna Marie Peterson, Mt. Pleasant, Ia.; Dora Reimer, Fresno, Calif.; Eldeen Stucky, Moundridge, Kan.

FOREIGN MISSIONS

Mennonite Mission, Cachipay, Colombia, S. A.: Gerald Stucky, field supervisor; Dwayne Armstead, New Ulm, Minn.; Tena Dueck, Altona, Man.

MOUNTAIN MISSIONS

Paint Rock, N. C.: Harry Spaeth, field supervisor; Shirley Goertzen, Mt. Lake, Minn.; Fran Kaufman, Fredericksburg, O.

RETREAT GROUND UNITS

Camp Friedenswald, Cassopolis, Mich.: Daniel J. Graber, field supervisor; Janet Kliewer, Mt. Lake, Minn.; John Stahly, Nappanee, Ind.

Camp Mennoscah, Murdock, Kan.: Lynette Goering, Moundridge, Kan.; Robert Dean Koehn, McPherson, Kan.; Wanda Lehman, Columbus Grove, O.; Stuart Pankratz, Hillsboro, Kan.; Irene Wedel, Canton, Kan.; Eleanor Weinbrenner, Goessel, Kan..; Phillies Willems, McPherson, Kan.

MENNONITE YOUTH FARM

Rosthern, Sask.: Justina Friesen, field supervisor; Cecelia BigBack, Lame Deer, Mont.

MENTAL HOSPITAL

North Battleford, Sask.: Peter Retzlaff, field supervisor; Irene Boschman, Petaigan, Sask.; Marina Dyck, Drake, Sask.; Mary Dyck, Osler, Sask.; Henry Epp, Coaldale, Alta.; Victor Epp, Rosthern, Sask.; Hertha A. Foth, Abbotsford, B. C.; Rudy Froese, Mission City, B. C.; Abe Neufeld, Waldheim, Sask.; Edna Pauls, Osler, Sask.; Elsie Sawatzky, Salmon Arm, B. C.; Ivan Unger, Rosthern, Sask.

Names of participants in High School Age Workshop, Swan Lake, S. D., are in preceding issue.

A WINNING Stewardship Slogan

(Group A—Ages 13 to 18)

Invest in YPU and
It will come back to you

—LaVonne Hofer, Freeman, S.D.

1-W is First Volunteer In Oxygen, Calory Test

Bethesda, Md. — 1-W Jerrold Duerksen of Mountain Lake, Minn., was the first volunteer in an around-the-clock test supervised by scientists at National Institutes of Health to determine man's consumption of oxygen and calories.

Says *Time* magazine: "Eventually . . . the doctors hope to solve such physiological puzzles as why one man may be slothful and a heaver eater yet stay thin as a rail, while another, who eats less, piles on pounds."

A report on this test of volunteer Duerksen appeared in national news magazines and newspaper wire services. He is a member of MCC Voluntary Service.

—*1-W Mirror*

Opportunities in Pax

Akron, Pa. — Many opportunities are open to prospecitve 1-Ws with MCC Pax Services overseas. There are now 107 Paxmen. In Germany are 45, ten in Greece, ten in Algeria, nine in Austria, eight in Paraguay, six in Peru, and smaller numbers in Nepal, Vietnam, Korea, Indonesia, Jordan, and France.

—*1-W Mirror*

Some Suggestions for

Promoting Youth Work

Youth work stands in need of promotion. Too often the entire promotion effort is limited to a single announcement on Sunday morning by the pastor from the pulpit. There are too many young people going through young adulthood without once joining in the vital experience of Christian fellowship with other young persons. And only too often the reason has been, "I was never asked!"

If we are intending to strengthen our ranks, let's survey the field to see from which sources prospective members can be drawn: the Great Commission never stipulated that the gospel was intended for the families of church members only!

1. Newcomers to your community, unchurched friends, school acquaintances.

2. Those who have attended the occasional meeting in the past but who have lost interest.

3. Our own church group. We sometimes take our own members for granted. The slack and the indifferent need to be encouraged to attend the youth meetings.

After compiling a list of prospective members, your next step is to convince young people of their responsibility in reaching others with the gospel.

1. Assign the names on your list to dependable persons. Then begin a systematic campaign of personal invitation to your meetings to every person on the list. These invitations should not be "preachy" but brief, informal, and friendly. Your warm invitation is the friendly bridge which they may use to join your group. For best results, keep at it for several weeks with a follow-up campaign after a few months.

2. Use printed invitations to hand out after church meetings or in brief contacts.

3. It is useless to make a big effort to bring young people into your meetings if the youth program itself is poorly prepared, unattractive, and listless. Your new friends may come once, but not twice. Make a special effort during a promotion campaign to have the program for those weeks vital and inspiring—not novel and sensational.

4. Plan several events during the year which are pointed toward attracting visitors and "irregulars."

5. At a social evening have everyone register — the "regulars" as well as the "first-timers" so that these newcomers are not needlessly embarrassed.

6. Place the accent on friendliness at your meetings. Be sure no visitor leaves your group without having been given a hearty welcome, an introduction to some of the other members, and a warm invitation to return.

For direct advertisement of your meetings consider these possibilities:

1. Announcement in church services.
2. Announcement in church bulletin and church paper.
3. Form letters to members and potential members.
4. Printed invitations or tickets for social events.
5. Posters on bulletin board.
6. Newspaper announcements of coming events.

—From *The Youth Worker*

Has Conscientious Objection Become Merely A Way of Life?

The American mind has been conditioned over the years to accept militarism as a matter-of-fact ingredient in "the American way." Therefore few persons question its validity.

Few young men ask themselves "Why should I enter military service?" To them it is a part of life—a necessary evil to the majority perhaps, but one of those inevitable grin-and-bear-it experiences.

The American government's conscription plan leaves little room for individual expression on the matter of military training. For instance, a recruit is not asked to explain to selective service officials his reasons for entering military service. His liberty is limited to a choice in the branch of service.

Suppose every young man entering military training would be required to state personal reasons to attempt to prove his sincerity in the concept of militarism being the best or only means of national defense.

Results probably would be so discouraging that maintaining a national armed force would be next to impossible if recruits were required to give logical and sincere answers to gain entrance into the armed forces.

On the other hand the concept of militarism would become surprisingly stronger if its men firmly believed this was the best way to serve the nation.

But it may also be true that many young men enter alternative civilian service for the same reasons other young men enter military service.

Young men are in the minority who have actually thought through the issues involved and have come to a strong belief that there is a better way of settling differences than using force in any form.

A number of religious groups are officially committed to this position. Thus many young men in these groups facing conscription do not question the position — conscientious objection has become as much their "way of life" as militarism in the minds of others.

Some conscription registrants fail to express in positive terms why they believe constructive service would best serve national welfare. Instead they attempt to be granted a 1-O classification by virtue of membership in the religious group if it is one which takes this position.

Thus men enter alternative civilian work as objectors to militarism without having the wholesome concept of constructive and peaceful service as being a higher ideal.

Men are in the rut of "conscientiousobjectorism" when they enter 1-W service blindly and as a matter of social course or because of membership in a religious group.

Many objectors do not realistically know why they are objectors nor exactly to what they object. But it is a significant role which the concept of a positive and peaceful approach plays in resolving personal or international differences.

The alternative civilian work program will become surprisingly stronger and the nation will become stronger-footed when men who face conscription give serious individual thought to how they should best spend two years of government-required service. —*1-W Mirror*

College Faculties Leave For Annual Retreats

Bethel College faculty and staff members went to Mennonite Camp, Divide, Colorado, for their annual faculty retreat August 27-29.

Forenoons were spent in discussions with the afternoons free for hiking, recreation, and fellowship. The topics discussed were: "What kind of education is needed beyond high school?" "How shall we provide the desired diversity in education beyond high school in the next 20 years?" and "What must be done now to meet these educational needs beyond high school?" The above topics have been suggested by the Midwest Regional Conference on Education Beyond the High School.

Leaders in the discussion periods were Dean P. E. Schellenberg, Dr. Eldon W. Graber, Pres. D. C. Wedel, and the division heads. Russell Mast, pastor of the Bethel College Mennonite Church, led a devotional period each morning. Vesper services and educational film presentations were scheduled for each evening.

The annual retreat for members of the Bluffton College faculty and their families was held at Camp Friedenswald, Cassopolis, Michigan, August 30 to Sept. 2. The retreat is held for social, inspirational, and business purposes. Plans were made for the annual NCA institutional study, which this year involves the function of a college of liberal arts. College problems on the agenda for discussion included a philosophy of drama for our college, the role of faculty counselors, the honor system, and student selection. Dr. Raid reported to the faculty on his mutual aid tour of the United States and Canada. Dr. Paul Shelly told of his trip to the Holy Land, and Dr. Edna Ramseyer, Ada Lapp, and Dr. Shelly discussed the World Mennonite Conference which they attended in Germany. Sunday was devotional and inspirational in nature. Rev. A. E. Krieder brought the morning message and Dr. Robert Hartzler was the speaker for a consecration and communion service Sunday evening.

A new feature of the retreat this year is a meeting with Indiana alumni on Saturday afternoon at the camp. Alumni provided a chicken barbecue supper for the group.

Groundbreaking Ceremonies For New Seminary

Groundbreaking ceremonies for the new Seminary will be held at 2:30, Sept. 3, at Elkhart. The city's Chamber of Commerce and other civic groups are sponsoring a luncheon, to be attended by the businessmen and civic leaders of Elkhart, and in which the Seminary faculty is participating. Harry Martens will be the main speaker. The groundbreaking ceremonies will be recorded on television and released to the public in the evening. After the ceremonies there will be an executive committee meeting. It is hoped that many churches in the general area of Illinois, Indiana, Michigan, and Ohio will participate in the groundbreaking. Throughout the Conference the "Day of Sharing" will be observed; the business office states that already gifts have been received.

Beginning of school is approaching fast with orientation on Sept. 4 and 5, an opening worship service on Friday morning, registration on Saturday, convocation at Bethany Biblical Seminary on Monday, Sept. 9, and classes beginning on Tuesday, Sept. 10.

STAFF CHANGES

The Harry Martens family has moved back to Newton, Kansas, but Bro. Martens will be back occasionally to negotiate between city and Seminary in the Elkhart building program.

Mr. and Mrs. Omer Nisley, just graduated from Bluffton College, will be host and hostess at the Seminary Main House for the coming year. The Nisleys are taking the place of the C. J. Dycks, business manager and university student, who will be moving into a private apartment. The Dycks have endeared themselves to many students and visitors as house parents for the past two years.

Wanda Lehman from Pandora, Ohio, has accepted the position of Seminary dietitian beginning in September.

Esther Mae Andres, who has been studying at the University of Chicago for a master's degree in nursing supervision, has gone to her home in Elbing, Kansas, to make final preparations for missionary service in Formosa.

MCC *news & notes*

JAPAN:

Paul Peachey Becomes Peace Representative

Paul Peachey, professor at Eastern Mennonite College at Harrisonburg, Va., will succeed Melvin Gingerich of Goshen, Ind., as representative of the MCC Peace Section in Japan. He is accompanied by Mrs. Peachey and their daughters Barbara, 8, Janet, 4, and Carl Stephen, 1. Their home will be in Tokyo the next two years.

As a "peace ambassador" Dr. Peachey will work with Mennonite and Brethren in Christ missionaries in studying and presenting the Christian peace concept implicit in the gospel of Christ. He will have opportunity to lecture in other Japanese Christian churches and schools. He will give particular attention to the preparation and distribution of literature on the peace topic.

Dr. Gingerich will be associated with the Mennonite Research Foundation after his return to America in December.

PARAGUAY:

Trans-Chaco Road Lengthens

During favorable weather the Trans-Chaco Road has inched northwestward several miles from Villa Hayes to Aceval, a stretch which now lacks only bridges and culverts. Work is centered at Cerito where the terrain is low and swampy. Bush is being cleared at the colony end by engineers and Pete Harder (Aldergrove, B. C.).

Nearly all the machine operators are now local workmen, either Paraguayans or men from Mennonite colonies. MCC workers have been training local men. Herman Konrad (Abbotsford, B. C.) says, "It's a big step from the ox and horse type of work which they have grown up with to the handling of these large construction machines, but they do well."

New machinery has arrived. Included are a motor crane, fuel tanker, ripper, roller, TD18, and five service trucks. Some of the colony men are operating the well-drilling rig, so there is close access to good water.

Clair Brenneman (Wellman, Ia.) has been in the Baptist Hospital in Asuncion where two fingers of his right hand were amputated after a barrel dropped on his hand.

A camp for workmen has been set up at Ceriot. A medical trailer and a camp doctor are included.

GREECE:

Villagers Thankful To Paxmen

A Greek farmer in a letter to MCC Paxmen expressed the appreciation of villagers of northern Greece for their service. Mr. Nikos Xenides writes,

"The generous and good work accomplished by you in such a quiet way since the arrival of your unit to our community of Panayitsa in 1951 is admired by everybody. Missionaries with high ideals led by a pure spirit, you do not restrict your help just to the development of the inhabitants of the villages with the application of a farming program for a higher standard of living, but your noble work is extended to every aspect of life. . . . You have devoted yourselves and your lives in the service of the good and the beautiful . . . to help relieve your fellow men from their burdens by raising their standard of living. Please accept my sincerest thanks."

The two Pax Services units at Panayitsa and Tsakones give demonstrations in farming, dairying, poultry and hog raising, food preservation, and related enterprises. Villagers of northern Greece are in poverty.

KOREA:

Nurses Train Koreans

Nurses Arline Zimmerman (Bareville, Pa.) and Margaret Wiens (Vancouver, B. C.) started teaching nursing classes at the Pusan National University three hours a week. The students get practical experience in the Pusan City Hospital in the afternoons, where the two MCC nurses serve. A nurses' dormitory is expected to be ready for occupancy this autumn.

The nurses say the hospital is still receiving an average of four or five abandoned children a week. After treatment in the hospital the children are placed in orphanages, which continue to be overcrowded. Arline Zimmerman writes, "It is hard to understand why the children are abandoned. But whatever the reason, the children do suffer. Many are in severe stages of malnutrition, so it may be that abandonment is the only solution from the family's point of view."

KANSAS:

Workshops In Psychiatric Care

A series of workshops is being offered at Prairie View Hospital at Newton, Kan., for local nursing groups to explain the role of the community and interpersonal relationships in psychiatric treatment. The workshops include lectures by the hospital's professional staff, a tour of the hospital, and group discussions. Participants include a class of psychiatric nurses from Wesley Hospital and the senior class of Bethel Deaconess Hospital, both in Newton.

THE FRUITS OF REVIVAL

(*Continued from page* 553)

the church in which as individuals we can best accomplish this."

I rejoice in the fact that Billy Graham is not against the church, that he looks upon the church as the agent to follow up the work which he does. He is not divisive as lesser men have been and are. So another of the important fruits of revival is a renewed sense of oneness with and within the church.

A THIRD fruit of revival is a *rekindled awareness of the obligations of stewardship*. It is a known fact that this is an unpopular subject in almost any pulpit. And yet Jesus had more to say about stewardship in general, and the stewardship of money in particular, than on any other subject. Certainly it would be difficult to preach the whole gospel and leave out a subject which holds such an important place in the teachings of Jesus. Moreover, when a man is genuinely reborn into a new life, he achieves an entirely new attitude toward money and all of life's material basis. He will come to see that the Lord still holds the title to this old earth and that His lease on its natural resources has never run out. When a man becomes a true Christian he realizes how profoundly true it is that "The earth is the Lord's and the fullness thereof." Realizing that fact will make a profound difference in the way he will manage the material basis of his life.

But realizing this fact will also make a profound difference in the life of the world. One of the well-known stories of Lincoln has to do with his two boys who got into a quarrel as they were walking down the street. A passerby asked the President what was wrong with the boys. His reply was, "Only what's wrong with the whole world. There are three chestnuts and two boys; they're fighting over the odd chestnut." Economists and political scientists are almost unanimous in the opinion that many of our greatest public problems have to do with the meaning of ownership. What a happier world this would be if there were a rekindled awareness of the obligations of stewardship! How many of our problems, national and international, have to do with the economic aspect of life!

Our point, however, is that whenever a person is born into a new life, whenever he becomes a true Christian, he achieves a new attitude toward money and life's material basis. So if there is to be a widespread religious awakening in our land, or in our community, or in our church, one of the most authentic fruits of such an awakening will be a rekindled awareness of the obligations of stewardship. It will light the fires of outgoing love so that they will continue in a burning flame of compassion. It will cause men to rejoice in investing their money in kingdom causes. I was reading about a Chinese bishop who had just returned from an inspection tour of his diocese, which had been severely bombed during the war. Someone wondered how they would ever restore all those buildings and churches which had been destroyed. When I read the answer which the bishop made, I stopped short, for this is what he said, "If we have got the Living Church, it will be easy to put up the buildings." That sentence causes me to ponder. "If we have got the Living Church, it will be easy to put up the buildings."

So we need to remind ourselves again and again that the Living Church, composed of dedicated individuals, will fully recognize its obligations of stewardship. It is another authentic fruit of revival

If we are to witness a revival o religious life in our time, if tru evangelism is to stem the tide o secularism and sin, this is the kin of revival we should have. Thes are some of the fruits a reviva should bear. Let us not be satisfie with meager and superficial results Let us expect great things fro God. Let us look for those result in terms of an awakened conscience a renewed sense of oneness bot with and within the church, and rekindled awareness of the obliga tions of stewardship. What we sa of prophets true and false we ca say of revivals true and false, "B their fruits ye shall know them."

Jottings

PRAY FOR THE SICK

—First Church, Reedley, Calif.: Marilyn Hinamon and Allen Harms, son of Mr. and Mrs. W. F. Harms of McPherson, Kan., were married Aug. 23 in our church. The Family Retreat will be held from Aug. 31 to Sept. 2 this year, again at Cambria, which is an ideal place. Peter Penner passed away Aug. 4, at the age of 87 years. He had been a member of the church since 1942. James Waltner officiated at the funeral. Quite a few young people from our church attended the retreat at Camp Gaines Aug. 11. Some of our sick people need our prayers very much; let us remember them. There is, for instance, Bro. J. J. Eyman, who is practically helpless, and as I visited him, he told me he has been 14 years on his bed; but as he trusts the Lord from day to day, He gives strength for the day. Mrs. C. F. Mueller has been quite low lately; also Dan C. Krehbiel, who is 86, has not felt as strong as before; let's pray for all.—J. P. Glanzer.

MDS SERVES IN MISSOURI

—Wayland Church, Wayland, Iowa: June 9 we received new members into the church. June 30, through July, a group of young people attended retreat at Camp Friedenswald, near Cassopolis, Mich. Pastor and Mrs. Habegger also served part time at camp; he is serving as camp pastor. During his absence, H. E. Nunemaker brought the morning message for one Sunday. July 7 William Keeney spoke to the congregation concerning Bluffton College expansion fund. Anna Marie Peterson served at Gulfport, Miss., in Voluntary Service this summer. Seven members served in Mennonite Disaster Service work resulting from a flash flood at Hannibal, Mo. —Mrs. Allen R. Meyer, Corr.

STUDENTS BRING PROGRAMS

—First Church, Burns, Kan.: Bethel College students gave us programs Jan. 6 and 13. Our field worker, W. F. Unruh, brought the morning message Feb. 3, and in the evening spoke on witnessing. The brethren of our church worked hard for several days putting a ceiling in the church basement and some finish work. The ladies of the church then did the varnishing. Mrs. Waldo Harder, missionary on furlough, spoke on the Congo Inland Mission at our C. E. program. May 5 missionaries Brother and Sister S. T. Moyer of India spoke to our congregation. Three children were consecrated on Mother's Day. We again had Daily Vacation Bible School for two weeks. Three new members were added to our membership by baptism June 9: Betty Stucky, Mary Sue Graves, and Robert Pankratz. June 16 we observed holy communion. July 14 Alice Sommerfeld, daughter of Mr. and Mrs. Ed Sommerfeld, was united in marriage with Harold Thiessen of the Emmaus Church at Whitewater. Mrs. H. B. Schmidt, Sr., of Peabody was admitted to the Goessel Old People's Home Aug. 19. Pastor and Mrs. Gerhard Peters and Mr. and Mrs. A. M. Hiebert are our delegates for the Western District Conference to be held in Oklahoma.—Mrs. Jonas Stucky, Corr.

FAREWELL FOR PASTOR

—West Zion Church, Moundridge, Kan.: C. N. Hostetter of Grantham, Pa., was the speaker at the Community Holy Week Services held at the local high school. The Youth Fellowship was host to the Youth Fellowship of the Grace Hill Church, rural Newton, Easter Sunday evening. The following Sunday evening the Bethel College Choral under the direction of David Suderman gave us a program of music. On May 5 the Junior Men's Chorus of the Salem Church of Freeman, S. D., the home church of our pastor Harris Waltner, favored us with a message in song. On Mother's Day seven small children were dedicated to the Lord. Forty-three Christmas bundles were sent to MCC. Our pastor and family were absent June 24 - August 10, most of which time was spent participating in Youth Retreats in Canada. Robert Coon of the seminary served as interim pastor during this time. A farewell was planned for Mr. and Mrs. Coon Aug. 16 by the two churches they served this summer, namely, First Church of Christian, and West Zion. Six ladies of our church served as teachers in the Community Bible School. Mission Workers held their annual Mother's Day Banquet July 18. New members welcomed into our fellowship were Mr. and Mrs. Elmer Jantzen, Mr. and Mrs. Leroy Krehbiel, and Mr. and Mrs. Harold Plenert. Births: a son to Mr. and Mrs. Harold Powers. Weddings: Darrel Bender and Sharon Franz at Newton; Don Miller and Regina Smith at Denver; James Gaeddert and Karen Kaufman at Eden, Moundridge; Nelson Galle and Marilyn Pence at Topeka.—Mrs. C. E. Rupp, Corr.

ANNUAL S. S. PICNIC

—Hutterthal Church, Carpenter, S. D.: The summer has been a busy one and full of many activities. Daily Vacation Bible School was held May 27 - June 7 with an enrollment of 50. The school was very capably led by Elbert Wipf of Omaha. Our young people also had enjoyable and inspirational times at Byron Bible Camp. Wilbur Regier was the evangelist for the Senior Camp and John Toews for the Junior Camp. On June 7 the Young People's Fellowship met at Lake Byron for a picnic. The exciting ball game provided hearty appetites for the wiener roast which followed. Vernon Duerksen led the group in the inspirational service. Dellene Duerksen and Alfred Stucky were united in marriage on May 11 in our church. The couple are both graduates of Grace Bible Institute and are planning to serve the Lord on the mission field in the near future. The Sunday school met at the Fairgrounds in Huron on the Fourth of July for the annual S.S. picnic. After a short program, dinner was served. The afternoon was spent playing ball and visiting. Harold Becker spoke and showed pictures of his work in alternate service in Formosa at our Christian Endeavor Program. Norman Lorenz presented the needs of Nigeria by means of picture and spoken word. He and his family will be returning to Nigeria in the future. The harvesting in this section is complete. Due to the abundant rains the Lord has provided the yields have been good. —Pearl Waldner, Corr.

STEPHENS SPEAK ON INDIA

—East Swamp Church, Quakertown, Pa.: A welcome was extended to some saints of God visiting during the summer. The visit of Helen and Samuel Stephens produced a more realistic love for the people of India. Donald Janis, missionary to the West Indies, and Brother and Sister Kenneth Hughes of Lazay Mountain Children's Home in Alaska, also ministered here. Brother and Sister Clarence Landis and children of Red Oak, Iowa, visited their families near Quakertown. Also vacationing at their homes were Irma Geissinger, Arlene and Dorothy Dietz, and Marlene Ruth, students at Grace Bible Institute. Pastor Sprunger and family visited their families in Berne, Indiana. Guest preachers during our pastor's absence were Joseph Schmidt on Aug. 18, and George Stannard of European Evangelistic Crusade at both services on Aug. 25. The marriage of Edna Rosenberger and Richard Schaeffer was solemnized July 6. The Children's Bible Hour, which meets during the midweek service, has completed scrapbooks to be sent to missionary children.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

POSITIONS WANTED

1-W with training and experience in refrigeration servicing trade, looking for work in the mid-Kansas area. Will also consider other related openings. Contact: Mutual Aid (No. P 172).

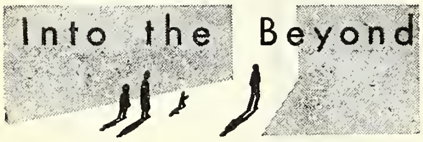
Housekeeper—Single woman looking for position as housekeeper or for an opening in a Mennonite institution, sometime after September 1. Contact: Mutual Aid (No. P 173).

HELP WANTED

Two Ladies—Full time employment for two ladies in the dietary department of hospital kitchen. No special requirements needed; training given for the work. Apply to: Mrs. Frieda Andreas, Bethel Deaconess Hospital, Newton, Kansas (No. P 174).

JOB OPENING

Registered nurses needed, particularly in supervisory positions. Opportunity to work in an institution serving Christ in a larger community. School of Nursing, opportunity for college courses at two local universities. Salary range comparable with other institutions in the community. Apply Director of Nurses, Mennonite Hospital, Bloomington, Illinois.



Into the Beyond

Arnold Kroeker was born September 23, 1936, the son of Martin and Mary Kroeker of Inman, Kan. He was a member of the Bethel Church of Inman, Kansas. He was now doing his Alternative Service at Detroit and was drowned in Lake Erie, near Windsor, Canada, on August 4. Memorial services were held in the Bethel Church, Aug. 15.

Henry J. Klassen, member of the First Church of Newton, Kansas, departed this life after a lingering illness, August 18, 1957, at the age of 77 years. He was permitted to share the blessings of married life for over 53 years, and was the father of eight children.

Mennonite Disaster Service

(as seen by others)

LAKE CHARLES, LA. — A team of nine young disaster workers from the Mennonite Church on August 6 joined the hundreds of volunteers from all over the nation who are helping rebuild this hurricane-torn coastal Louisiana region.

The all-male crew, ranging in ages from 17 to 27, spent their first day on the job in the marshes east of Creole demolishing and saving the lumber from a house which had washed miles through the swamp. The job was near completion by day's end.

Disaster work is not a new thing to the Mennonites, who for years have worked through the American Red Cross to give comfort and encouragement to stricken people.

Unassuming and untroubled, they can be found in almost any community where tragedy has struck, and in many foreign countries, going quietly about the grim business of cleaning up and rebuilding.

Dressed in blue jeans, sport shirts, and brimmed straw hats, the young men in Lake Charles are an inconspicuous part of the human machine that is building order out of the chaos and ruin left by Hurricane Audrey June 27.

The Mennonites moved into Cameron over the weekend, after contacting Roscoe Watley, assistant director of the American Red Cross disaster operation here, and offering to assist wherever possible. They said they would remain in the disaster area as long as the Red Cross needed them — period of at least two months.

Characteristic of the Mennonite workers, the group is living frugally at no expense to the community. They made necessary repairs to the damaged Cameron Elementary School and set up housekeeping there. They eat their meals at the Red Cross feeding facility. Transportation costs here were paid by the church.

Lewis S. Britsch, chairman of the church's disaster group for Ohio, is here as unit leader, with his wife, Bertha. Mr. and Mrs. Britsch are grandparents, but they are working side by side with the young team. While Mr. Britsch works in the field, his wife moves from one neighbor to another helping them clean, paint, and make interior repairs to their home or business place.

This is the first disaster experience for some of the Mennonites. Others, including Mr. and Mrs. Britsch and Dwight Plank, 27, of Bremen, Ohio, have had years of experience in the Church's service program. Plank is a carpenter by trade in his private life.

Carl Smeltzer, 22, of Elkhart, Ind., returned last year from three years in Germany and Algeria where he worked with a Mennonite group building homes for refugees and earthquake victims.

Other members of the church group are Harold Williams, 17, Wilmington, Del.; George Wicker, 20, Mountain Home, Ark.; Melvin Yoder, 20, Greenwood, Del.; Robert Leplay, 20, Belleville, Pa.; Richard Poper, 19, Albuquerque, N. M.; Ray Landis, 19, Blooming Glen, Pa.; and Mervin Christner, 21, Shipshewana, Ind.

The Mennonite Church requires that its members give a minimum of two years of full time service in work programs such as this, and five of the men in the team are filling out this assignment. The Mennonites are conscientious objectors, and this work takes the place of their peacetime military service.

Once this required service is over, members periodically volunteer to leave their jobs and families and go out into the field to help others.

—Office of Public Information, American National Red Cross

As long as a man is prayerful, patient, and persevering, the devil has a problem on his hands that he cannot solve.

If a man succeeds in the wrong he will eventually be defeated by the right. Remember that right is a great warrior.

THE Mennonite

MENNONITE LIBRARY
ICAL SE

Other foundation can no man lay than that is laid which is Jesus Christ.

Luoma Photos

Impressions of the Mennonite World Conference

olume 72 Number 36 September 10, 1957

In This Issue

ARTICLES:
Heralds of Righteousness
By Wilfred Ulrich 564
Call Her Blessed
By Evelyn Bauer 565
The Sunday School's Evangelistic Outreach
By Jacob L. Harnly 566
The Mennonite World Conference 567
DEPARTMENTS:
Editorials 563
MENNONITE YOUTH:
North German Mennonites Have Active Youth Groups 570
Pax Builds Second Church In Germany 572
Our Schools 573
MCC News Notes 574
Jottings 575

Of Things To Come

Sept. 10, 11—Registration and opening, Bluffton College
Sept. 14—Anniversary and dedication of Mennonite Home for the Aged, Frederick, Pa., at 2:30 p.m.
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.
Oct. 6—World Communion Sunday
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving Day

MISSIONARY TO PARAGUAY COMMISSIONED

The commissioning service of Miss Mary Warkentin of Munson, Alberta, took place on Sunday, August 11, in her home church in Didsbury, Alberta. Mary will leave for Paraguay sometime in September to begin teaching in the Neuland Colony school.

FLU STRIKES COLOMBIA

Missionary Arthur Keiser from the Cachipay, Colombia, mission station reports that because of flu the school had to be closed. On August 15 only five girls in the dormitory were able to be up, and of these three had already had the flu. No one seems to be immune to it.

AMERICAN INDIAN MISSION BUILDS NEW CHURCH

The mission to the American Indians at Hammon, Oklahoma, will soon have a new church to worship in, according to a report from Missionary Arthur Friesen. Most of the inside painting had been done on August 22 and after the application of ceiling tile and inside wood trim the church will be ready for dedication on October 13.

Youth Peace and Service Mailings

The pre-draft mailing program carried on by the Board of Christian Service for nearly two years has been given a new name. It will be called the "Youth Peace and Service Mailing program" and will be expanded beginning in 1958. Mailings will include more about the areas of service and devotion.

Girls of the same age group as the fellows will be included in the broadened program, and the age has been lowered from 17 to 16. Questionnaires are now about ready tc go out asking for the names of the fellows and girls who will be included on the mailings during the coming year.

CHRISTIAN LOVE AND ECONOMIC ASSISTANCE

Andre Trocme, minister in the French Reformed Church and an internationally known pacifist, recently observed that economic assistance to underprivileged peoples does not have a good effect when it does not include a right esteem for the individual personality of the person to whom assistance is given, and if it does not have a mutual concern for their problems.

As an example of the type of assistance that he would like to see carried on throughout the world to minister to the needs of the underprivileged, Trocme cited the example of a Quaker team in Kenya (Africa), which includes conscientious objectors from England and America, who live and work with the Negro population in an on-going effort to instill love and good will, along with technical information in their community.

Pastor Trocme's challenge to all the Christian world is to send handpicked teams of convinced, nonresistant Christians to special tension areas throughout the world, there to witness in love to the Christian way of love in all of life.

At the same time the Quaker publication, *Washington Newsletter*, commented on the disturbing fact that all of our foreign aid proposals presented to Congress are based on the primary motive of an anti-communist cold war weapon, rather than an "enlightened economic self interest or even humanitarian grounds." The American Christian public needs to make its concerns known to its Congressmen!

from *Re-arding Peace and Service*

WOMEN IN CHURCH VOCATIONS

Six girls have been accepted recently for training under the Women in Church Vocations program o the Board of Christian Service. A real interest has been shown by th young women of our congregation for the program of WCV which wil help them prepare and serve in ministry of love.

Three of the girls will atten Mennonite Biblical Seminary durin the coming school year. Maria Keeney, Penncraft, Pa.; Onal Stucky, Berne, Indiana; and Vi ginia Claassen, Whitewater, Kansas will take a special course of stud in preparation for service in churc vocations. Muriel Thiessen, Nort Newton, Kansas, will attend Bluf ton College as a senior and Mari ellen Shellenberger will be a senic at Bethel College this year. Justir Neufeld, Mountain Lake, Minn., wa accepted this month and will begi employment at Kings View Home Reedley, California.

Young women are invited to as questions about this new chann for full time Christian service ar to give suggestions in helping d velop it. Specific information ma be had by writing to Miss Maria Keeney, WCV Promotional Secr tary, 4614 Woodlawn Ave., Chicag 15, Illinois.

CORRECTION

A. F. Enns is the author of the article, "How Our Sunday Schools Can Have An Evangelistic Outreach," in the September 3 issue not A. F. Wiens.

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dy
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Editorials

ECHOES FROM THE WORLD CONFERENCE

We feel our readers should know as much as possible about the important happenings at the World Conference held in Germany. To this end, much of this issue is devoted to reports from some who were there. Other reports will follow next week.

As we piece together various expressions and reports there are several impressions that stand out prominently. Perhaps the high point was the service of holy communion held the morning of August 16. As one reports: "This day was the mountaintop experience for many at this conference, and the Lord will bless this step of faith and obedience." The editor of *The Canadian Mennonite* comments: "What better tidings could there have been from the World Conference for the churches and the world back home than this: that at the summit real Christian brotherliness, humility, and sincerity were operative. We assume that the Karlsruhe communion has set a precedent for procedure back home." It took six world conferences to make possible this vital spiritual fellowship.

Greetings to the Mennonites in the Soviet Union assured them that intercession was made for them during the discussions and prayers, and the hope was expressed that by the time the conference meets again in Canada in 1962, they, too, may have a delegation present.

The youth meetings stressed the demand of the total being in the cause of Christ. The emphasis was upon *serving,* not *getting;* upon pioneering in showing the world how a Christian should live; and upon the importance of bringing the gospel to all, not merely our small circle.

The spontaneous meeting and expressions of the women after their regular session as reported by Mrs. Andres is significant in showing how the heart of womankind feels about the whole question of war and bombs. In unrehearsed and unplanned words, women shared their deep hopes for peace.

We consider the official *Message to Christendom* so important that we print it herewith in its entirety:

THE SIXTH MENNONITE WORLD CONFERENCE, assembled at Karlsruhe, Germany, August 9-16, sends brotherly greetings to all Mennonite congregations and to Christians throughout the world.

We have been together in these days in earnest prayer, in devout faith, and in joyful hope, and have experienced again that God's grace is sufficient for all our need, and that His strength is made perfect in our weakness.

The general theme, "The Gospel of Jesus Christ in the World," pointed us again to the Lord Jesus Christ, the head of the church. In gratitude and love the conference confesses Him as Saviour. He is Himself the gospel.

The conference considers it its task to point the members of the Mennonite congregations to the immeasurable gift of God's grace in the gospel, and to summon them to constant devotion to this message.

We feel deeply the inescapable responsibility laid upon us all to proclaim this gospel in greater fullness and power to the world. For the world's challenge is increasingly sharp today. Insofar as it does not simply ignore the church completely, it condemns her for her neglect, charges her with lack of meekness and love, and accuses her, often rightly, of failure in complete dedication.

The conference confesses that it is not enough to delight complacently in the salvation which we have in Christ, nor does this correspond to the true nature of Christian faith; it is not enough to rejoice in the promise of victory in the conflict in which faith is engaged. Nor is it the calling of the church to become angry about the erroneous ways of the world and to resent its condemnation of the church.

We recognize and gladly confess that the only faith which is truely adequate to promote the gospel is one that works by love, the faith which our Anabaptist forefathers confessed and practiced.

We are therefore grateful to God that we as a brotherhood have been able to do something in His service in the name of Christ and under the direction of the Holy Spirit, in such fields as missions, Christian education, publication, peace testimony, relief work, and social service. At the same time, facing the great need of the world and the tremendous commission which God has given the Church in the gospel, we humbly confess the shortcoming of our achievements hitherto. We ask God to make us ever more able for our task, in which all brethren and sisters, young and old, are needed. We therefore summon our congregations to engage all members in the service of the gospel and stimulate them to active work.

We believe that the gospel of Jesus Christ has a clear message, also, regarding the problem of peace in our time. We are deeply concerned about the expanding armament of the nations, with ever more terrible weapons.

This development threatens the very existence of the whole human race, and is in direct contradiction to the gospel and the will of God. It forces us to consider whether we have really believed and faithfully proclaimed the message of reconciliation and peace which is given in Christ.

In the works of Christian love as well as in the testimony to the creative power of the gospel, which makes all things new, we find paths in which Christ would have us walk. We therefore summon our congregations, together with all Christians in full discipleship and obedience to Christ, to renounce everything which is contrary to the love of Christ and the reconciliation which He brings.

We confess a confident hope in the victory of our Lord over all need and fear, and over all the powers of destruction and death. We believe that Christ is to be Lord over the Church and the world. May His kingdom come on earth as it is in heaven!

DID YOU RESPOND?

When this reaches the readers, groundbreaking ceremonies for the new Seminary buildings — "the day of sharing" — will have taken place. Did you respond to the invitation to have a part in this special day? Did your prayers definitely include this venture of faith? Did you mail your day's income for September 3 (or more), and thus show that you want to have a part in this phase of God's work? If you meant to do so, but just put it off, relieve your conscience and feed your soul by sending in your contribution. It will help both Christian training and your own spiritual growth.

Heralds of Righteousness

Wilfred Ulrich*

WE are very weather conscious. Daily the weathercaster keeps us posted on all developments in the air, giving warning when severe storm centers arise. The fickle nature of the weather with its extreme droughts and destructive storms keeps us sensitive to its change. Today we do read the sky, and we are able to tell what the new day will bring.

As in our day, so in the days of Jesus men observed the face of the sky. Jesus warned that men can tell the weather for tomorrow, but they are unable to discern the signs of spiritual decay which destroy the soul. This latter takes a very keen spiritual alertness. A man's religious faith should be an active force for spiritual good within him, but many times this faith is crippled by sin and unbelief.

Jesus, in another statement speaks of man's spiritual condition as becoming degraded like that in Noah's day. This was not a flattering observation, but indicated the tragic extent of man's departure from his God. In speaking of Noah, Peter says he was a "Herald of Righteousness." He received this title through his wholehearted trust in God, and by his willingness to demonstrate that faith before his fellow men.

As in the Days of Noah

Many who chronicle the early history of man state that the earlier the period the more primitive and simple the way of life. We are familiar with the artist's conception of a simple nomadic man whose worship was as crude as his livelihood. This representation does not find direct scriptural support, but the Scriptures do state that men utterly forsook the true worship of God and became base in their imagination. This was not true of Noah and his family; in the midst of evil corruption they continued to worship God.

It was this spiritual corruption and excessive pursuit of mundane interests that Jesus had in mind when He made the statement, "As in the days of Noah so shall it be in the day of the coming of the Son of Man." It is not easy for us to compare our own day with that of Noah's time. We are certain it did not have the cultural developments or the scientific advances we have. Jesus did not refer to these in His comparison. He addressed the spiritual condition of man's life. The spiritual preparation we need is not unlike that of Noah.

Noah's Knowledge of God

The writer of Hebrews tells us that Noah was warned of God concerning events not seen, meaning that God gave to him a personal or special revelation. This revelation rebuked sin and unbelief of his fellow men and proclaimed judgment. It also told of the way to salvation from God's judgment. Acting upon God's word Noah began the unprecedented task of constructing an ark. This construction job took 120 years to complete. It placed Noah in an awkward position and called forth the rebuke and tirades of his cynical neighbors. Undaunted by taunts he completed the boat and made possible the deliverance of his family from the impending judgment.

The Holy Scriptures are the Word of God, and thus a special revelation for us. The person and witness of Jesus Christ is God's direct witness to us. The voice that spoke to the disciples on the mountain where Jesus was transfigured said, "Hear Him." We too must listen. Do we receive God's word with faith? This is the first step to eternal life, and is essential if we are to "herald righteousness." The second step, following immediately, is our complete faithful obedience to that word.

Noah's Act of Faith

The building program of Noah seemed beyond all rationality. He could not demonstrate to his fellow men the wisdom of his decision, nor could he convince them of the judgment of God. This did not deter him from his purpose.

The call of Christ also demands such obedience. It is an act of faith which does not submit to analysis in the laboratory or to the sensibilities of modern secularism. The individual Christian and the church must declare their supreme allegiance.

The possibilities for the Christian to practice his faith today are most challenging. In our social and business relations we can and must demonstrate the meaning of faith through a vital expression of Christian ethics. In our response to the spirit of militarism and racism we may declare constructive, Christian love.

It was to the Church that God en trusted the gospel of Christ. It is through the Church this takes ag gressive form. The dynamics of the Christian community in the early Church assaulted the foundations o Greek and Roman society. In each generation this responsibility con tinues. The Church must not be a small restricted zone in society, bu an aggressive force for spiritua well-being.

Faithful In Our Day

A Mennonite pastor tells how th men's fellowship had gathered at th parsonage for a surprise birthda party for him. An invitation wa given to a man of the communit who was an alcoholic and one t whom they had long been witness ing. After the evening's fellowshi closed and the men had gone home this man lingered to speak to th pastor. He remained behind to as the pastor to explain further th more excellent way. Through tha evening's fellowship they had br ken through his resistance and wo him to Christ.

Jesus did not predict for us u challenged success, but He did sa He would go with us. Noah cou not have asked for any greate benefit nor can we. As "heralds righteousness" may we be faithf in our day to the fullest of ou ability in Christ.

---

*Pastor, Stirling Ave. Church, Kitchener, Ontario

Call Her Blessed

When Mary Burkhard left as a new missionary to a new mission field she could not know that she would return in six years with three small children, her husband buried beneath a mango tree in India. Yet this was only the first of several terms of missionary service in the rich and happy life of a dedicated woman.

Evelyn Bauer

EVER since I have known of Mary Burkhard, her life has held a fascination for me. What would it be like to live over fifty years after the death of one's husband, and this not under ordinary circumstances?

Mary, a bride of several months, went to Dhamtari, M. P., India, with her husband, Jacob Burkhard, in 1900 during the famine years as a missionary. The work had been begun the year before. Mary was only twenty years old — probably the youngest missionary the Mennonite Church has ever sent to such a faraway land. Fifty-seven years ago India seemed farther away than it does today with our modern means of transportation and communication. However she was not immature in mission work experience, having previously been a worker in a Chicago mission. Both Jacob and Mary were definitely led of God to India to spend their energies unselfishly for the cause of Christ.

The Burkhards were soon given large responsibilities in the work of the orphanages, which had rapidly expanded due to grim famine conditions. Because this was the first foreign mission work of the Mennonite church, there was pioneering in various ways. Funds for the work and the living allowances of the missionaries were not constant. Hot season after hot season, the Burkhards could not get away to the hills for a rest. There was no money, and, having made this a matter of prayer as was their practice in all their daily problems, they cheerfully resigned themselves and went on working.

Two children, Esther and Samuel, had been born to them. While Mary was at a neighboring mission awaiting the birth of a third child, Jacob became ill with a carbuncle on his back. Before Mary could return with baby Anna, his condition became very serious. The day Mary arrived home he was so weak he could scarcely speak. In less than two days his life slipped away to Jesus.

Mary and Jacob had spent six busy and happy years together in working for God in India. Just how full and fruitful they were can be seen by reading the book Mary published in 1936, "Life and Letters of Jacob Burkhard." Although Mary looks back through fifty years to that special chapter in her life, it is a shining picture in her vast gallery of memories.

She still has the copies of letters which Jacob wrote to the many supporters of orphan boys in the United States. Many of these boys are now retired leaders in the church in India or have sons and daughters now active in the church. Many are now in heaven with Jacob Burkhard.

Soon after Jacob's death, Mary came back to America with her three small children. Esther, the oldest, was five. The trip was quite an undertaking for Mary. No one traveled with her from Naples, where she transferred to an Italian ship. To board the ship, the passengers climbed up a vertical ladder from a low launch. Some sailors carried the two smaller children while Esther and Mary helped themselves.

In those days the missionaries did not send cablegrams, and so friends and the Board at home did not know on which ship Mary and the children would be coming. When New York harbor was finally reached, it was night. Mary had just put the children to sleep when she glanced out of a porthole and saw lights. With exaltation she received the assurance that these were the lights of New York. Anxieties concerning what she and the three small children would do alone in New York blended with the joy of reaching her home country.

After the ship tied up in the harbor, Mary's worries were somewhat lessened when a ship officer informed her that someone had come on board to see her. Could it be one of the Board members or perhaps—one of her family? When she saw an utter stranger in high silk hat, she bluntly asked, "Who are you?" It was a hotel man authorized by the Board to keep watching the passenger lists of incoming ships and to meet the one which would bring Mary Burkhard. He took her to the hotel, from which she could notify the Board and her family of her arrival. It was a very happy moment when a few days later she opened her door to find her own mother and a Board member standing there.

Mary's devotion to the work in India did not end. After a year's furlough, she returned to India, leaving the two oldest children with their Burkhard grandparents. Her second term lasted six years.

Mary planned an extended second furlough to spend the time with her growing children. They made their home near Goshen College in Goshen, Indiana. Mary did college laundry and took in roomers and boarders to support her family. After eleven years, she returned to India as she had been planning to do, but under different circumstances, when her youngest was through high school. She went under the General

(*Continued on the next page*)

Mr. and Mrs. Royal Bauer went to India as young missionaries in 1949, but in 1952 Mrs. Bauer was stricken with polio and both returned to the States. They now live in Goshen, Indiana, where Mrs. Bauer is still confined to her wheel chair. Ed.

The Sunday School's Evangelistic Outreach

Jacob L. Harnly*

THIS topic should capture the imagination of every Sunday school whether it be large or small. One of Christ's commands before His Ascension was "go teach." This is the challenge of the Sunday school. Teaching the truths of God's Word must reach out to those non-Christians in our immediate area of influence. Yes, we want that boy or girl, man or woman to come to church to hear the wonderful message of the gospel . . . but will they?

Some one in a magazine article sometime ago said that the Sunday school hour was the most wasted hour of the week. Those of us who are in close contact with Sunday school work know that this statement is not true. On the contrary, it can be the most valuable hour of the week if we have something to offer the people that they need and want. Sunday school must not become mere custom or formality, but it must become an area of deep concern for every member.

How then can we have an evangelistic outreach? The Parable of the Great Supper (Luke 14:15-24) gives us the Who, When, Where, What, and Why for reaching out. The Master wants us to go quickly into the highways and byways and compel them to come to the feast of His Word so that His house might be filled. How can we promote the work of the Sunday school? How can we compel them to come in?

Our program must be prayerful. We must have supernatural direction and blessing upon it. Everyone must lend his prayer support if God's work will prosper. We have committees for every activity in the church. Why not have a committee on Prayer? We must be assured that God is leading us in whatever we do.

Our program must be well planned. Know whom you want to reach. Our first concern should be our present Sunday school membership. Are we supplying the needs of those who faithfully attend each week? Are we reaching our church members who never come to Sunday school? Do we give visitors the feeling that they'd like to come back again? Do just the children come, or do the parents say the Sunday school is for them too? Does the community at large feel we have something to offer them? We must have a planned and pointed program to influence these five classes of people.

Our program must be personal. If we believe we are in the most important business in all the world, we will want to let folks know about it. Everybody must share in this work. The talents and services of every member must be enlisted. The pastor and officers cannot do it alone. We can advertise in the newspaper, send out cards of all kinds, but personal contact with those in our community is the best advertiser. Visitation is a must if one is to find out those who are nonchristian. This can be done in the form of a religious survey. Our church is located in a fast growing suburban area. Visitation has proved most effective in bringing those of non-Mennonite background to our school.

Released time classes in co-operation with our local school and Summer Bible School have helped us make valuable contacts in the community. These contacts not only win the children to Christ, but the children in turn win the parents. We have nothing to sell, but the greatest of all gifts to give — the saving gospel of our Lord Jesus Christ! This deserves our very best in devotion and promotion.

---

*S. S. Supt., Bethel Church, Lancaster, Pa.

CALL HER BLESSED

(*Continued from page* 565)

Conference Mission Board to a station about 125 miles from her previous places of work. This time she went all alone, leaving the three children in college at Bluffton, Ohio. Mary had charge of a girls' boarding at Basna.

Mary feels that God has been good to her through the years. A life devoted to carrying out the Great Commission is always a happy and satisfying life. She often says, "I would go back to India now if I could." A glance back over her life shows that she means what she says. Her faithfulness to the cause of spreading the gospel was staunch in spite of many tests.

She takes prayer seriously. With the help of a prayer list, she takes many needs before the loving Father. At a recent women's meeting, introducing newly appointed missionaries to many lands, Mary Burkhard told the missionaries she was glad to meet them personally because she already had all their names on her prayer list.

Mary is now living with her sister Anna in Goshen, Indiana. Her three children are married and living in Ohio. When she visits them, she also enjoys her seven grandchildren and two great-grandchildren.

When you look into the face of Mary Burkhard, you are looking into the face of one who has known much activity, joy, and sorrow, but one who is radiant with God's presence through the years.

Her well-rounded personality is not lacking in a sense of humor. We offered her some fresh coriander from our garden for her rice and curry. Laughingly, she said she will give us some of her mangoes when she gets some! She had planted two mango seeds in flower pots about a year ago and is still waiting to see the first leaves. Even though they grow, she can not hope to see them bear fruit.

This bit of humor struck a serious note with me as I thought of it afterwards. Why wouldn't she like to see a few mango leaves, green and growing? Her husband lies buried under a mango tree in India. Until their long separation is broken when they meet again "on the other shore," she will continue to be a real inspiration to all who remain here.

Mennonite World Conference

"We Cannot Be Still"

August 10 was the women's meeting at Karlsruhe. A program had been planned for the afternoon and evening sessions covering the sphere of service women have in the home, in the church, in the community, and in the world.

The highlight of these sessions to me was not anything that had been said and done during the progress of the day's planned program, rich though it was, but in what took place at the close of the evening session.

A woman of Holland suggested that a statement be drawn up by the body of women at session for the Sixth World Conference which would convey to the several governments represented their conviction that the preparation of atomic weapons is wrong.

The presentation of this timely concern brought the women literally to their feet. From various parts of the room women came forward to take their turn at the microphone, each stressing the needed urgency of such an action.

Some women confessed that this was their first public speech, but on such a subject they could not remain passive. Said one of them: "We have been quiet too long. This is our responsibility. We must tell our governments that we cannot endorse their activities in the preparation of atomic weapons. Such activities are against the will of God. In this we cannot keep still."

Said a second one: "We have lived through several wars. What war means we have learned from experience. War has cost us so much. We must let our governments know that we don't want atomic warfare. Now is the time to speak."

"But," said a third one, "we Christians cannot stop with atomic warfare. We must go farther. We must tell our governments that we cannot endorse any warfare; that all war is wrong. How useless it is, we have learned. Our statement must include all weapons of war — all warfare."

"That is still not enough," a mother rose to say. "It is not enough to draw up a statement declaring our stand against violence. We must go further. We must go back to our homes and teach our children Christ's positive way of forgiveness and love. We must go back to our churches and put forth more effort to instruct our young people in the teachings of Christ and what Christian discipleship means."

Time ran out. The meeting had to close. Later it was learned that the men had discussed a like concern at a session, and so a statement was prepared jointly as the official statement of the Sixth World Conference, declaring our stand against war and any type of preparation for it.

"A responsibility rests on us." How true the women spoke at Karlsruhe! Christ's way of life must be spoken — spoken by our way of life as well as our word. We cannot be still!

Joanna S. Andres
Newton, Kansas

"Are We Lacking?"

Attending the Mennonite World Conference at Karlsruhe, Germany, was a great privilege and a memorable experience for us. We especially appreciated learning to know the leaders of our church in all the countries represented. Only two who took part in the program, however, were not Caucasian. Perhaps the membership of the "young" churches in India, Africa, Japan, etc., ought to be better represented at a world conference.

In this conference it seemed we Mennonites were meeting, not merely to pat ourselves in self-approval, but were asking whether we were truly fulfilling the special task God has entrusted to the Mennonite Church. The answer was that we were lacking in the zeal and the unity of word and action of the early church and of our Anabaptist forefathers.

The warmth and friendliness of our fellow Mennonites from everywhere will always stay with us. Nationality differences presented no barriers whatever, and even language difficulties for us who don't speak German were no hindrance to fellowship. Our German hosts were wonderfully efficient and organized. The strikingly modern Schwartzwald Halle was a delightful meeting place for the Mennonite World Conference in the midst of the beautiful city of Karlsruhe, Germany.

Mrs. Marden C. Habegger
Reedley, California

Responsibility, Hope, Prayer, Fellowship

The Sixth Mennonite World Conference has been a mountain-top experience which has drawn our hearts nearer to God and to each other. We trust that some of the glow will be reflected in our lives and be a blessing to those whom we meet daily in the valley of service.

My impressions can be summed up in four words: responsibility, hope, prayer, and fellowship. The development of the theme, "The Gospel of Jesus Christ in the World," in addresses, discussion groups, and sectional meetings, reminded us of our responsibility to our brethren, and especially to those outside of Christ. The book of First Peter was presented as a message of hope in this world of uncertainty. In daily morning prayer meetings we joined our hearts in prayer with our European brothers and sisters. Their earnest prayers for revival in the Mennonite Church, the deep concern for those not saved, and the fervent intercession for refugees revealed a deepness of spiritual life perhaps lacking in many of our lives. The fellowship felt throughout the conference was climaxed at the communion service where in spite of difference of language and minor differences in beliefs, we were united at the foot of the cross. May we continue to work in this spirit of unity.

Dorothea J. Dyck
Elbing, Kansas

Mennonite World Conference

"A Message Was Sent..."

FIFTEEN years ago it would not have been possible — it would have been impossible to gather a world-wide brotherhood of believers in the Mennonite household of faith. At that time the wounds were deep and the fellowship disturbed. But time and love help to restore and to heal. Time and the will to grow and to know helps to build fellowship.

At the Sixth Mennonite World Conference one saw every evidence of Christian hospitality, of expectant anticipation as delegates and friends from around the world mingled with each other. The city officials gave every evidence of extending a sincere welcome by reserving hotels, the city hall, and the luxurious Schwartzwald Halle for the complete and total use of conference delegates and guests. But the organization of business, hospitality, lodging and all the many details which are necessary for such a conference was wonderfully accomplished by the committees of local Mennonite churches.

Guests from abroad had much opportunity to practice what German language skills they possessed. But even language was no great barrier, for one seemed to sense the spirit of genuine Christian love and fellowship between individuals as they met to consider the many implications of "The Gospel of Jesus Christ in the World."

Not only did the Mennonites from around the world greet each other in Christian brotherhood, but greetings were delivered to the conference from the following: Bishop Dr. Otto Dibelius, Berlin, President of the Council of the Evangelische Kirche in Germany; Oberkirchenrat Karl Duerr, Karlsruhe representative of the Evangelische Kirche of Baden; Editor Karl Schuette, Kassel, representative of the Union of the Evangelische Freikirchen in Germany; and Rev. Horst Kuehne, Karlsruhe, representative of the Evangelishe Allianz of Karlsruhe. These greetings assured the conference of its acceptance by the broader Protestant fellowship in Germany.

THE keynote throughout the conference pointed to salvation through the gospel of Jesus Christ and the necessary resultant dedicated discipleship of the believer. Within this frame of reference the youth discussed such topics as "Youth As Followers of Christ," "Discipleship in Home and Church," "Witness and Service in School, Occupation, and Leisure." An intensive discussion of service and the Christian's responsibility for peace witnessing was vital, for it challenged youth and the church to study the teachings of Jesus in the light of present day needs and opportunities for witness and service.

As a challenge to better stewardship, the program of outreach in mission efforts, publications, and education was studied. The program of service through the many channels offered by MCC was discussed and evaluated.

There was evident a wholesome balance in the program between inspirational messages and the responsibility of practical applications of gospel teachings. One of the very interesting side lights of conference was the meeting of trainees and exchange students with college representatives. The expressions and responses from trainees and students, as well as values expressed by the college representatives, gave definite assurance that the program serves as a significant channel of communication and training between schools and the youth of the continents of Europe and America in particular.

ONE is thrilled to see delegates, some 220 officially registered, from Paraguay, Brazil, Germany, Holland, France, Switzerland, Belgium, India, Java, Canada, the United States, Austria — in fact, from around the world, meeting in prayer and dedication, participating expectantly in the name of Christ and His gospel.

Delegates met for personal fellowship, growth, and inspiration; but even more, they unitedly sent a message in the name of the Sixth World Conference to all member churches and to Christians throughout the world. (See page 563.)

A highlight experience of the final day of conference was the united communion service. Here the international inter-Mennonite delegation met to commemorate the sacrifice of the risen Lord for our sins. One anticipates the day when this kind of fellowship will be possible between our constituent members in the communities at home.

Erwin C. Goering
Kaiserslautern, Germany

A group of General Conference Mennonites in attendance at t

Mennonite World Conference

Heritage, Achievements, Visions

MY FIRST impression was that there is a growing feeling of unity among the Mennonites around the world. This unity was manifested in the messages of the conference, in the spirit that was present in the conference, in the communion service, and in the fellowship that we had with each other.

It is unrealistic to say that there is complete uniformity among the Mennonites of the world. We know that uniformity does not exist among the members of our own Conference here in America. We know, too, that there are differences between our Conference and other Mennonite groups in America. There are still other differences as we compare the Mennonites within each country with each other. There are differences, too, between Mennonites of various countries.

This conference did two things which are significant in this area of unity. The one was that the messages for the most part stressed those areas in which there is basic agreement among the Mennonites of the world. The second was that the conference faced in part some of the differences in a spirit of mutual sharing. This was done primarily in discussion groups, in which each person attending the conference was free to express himself.

A PATTERN ACCEPTED

A second impression was that the plan for the Mennonite World Conference has reached a point where the delegates are ready to accept a simple constitution which determines a pattern of organization for the future.

nonite World Conference.

The first three world conferences were largely functional in nature. The conferences were called to deal with specific needs. The attendance was small. The Fourth World Conference held at Goshen and Newton in 1945 was attended by many people from the United States and Canada but by only a few people from Europe and other parts of the world. The Fifth World Conference held in Basel in 1952 actually was the first conference in which there was a representative group of Mennonites from various parts of the world.

The issue which has been raised at the last two conferences is the method which should be used to continue these conferences. Actually the prior issue was dealt with at these two conferences as to whether the idea of the world conference should be continued. Another issue which was felt at a prior conference was the function of the world conference.

The conference at Karlsruhe decided these issues. World conferences are to be held every five years. Each group of Mennonites in each country is entitled to have one representative on the General Council which will arrange for future meetings. If a group has more than twenty thousand members it is entitled to an additional member on the General Council if it so desires. An Executive Committee will be chosen by the General Council. It was made clear that the world conference at present has but one purpose — that of providing opportunity for Mennonites of the world to meet for inspiration, worship, and study every five years.

A GOOD BALANCE

The final impression I would mention is that the conference had a good balance between a sense of our heritage and achievement on the one hand, and a sense of a need for evaluating our heritage and securing a vision of our unfinished tasks on the other hand.

To the casual observer it may have appeared that the idea of our heritage and our achievements were stressed too much. Certainly our heritage was emphasized in a number of major messages. It entered into the discussion in some of the sectional meetings. It was brought to our attention very vividly as a plaque was unveiled in memory of the death of Michael Sattler in 1527.

Our achievements were also brought to our attention. One of the major addresses reviewed the history and present work of the Mennonite Central Committee. The singing of a Pax chorus throughout the conference gave a continuing testimony of our work. The work of the Mennonites on many mission fields was brought to our attention.

Yet addresses also pointed out that our heritage must constantly be checked by the gospel as it is revealed in God's Word and in our Lord and Saviour Jesus Christ. We were reminded that we have not witnessed to the world and to the total church sufficiently. We were reminded, too, that there are blind spots in our discipleship.

While our achievements were mentioned we were also confronted with the fact that there remain frontiers in the world which we must face. These frontiers include certain needy parts of the world; they also include areas where we are unable to enter at present because of human governments. These frontiers appear before us both in missions and relief. But these two areas are actually one — the sharing of the gospel in its fullness with all mankind.

Paul Shelly
Bluffton, Ohio

Mennonite Youth

Sponsored by the Young People's Union of the General Conference.
Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

Despite Adversity

North German Mennonites Have Active Youth Groups

By Leonard Gross*

OUR PARENTS and church leaders place too little confidence in us," various youth used to tell me when I was a part of the home youth program. In northern Germany where, due to the war, many youth have no parents — or perhaps one parent — the relationships have been different through necessity. Experiences of north German youth have much to say to youth groups of other lands.

Many of today's north German Mennonite youth are really refugees whose families formerly lived in the easternmost German province of Prussia, which has been under Soviet rule since 1945. As the Russian armies swept westward during the last days of the war, the Prussian Mennonites had either to leave their farms and trades or be killed. Most of those who came through alive were scattered throughout northwestern Germany, from Frankfurt to Kiel.

After their hunger pangs were stilled and order was again established, these Mennonites found themselves in little groups, isolated from one another. A handful of preachers tried their best to make the rounds with their small house fellowships, but it was not as before. The youth were not satisfied. They wanted to come together more often. Since they were no longer in Prussia, they wanted answers for the "here and now."

Program Begun in 1951

So the stage was set for the development of youth work when Hans Wiehler, a German youth who had spent a year in the United States under the MCC Student Exchange program, began in 1951 the task of binding together youth groups in the scattered Mennonite communities. Hans started big things. He founded youth groups in many places.

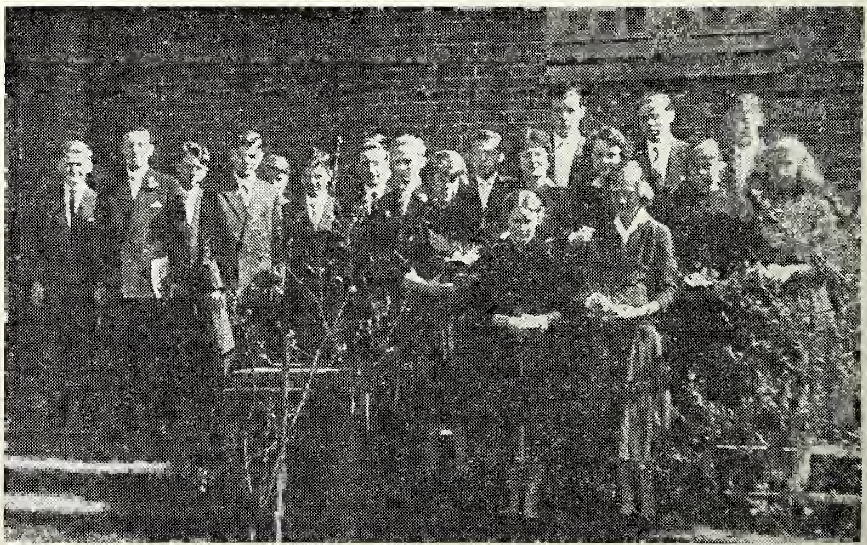
Soon finding that the work had become too much for him, Hans got the aid of a German-speaking American, Robert Detweiler of Souderton, Pennsylvania, who had been in Voluntary Service and Pax Service since 1951. Together these two youth workers continued to lead youth programs, summer Bible schools, and tent camps. It was not long until Mennonite youth from Frankfurt to Kiel, upon seeing Robert, started saying "Hallo, Bop!" — the German's way of saying the American "Bob."

When Hans went to America in 1953 to finish his education, Helmut Funck, a young south German student, took his place. Robert and Helmut broadened the youth work to include 18 active youth groups.

When Robert entered the University of Hamburg in 1955, I came on the scene. I started my 1-W service with MCC in the Netherlands, but later found that youth work in north Germany would be my area. I was rushed to Hamburg to get a head start on the German language and to get "broken in" by Robert. I soon found that my two years of language at college were next to nothing. When Robert left the work in May 1955 I was just able to stutter. Several months later when Helmut left to continue his studies, the complete work was placed upon this American with a poor accent who said "der" instead of "das"!

Youth Enter Church Work

Since the youth work had already been in existence four years, it was now time to work toward an indigenous program based on a more solid Mennonite foundation. For one of the most positive results of the program's first four years was that a number of youth saw it their duty to put their life into church work. Some decided to study theology; others went to the Mennonite Bible School in Basel, Switzerland. Others



North German Mennonite young people recently baptized at the Hamburg-Altona church. David Schroeder, General Conference minister in graduate study at Hamburg University, instructed the class during the illness of the congregation's pastor.

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*The author, of Doylestown, Pa., has recently completed a two-year term as an MCC worker among youth groups of north Germany.

Mennonite church of Hamburg-Altona of which Rev. Otto Schowalter is pastor. The complex of buildings includes an auditorium seating 300 persons and apartments for several families. Mr. and Mrs. Leonard Gross and the David Schroeder family have their living quarters here.

started giving their free time for the youth work. Thus it was no longer the task of the youth worker to go to all the retreats and lead all the programs, but rather to work in an intensive manner with a few qualified leaders, in trying to continue a program geared to the level of the youth themselves, with local strength in position of leadership.

This new emphasis has made itself felt. For example, in Hamburg there are eleven Mennonite college and university students. Along with twelve other young adults, these form a "Gemeinschaft" or fellowship which meets a few times each month. The program is dynamic in principle. Here problems are discussed and issues raised which pertain to the youth and church work in north Germany. Various young men and women have acquaintance with other youth groups, thus helping to unify them for discussion and action.

The Big Difference

You may say: "But this is no different from our youth groups in the United States and Canada." Here is the difference: Youth in north Germany are strangers in a new land. They often do not have a nice church building a few miles from their home as their parents had fifteen years ago. There are only a few preachers to care for the many congregations. And the Mennonites are scattered, which means the older farm generation has little hope in the highly industrialized culture of this area. Consequently, the youth have been carrying on by themselves. They have organized and carried through their plans without the backing of a well-founded congregation.

They travel hundreds of miles—often via bicycles—just to have fellowship with other Mennonites. And they have a wonderful time! They do not need to wait until someone else tells them, "Now we shall sing!" They simply start singing. They know that if things are to be done, they must do them. They discuss vehemently, having their own viewpoints, which are changed when proved wrong. This all takes place among five to six or ten to twelve youth, and once or twice a year among 60 to 80.

One youth told me at a special meeting: "I'm glad that only sixteen fellows and girls have come. Now we can really talk things out." This shows the European's intensive rather than extensive concept of success. Instead of "Oh, so many were here, wasn't it wonderful?" it is "Well, we've come to a common understanding in all but three points toward finding the answer to the German rearmament program!"

Facing the Future

Yet it is hard for youth to mature as a Christian fellowship when the older generation has lost much hope and does not have good opportunity to act as a congregation and church. The future will show whether or not these youth will "pull through." But one thing sure, those who started the work have not worked in vain, nor are those fifteen or twenty leaders, who are even now struggling with problems, working in vain.

Helping to continue the program is David Schroeder, a Canadian graduate student now in Hamburg, who has taken over my position in part. He will give the past development a more solid theological basis as he continues with MCC to devote his weekends and free time to the north German youth.

We thank God for His guiding hand in these years of development. Many thanks also go to the Mennonites of North America for their part in contributing money, food, and clothing to those in need around the world—and specifically in north Germany.

—*MCC European Relief Notes*

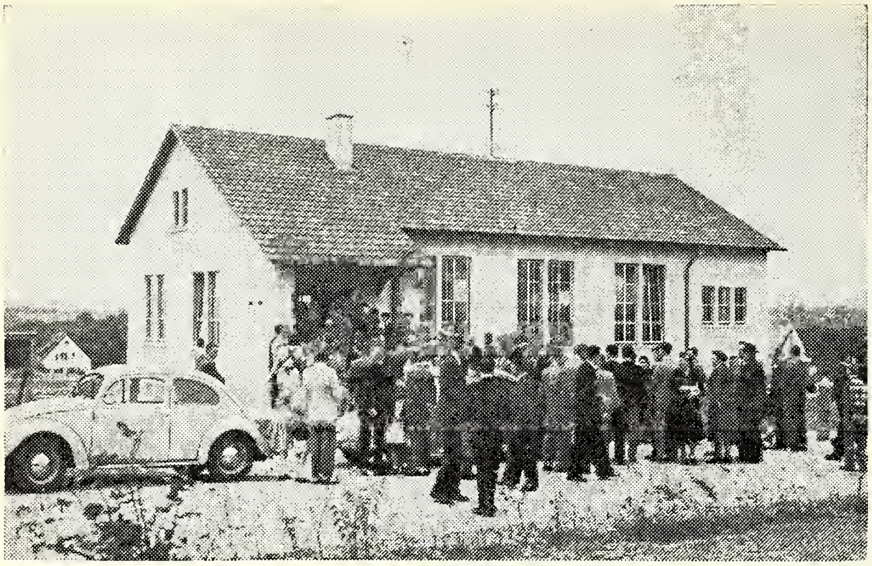
A WINNING

Stewardship Slogan

(Group B — Ages 19 to 30)

Profess with a tenth
of your money and time

—Harold C. Lohrentz, Buhler, Kansas



Serving the 110-family Mennonite community at Backnang, Germany is this Pax-built church which was dedicated in July, 1955. The building seats 250 people and has large basement rooms which afford a center for Mennonite youth activity.

Center of Refugee Community

Pax Builds Second Church in Germany

At the center of every Mennonite community is the church. Refugees from many parts of East Europe are once again rebuilding Mennonite communities. Although their way of life is greatly changed, their faith in God has remained the same.

As the German Mennonite resettlement organization and Mennonite Central Committee help to resettle these hundreds of families, there is a foremost aim of establishing new church-centered communities.

The first church for Mennonite refugees in West Germany, built by Pax men at Backnang, has now been in use for two years.

The new Mennonite settlement in Enkenbach near Kaiserslautern, Germany, will also soon have a completed church. Mennonite Central Committee Pax men completed the basic construction in July. Finishing work is now being done by specialized German firms.

One year ago Mennonite Voluntary Service work campers excavated the basement. In March this year Pax men laid the foundation. The cornerstone was sealed in a ceremony on April 6. The cement block walls rose rapidly and early this summer were topped with the rafters and tile roofing.

Since German government loans are not available for churches as for refugee housing, and most of the congregation are refugees, finances are difficult to secure. European Mennonite organizations and MCC are all helping to make possible the continuation of the project. The settlers have demonstrated their concern by contributing and pledging $5000 from their limited incomes.

Interest of the settlers grows as the time of completion of the church draws closer. After ten years, these uprooted people will be able to worship in their own church again. A small inadequate assembly room of the nearby Mennonite Home for the Aged has been serving the congregation for church services.

Youth Rooms Included

Youth have been remembered in the planning. The basement includes a large room for youth activity as well as space for the growing Sunday school program. Up to this time the Pax unit house has provided room for German Sunday school which was begun by Pax men several years ago.

In northern Germany at Wedel near Hamburg, the construction of a new church building awaits the approval of the town government to see that it meets building regulations.

A small temporary barracks building has served as church for the Wedel Mennonites for more than two years.

MCC Pax men at work on each settlement look forward to building a church as the crowning point of their service to fellow believers.

—*Euro Pax News*

Indiana Young People Paint Widow's Home

Young people of the five Central district churches in northern Indiana gathered recently to paint the rural home of an aged widow, Mrs. Alonzo Conrad, a member of the Silver Street congregation.

Organized under the leadership of the area's so-called "ICYC"—Inter-Church Youth Committee—the project brought together young people from the Nappanee, Middlebury, Topeka, Silver Street, and Eighth Street congregations. Dan Graber, pastor of the Silver Street congregation, managed the project.

The paint was supplied by Mrs. Conrad; the young people brought brushes, ladders, and other supplies. Sack lunches and pop supplied by the organization brightened the fellowship.

—*Central District Reporter*

PERSONAL INFLUENCE

In the entertainment world conscience is constantly challenged. One of America's top TV singers, 22 year old Pat Boone, sets an example for all to emulate. In "TV Guide" this young family man is the subject of a feature article. "Boone signed (a $1,000,000 contract covering a period of five years) only after turning down three separate network offers for a show of his own. Two of these were for cigaret companies, the third, by a brewery. Said he, "I realize these people wanted me because of my influence with teen-agers. I am personally opposed to both smoking and drinking and do not want to be responsible for influencing anyone else in taking them up.' "

Mennonite World Conference

"Fences Are Becoming Transparent"

In the land of our fathers, near the cradle of our historic faith, we interlocked not only hands but minds and hearts with our own brethren of other lands. Being of different tongues, yet with a common past, we felt a oneness in Christ and were drawn together into a close Christian fellowship. Yet this union was not complete. The absence of our Russian brethren was indeed a tragedy and caused a deep cleft, breaking, as it were, our family circle.

There was a wholesome admission of past failures, individually and as a church. Our retreat following years of persecution has in many cases resulted in a silenced witness and a static church. Then, too, our profession of faith has not always been translated into action. The gospel of Jesus Christ did not always reach into the world.

Repeatedly we were reminded that the gospel of Jesus Christ is a gospel of salvation of man from sin through the supreme sacrifice of our Lord, and also a gospel of discipleship where our lives of sin have been saved *to* good works in His name.

Symbolic of the common cup of communion was our feeling of a oneness in the brotherhood. Obviously we are different one from another, but though we have been separated in the past, "the fences are becoming transparent," for "at the foot of the Cross the ground is level."

Looking forward not only to the next meeting in Canada but to a vital growing church in this urgent time, we parted with the assurance that our Lord had been among us and would continue to bless His church in the future.

J. O. Schrag
McPherson, Kan.

"Word and Deed"

It is an amazing picture to see people from all parts of the earth come to Karlsruhe because they are identified with the Anabaptist Movement of the 16th century. In our local situation we sometimes fail to think of the Amish or Hutterian brethren as fellow Mennonites. Yet there we were in one body, being consistently addressed by the various speakers as brothers and sisters. Thank God for a Mennonite World Conference!

On the one hand one was impressed with the vast differences among us — the Dutch with their emphasis on "technique," while another group was scarcely concerned with schools. And yet there is a thrilling unity which is revealed in the attempt to worship and serve Jesus Christ.

There was one emphasis which stands out in my memory, namely, that the *word* and *deed* must be one. What we confess with our lips must also be carried out in our deeds. The gospel of Jesus Christ in the world can only be understood and accepted when *word* and *deed* become united. A healthy demonstration of this truth is seen in the work done by our Pax men, who were well represented at the conference.

Karlsruhe is a colorful city and has a comfortable climate for conferences. The facilities were excellent, but the German custom of conserving water by not serving it with meals remains a mystery and possibly a consternation to most Americans.

The "bitte schoen" and "So?" come rather easily, but several attempts to develop conversation and friendship left one to feel the European had no real interest as to what our American brotherhood was doing — perhaps more so among the ministry than the laity.

I trust that with a few more conferences the words "brothers and sisters in Jesus Christ" might not only be uttered from the podium, but also felt as we visit together.

The Mennonite World Conference and all that it brings with it through its sessions and travel is one of the most vital things to bring unity and understanding to the Mennonite world brotherhood.

Aaron J. Epp
Reedley, Calif.

IN THE AUDIO VISUAL LIBRARY

Are you looking for materials for a young people's meeting? or for a men's meeting or an adult C. E.? Consider using the filmstrip discussion series, *Living Right At Our Work*. There are five filmstrips, with 33 1/3 records and manuals, each of which presents a number of situations and questions for discussion.

The areas of discussion are *Right Choice, Right Attitude, Right Counsel, Right Outlook,* and *Right Leadership.* These filmstrips are new in the discussion field, and are ideal for stimulating a lively exchange of ideas. Rental is 50 cents per filmstrip. Write: Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

Nurses Graduate

Commencement exercises for the class of 1957 of the Bethel Deaconess Hospital School of Nursing were held Saturday, September 7, in the First Mennonite Church of Newton.

Andrew Shelly, Director of Public Relations of Mennonite Biblical Seminary, Chicago, gave the commencement address. Special music was given by Rupert Hohmann of the Bethel College music department and by a student nurses' ensemble. Dr. Lee S. Fent, president of the medical staff, spoke for the staff. Diplomas were presented by Marvin H. Ewert, hospital administrator, and school pins were presented by Sister Hilda Mueller, director of nurses.

Among the graduates are: Eleanor Bohn, Letha Epp, Roine Janzen, Audrey Lehman, Delores Suderman, Malinda Pauls, Evelyn Schultz, Edna Mae Schmidt, Velma Schmidt, Gladys Siebert, Joann Waltner, Orletta Brandt, Clara Jost, Adena Doerksen, Linda Harder, Thelma Hirschler, Evelyn Regehr, Shirley Nachtigal, Patricia Ratzlaff, Theresa Schwartz, Velma Loepp, and Sara Mae Janzen.

MCC *news & notes*

VIETNAM:

Inspector Visits Leprosarium

The inspector of Public Health in Vietnam said the MCC medical work in the interior Banmethuot region is "without doubt the foremost leprosy work in Vietnam." The inspector, Dr. Nguyen, visited the project to survey the problem of leprosy in Vietnam prior to attending a meeting of the World Health Organization in Hongkong.

Many North American Mennonites through MCC are providing bundles, containing personal articles, for the leprosy patients. The leprosarium is part of the Christian and Missionary Alliance mission and is directed by MCC worker Dr. Willard Kraybill (Louisville, O.). It is subsidized by the American Leprosy Mission.

GERMANY:

Paxmen Build Churches

Paxmen in Germany have helped construct two houses of worship. Two more are scheduled to be built.

The churches are being erected as part of the eight-year housing and resettlement project of MCC and a German Mennonite resettlement organization. Completed churches are at Backnang and Enkenbach, both in south Germany. The others are planned for Wedel, in north Germany, and Krefeld, near the capital city of Bonn.

KANSAS:

On Leave of Absence

Elmer Ediger of North Newton, the first director of the MCC mental health program, has been named acting administrator of Prairie View Hospital at Newton for the next few months until a replacement is secured.

Myron Ebersole, administrator the past four years, has been granted a two-year leave of absence to pursue graduate studies in religion and personality at the University of Chicago.

Mr. Ediger is executive secretary of the Board of Christian Service (General Conference Mennonites) and will continue that position one day a week. He was the final director of the MCC Civilian Public Service program and he became first director of the Voluntary Service programs in North America and Europe.

MARYLAND:

Supervisor, Clerk Join Staff

Linda Krueger of Gretna, Man., has become nursing supervisor at Brook Lane Farm, Hagerstown, Md., succeeding Mrs. Raymond Harnly who served almost four years. She was trained at St. Boniface, Man., and served at Brandon (Man.) Hospital for Mental Diseases. She is a member of Bethel Mission Mennonite Church and the daughter of Mr. and Mrs. A. H. Krueger.

Mrs. Herbert Kramer of Hellertown, Pa., has joined her husband at Brook Lane Farm as a ward clerk. She is a member of Springfield Church of the Brethren.

MEXICO:

Volunteer Medical Services

Paul Weidanz (Clifton, N. J.) as a member of the summer workcamp at the Regional Hospital in Cuauhtemoc, Mexico, performed tests with babies who had diarrhea. He is doing graduate study in bacteriology at the University of Rhode Island.

A big variety of work was done by other members of the workcamp: painting the interior of a large Mexican school, sewing for a hospital, assisting in an extensive smallpox innoculation program, and serving Mexican and Tarahumara Indians in a mission.

COLORADO:

Denver Patient Finds Faith

Chaplain Glenn Martin of the Colorado Medical Center said a patient recently "turned his life over to Christ. The patient was alone on a Sunday morning. He had been entertaining the idea for a long time, and some conversation with the chaplain caused him to decide. He appreciated making his decision in the quietness of his own room without argument or coersive persuasion."

In addition to the regular activities, the chaplain and his staff have added the service of a Wednesday evening worship experience for tubercular patients.

PENNSYLVANIA:

Canadian Operates Switchboard

Esther Shantz of Baden, Ont., is the new switchboard operator for Akron offices. She has been a receptionist for the Rumpel Felt Co. in Kitchener. A member of Shantz Mennonite Church, she is the daughter of Mr. and Mrs. Manasseh Shantz. She studied at Ontario Mennonite Bible School and Loughheeds Business College, both in Kitchener.

MANITOBA:

Volunteers Aid Polio Victims

The eleven members of the summer service unit in the Municipal Hospitals of Winnipeg, Man., work as nurse's aides helping patients who are victims of polio. This is one of two new units in the Canadian summer service program. The other is the students-in-industry project in Toronto.

NEW YORK:

Waterville Unit Stirs Community Interest

Members of the summer service unit in migrant camps at Waterville, N. Y., have for the second year succeeded in making the local citizenry interested in the welfare of the migrants. In most cases housing facilities for migrant workers are very poor. Members of the unit are stimulating local responsibility through services in churches and through newspaper publicity.

Mutual Aid Placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

PERSONNEL WANTED

Registered Nurses — particularly in supervisory positions. Opportunity to work in an institution serving Christ in a larger community. School of Nursing, opportunity for college courses at two universities. Salary range comparable with other institutions. Apply: Director of Nurses, Mennonite Hospital, Bloomington, Illinois (No. P 175).

Nurses — Opening for registered nurses in hospital in western Kansas. Work together in hospital with other Mennonites in a growing community. Contact: Mutual Aid (No. P 176).

Two Ladies needed, one full time, the other part time, to serve as nursing aides at the Bethel Home for the Aged, Newton, Kansas. No special training required. Immediate openings. Contact: Sister Helene Marie, Bethel Home for the Aged, Newton, Kansas (No. P 177).

Nurse Aide — Opening at the Meadows Mennonite Home for a person interested in working with elderly persons in a Christian home. Duties include nursing care and miscellaneous work. Contact: Mrs. Frank Mitchell, Meadows Mennonite Home, Meadows, Ill. (No. P 178).

WORK WANTED

Housekeeper — Single woman looking for position as housekeeper or for an opening in a Mennonite Institution, sometime after Sept. 1. Contact: Mutual Aid (No. P 173).

FARM OPPORTUNITY

For Sale — Improved 480 acres, good water, REA power and telephone. 1½ miles from Yale, S. Dak.

Improved 480 acres 1½ miles from Iroquois, South Dakota. On good road, close to market and Mennonite church. Price on each, $50 acre. Contact: H. C. Miller, 4709 Cumings St., Omaha, Neb. (No. P 179).

FELLOWSHIP HOUSE FOR GIRLS

Mennonite girls working in Wichita, Kansas, should take time to visit the Fellowship House, which provides rooming facilities for 8 girls within a short walking distance of the city center. Operated by a Mennonite family, the Fellowship House provides a stable, Christian rooming house for girls working in Wichita. Contact: Mutual Aid (No. P 180) or Mrs. Edwin Harms, 5623 Polo Dr., Wichita.

Girl for domestic work on permanent, full time basis in new home in Wichita, Kansas. Duties include housework and caring for two children. Offer private room and bath, good wage. Could be combined with part time evening job as baby sitter and get room and board. Contact: Mrs. Oppenheim, 6102 Jacqueline, Wichita, Kansas, or call collect, MUrray 2-4861 (No. P 181).

Jottings

HOSPITAL DEDICATION

—First Church, Beatrice, Neb.: May 5 the Nebraska All-Mennonite S. S. Convention was held in our church. The convention theme was "The Sunday School—a Missionary Arm." The guest speaker was Vernon Harms of Hutchinson, Kan. Ten children were consecrated to the Lord on May 12. May 27-June 7 D.V.B.S. was held with an enrollment of 75. The annual Sunday school picnic was held June 2 at the Chautauqua Park in Beatrice. On this Sunday Vern Preheim of Freeman, S. D., took up his duties as summer assistant in the church. Six young people were baptized and received into the fellowship of the church June 9. A joint teachers' meeting for all teachers of children and youth of First Church and the Beatrice Church was held the evening of June 9, at which time the filmstrip *The Great Adventure* was shown. The evening of Aug. 18 dedication services for the new Mennonite Hospital were held. The Fellowship Choir, under the direction of Vern Preheim, gave a concert of anthems, hymns, carols, and spirituals on Aug. 25.—Martha Jantzen, Corr.

SUMMER PROGRAMS

—Butterfield Church, Butterfield, Minn.: Three of our group attended Shetek Bible Camp during the last week of July. Sun. morning, Aug. 4, our pastor Peter Tschetter, recreational director and instructor, brought a favorable report of the spiritual life of the camp. On the eve of Aug. 9, Sudan Interior Mission representative Norman Lohrentz spoke on "Vision and Mission" in terms of stimulus-response, and showed slides of his work in Nigeria, Africa. Students and teachers who were home on vacation presented a stimulating C. E. program Sun. eve, Aug. 11. Slides were also shown from Old Mexico. We were happy to have our former pastor, Paul Tschetter, bring us the morning message pertaining to Christian love as a motive for pure living, on Aug. 18. After the service a fellowship dinner was enjoyed in the park. —Willis Linscheid, Corr.

MISSION SERVICES

—Herold Church, Bessie, Okla.: April 10 Jane Reimer, daughter of Mr. and Mrs. Ben Reimer of Cordell, Okla., was married to Kenneth Beck of Wichita Falls, Texas. Mr. and Mrs. Nolan Unruh were received into the membership of our church May 5. The church workers' conference was held in our church April 26-27. May 9 Walter Goosen presented the Go Ye Mission work. May 30 the Grace Chorale gave their concert in the Cordell city auditorium. The ordination service of Harold Jantzen took place in the Herold Church June 9. Twenty-nine Christmas bundles were dedicated May 26. June 9 the Mission Society gave a program showing the film *The Call of the Cheyenne*. Herbert Dalke also spoke. Our baptismal service was held June 23; communion service, July 7. Our pastor and family took their vacation in July, visiting their parents. The last meeting of the Young Mission Workers was held Aug. 1 after a heavy summer schedule. The work consisted of cutting out pictures from Christmas cards, stuffing toy rabbits, rolling bandages, making stick horses, etc. A very interesting program was presented by them Sun. eve, Aug. 18. The S. S. picnic was held in the Cordell Park Aug. 13. The Herman Dalkes have moved off the farm into Clinton; the A. L. Schmidts have moved back to the farm from Bangor, Texas; the Paul Schmidts are planning to move to Newton, Kan.; and the Milton Harms have moved from Clinton to Cordell.—Mrs. Milton Harms, Corr.

KAZADI MATTHEW SPEAKS

—Hebron Church, Buhler, Kan.: "Thanks be to God for his unspeakable gift" (2 Cor. 9:15). Our pastor's sermon recently was taken from 1 Tim. 6:6-11. "The Quest for Happiness and Virtue — Thou shalt not Covet." Jake R. Gaeddert is in the Mercy Hospital in Moundridge. He has had an operation. Mrs. J. L. Regier also underwent an operation but is at home again. Mrs. John A. Balzer was taken to Grace Hospital, Hutchinson, and John R. Regier is on the sick list at his home. We wish all these a speedy recovery so that they again come and worship with us. Bro. Kazadi Matthew of Africa spoke in our church Aug. 29.—

GOD'S WORD IN SONG

—Tabor Church, Newton, Kan.: Our church experienced a great loss when Mr. and Mrs. Robert T. Schmidt and son Mark were called to their heavenly home June 26. We pray God's comforting presence be with the sorrowing relatives, especially sons Johnny, who is still in a wheel chair, and Timmy. The Bethel College Chorale gave a program in our church March 31. We all received a wonderful blessing hearing God's Word in song. Church letters were issued to Brother and Sister Abe Peters and Lois. Bro. Peters was installed as elder of the Friedenthal Church. Bro. and Sister Samuel T. Moyer, missionaries from India, worshiped with us April 14. Our cancer offering in April was $79.20. In April we held our annual mission sale. Everyone brought a covered dish and pie. There was no set price, but a freewill offering was taken. Our Bible School presented its closing program May 14. Brother and Sister Waldo Harder, missionaries in the Belgian Congo, brought the message May 19. Frank Peters conducted union services in Goessel June 9-14. The Marion Co. 4-H attended our church Sunday and presented two musical selections. In Aug. our pastor spoke to the Newton Fellowship on a pulpit exchange with Brother Unruh. Pastor H. B. Schmidt will attend the Inter-Mennonite Retreat in Denver, Colo.—

GROWING CHURCH IN INDIA

—Inman Church, Inman, Kan.: Missionary Orlando Waltner brought us the morning message Aug. 11, speaking on "God's Faithfulness in the Growth of the Church in India." Aug. 18 John Thiessen was with us. Our pastor, Ben Rahn, together with P. T. Neufeld, participated in the installation service of Stanley Bohn in the Kansas City Church Aug. 4. Pastor Rahn and family left for their vacation in Minnesota after the service in Kansas City. Our annual S. S. election was held Aug. 11. S. S. Supt. for the coming year is Eldon Franz; jr. supt. is Mrs. Harry Reimer.—Corr.

KREHBIEL TO BE ORDAINED

—Community Church, Markham, Ill.: Pastor Ronald Krehbiel will be ordained as a minister at the request of our congregation on Sept. 15 at

3:30 p.m. Olin Krehbiel will officiate at his son's ordination and H. N. Harder will be the speaker. R. L. Hartzler will give the charge to the congregation and S. F. Pannabecker will have charge of the service. A potluck dinner will follow the service and everyone is invited to stay. Ronald is a graduate of Bluffton College and is now a student at the Mennonite Biblical Seminary.—Corr.

SCHROCK PRESENTS MCC WORK IN GREECE

—First Church, Nappanee, Ind.: May 20 our missionary group held their meeting and slides of the work in Formosa were shown. There was a special service for the presenting of our 24 Christmas bundles. Due to the sudden illness of Pastor Salzman the following occupied the pulpit on Sun. mornings: A. E. Kreider, Howard Charles, Jesse Hoover, J. N. Smucker. We again welcomed our pastor back to bring the message in our morning worship as we spent the day at Camp Friedenswald June 30. We are indeed thankful that the Lord restored his health so that he is able to fill his place again. The church voted to retain him another year. Our pastor and wife had a two weeks' vacation during which William Klassen brought the morning messages. Evening programs during the summer included a film, *Birthday Party;* J. E. Hartzler spoke on his visit to Africa; the five church area Brotherhood had a father-son program and Devon Schrock showed slides of MCC work in Greece under the Pax program. Aug. 18 marked E. S. Mullett's fifty years in the Christian ministry. He is now retired and working among us. Four parents brought their children for consecration the morning of Aug. 25. There was also a rose bud announcing the arrival of a daughter to Mr. and Mrs. Carlyle Buss. The marriage of Margaret Salzman, daughter of pastor and Mrs. Salzman, and W. Clemens Rosenberger was solemnized at the church the evening of Aug. 27.—Corr.

MISSIONARIES IN PULPIT

—Grace Church, Lansdale, Pa.: While our pastor was on vacation during the month of July we were privileged to have the following bring the Word of God to us at the morning and evening services of the church: Brother and Sister Samuel Stephen, Brother and Sister David Whitermore, Margaret Slotter, Ray Linberger, Wilmer S. Shelly, Alvin Zeiset, and Arthur Friesen, a brother to our pastor, and a missionary to the American Indians in Oklahoma. The flowers on the altar the morning of July 7 were brought from Trinidad by the David Whitermores. They were the anthurium lily, the state flower of Trinidad. On Saturday, July 13, some members of our church went by bus to the Billy Graham meeting in New York City. Several hymn sings have been held during the summer months after the evening church service by the young people of the church at different homes. Jacob Fretz attended the Mennonite World Conference in Karlsruhe, Germany. Also attending the conference with Mr. Fretz, was his son, J. Herbert Fretz. Our pastor was in charge of the brief devotional over WCAU-TV, channel 10, Monday morning at 8:00, August 19. The program is entitled "Bless This House." In our Bible study and prayer service on Wednesday evenings, we are still considering the book of Ephesians. Miss Elsie Pfister was in charge of our Bible study on Wed. evening, August 28. She is our missionary to Kentucky. The following from our church will be enrolled as students in various schools this year: Rodney Stauffer and Dennis Smith in LeTourneau School of Engineering in Texas; John Arn in Bethel College, Kansas; John Kulp and David Stauffer in Kings College, New York; Linwood Kulp in Muhlenberg; Betty Landes in Elizabethtown College; Ray Linberger, June Moyer, and Loretta Agar in Philadelphia Bible Institute; and Geraldine Freed in Grandview Hospital School of Nursing.—Mrs. J. Willard Arn, Corr.

RETREAT REPORTS

—First Church, Aberdeen, Idaho: Aug. 4 eight young people received baptism upon confession of faith and were received into the church membership. Four young couples were extended the right hand of fellowship and joined our church the same morning. May we be laborers together with God. The evening service was in charge of the young people, who gave the rest of us a glimpse of their retreat through reports and colored slides. Pastor and Mrs. Walter Dyck left Aug. 5 for California for a few days' rest and then participated in the California YP Retreat Aug. 10-17. Paul Boschman, Eldon Harder, and the young people had charge of the services the two Sundays of our pastor's absence. Holy Communion was observed on Aug. 25. During the month of August the King's Daughters held a family potluck supper in the local park. The Men's Brotherhood also invited the families to their monthly potluck supper. The Junior and Intermediate Boys' Clubs held their annual swimming party and wiener roast in American Falls.—

DVBS PROGRAM

—Immanuel Church, Downey, Calif.: The highest attendance for DVBS was 135. We praise the Lord for the wonderful group of teachers and workers that we had this year. There were crafts, games, and many other activities for the children. The classes were all full and there were several that accepted the Lord as their Saviour. We had a wonderful program Aug. 18 in the evening. Several of our Junior High young people attended the Tahquitz retreat. Miss Lorraine Regehr went along as their sponsor. Several of our families are looking forward to attending the Family Retreat at Cambria. Missionaries speaking to us this month included Lyman Sprunger and his family, representing the work of the Open Door Missionary Fellowship. We had a missionary evening Aug. 25 with Samuel Stephen, a native of India who is principal of the high school at Jagdeeshpur, India. He works with the Jantzens there. Dr. Harold Etter from the International Christian Leprosy Mission also represented work in India. Miss Lorraine Schroeder and Tom Walker and his family spoke to us. We had a fellowship hour Aug. 21 for Miss Schroeder and the Walkers. How good it is to have our people come back and visit with us and share with us their experiences. We welcomed the Ben Beckers into our membership Aug. 25. They come to us from Kansas. On the sick list have been Mrs. Pagett, Mr. Kuemerle, Mrs. Bertha Farley, and Ale Wilson. The choir had their annual summer social. The members and their families had a plunge party and a wiener bake at the Huntington Beach State Park. A time of fellowship and devotion was followed by a talk by Pastor Epp.—Mrs. Allen Sukau, Corr.

The Gentle Jesus

The gentle Jesus is with me:
All the "whys?"
Are unanswered;
All the "whys?"
About the death of my son
Are unanswered.
All the "whys?"
About the trouble and heartaches
That come along
Are unanswered
It does not matter;
The Unanswered.
Jesus knows.
The gentle Jesus is with me;
His presence brings peace
And the answers do not matter.
I am at peace! —Betty Gol

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Teaching the Scriptures: Past and Present

The Seminary Groundbreaking

Mennonite World Conference—More Impressions

Volume 72 Number 37 September 17, 1957

in this issue

ARTICLES:
- The Seminary Groundbreaking By Andrew Shelly 580
- 100th Anniversary of West Swamp S. S. 581
- How Our S. S. Can Have an Evangelistic Outreach By Clarence E. Peters 582
- The Mennonite World Conference: More Impressions 584

DEPARTMENTS:
- Editorials 579
- Flashes of Thought 583
- Book Marks 583
- MENNONITE YOUTH:
  - At Gulfport With A Camera 586
  - Cistern of Hope 588
- Our Schools 589
- MCC News Notes 589
- Jottings 590

of things to come

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas.
Oct. 6—World Communion Sunday
Oct. 19-22—Western District Conference, Clinton, Oklahoma
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving Day

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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MCC Transfers Mexico Work

On August 1, 1957, the Mennonite Central Committee transferred the last aspects of its Mexico program to the Board of Christian Service of the General Conference. This transfer was initiated about a year ago by mutual agreement of the MCC and conference workers on the field, as well as the official sponsoring bodies to enable the relief and mission program to be more closely integrated. The program is now being operated under the direction of a mission and service workers' committee on the field.

The areas of work transferred from the MCC to the Board of Christian Service and the workers now engaged in these areas are as follows: hospital: Tina Fehr, Erwin Schrag, Margaret Warkentin, Olive Grace Yoder, Mary Neufeld, Clifton Zweiacher, and Elfrieda Rempel; in the unit house (formerly MCC center): Rosella Buller and Mrs. Erwin Schrag; in agriculture: Mr. and Mrs. Harold Voth.

Working under the Board of Missions in the school and church program are Mr. and Mrs. Menno Bergen, Mr. and Mrs. John Friesen, Mr. and Mrs. Dan Peters, and Helen Ens.

Since this work has been undertaken by the Board of Christian Service $500 a month more in contributions to the Board will be required to make this work possible. Prayerful support of our congregations in Canada and the United States is solicited. Canadian congregations will make their contributions through the Canadian Board of Christian Service, which in turn supports the operating costs of this program.

Questions About Christianity

"We know what Christianity is like," the Wang family informed us on our first visit to the home. "A Christian prays before he eats and goes to church on Sunday and Wednesday night." Hugh and Janet Sprunger interestingly report a Taiwan mission field contact in a recent letter.

"How had they acquired this information? The father, at this time no longer with this family but with a second wife, had been a "professing" Christian. None of the remaining members of the family were Christians, either in word or fact. They were interested and had been coming to the chapel services regularly since it was first opened. The family was plagued by other troubles in addition to the departure of the father and husband, and in their distress and desperation, Christ seemed to offer the only hope.

"In addition to our weekly visits, Mr. Chen, our faithful coworker in the office and chapel, visited the home daily to teach the older son to read the Romanized Taiwanese script. The family also had many questions concerning Christianity.

On several occasions Mr. Chen was summoned to the home to arbitrate family differences and to further teach what the Bible has to say about a happy and peaceful home life. One day the son, in a fit of passion and anger seized a knife and was threatening those around him. The pleas of neighbors and friends were fruitless and Mr. Chen was hastily summoned again. He was able to calm the young man, and some semblance of peace was restored to the family.

"Recently the daughter, a student in high school, accepted the Lord as her Saviour. On our next visit to the home we noticed that the god-shelf on the wall was gone. We had not said anything about it to them and were happy for their own decision to have nothing more to do with it."

Racial Integration and Nonviolence

Early in 1957 a conference of sixty Negro leaders, called by Martin Luther King to discuss strategy in the move toward integration, publicly announced that nonviolence was unanimously accepted as the method to be used in combating segregation. As a result of this same conference, some Negro leaders have now openly rejected any further reliance on defensive arms. It is hoped that this may lead to a general acceptance of nonviolence as the new method of working toward racial-social equality.

—*W. R. L. News*

editorials

THE GROUND IS BROKEN

The day was cool and comfortable with a brisk south wind. The sun shone brightly but was occasionally lightly obscured by fleecy clouds. Quietly a repreentative group gathered in the midst of an alfalfa ield out in the level open space of a fifty-five acre ract just south of Elkhart, Indiana. Radio technicians busily set up equipment for tape recordings and live broadcasts. Cameras were in great abundance, and the speaker's platform was ready.

Promptly at 2:30 in the afternoon of September 3 the chairman stepped to the microphone and, after briefly announcing the order of service, called on one after the other for their various parts: Scripture, prayer, song, greetings from Elkhart officials, pointing out the location of the proposed buildings, the brief but excellent address by the president of the Seminary Board, followed by the breaking of the ground as one after the other of the seven representatives turned their shovelfuls of earth. Then the closing prayer and the dismissal of the group.

But the group was in no hurry to leave; they lingered on in fellowship with one another. Friends across minor little denominational barriers greeted one another warmly. People old and young, from various groups of Mennonites and others, from Pennsylvania, Ohio, the surrounding Indiana community, from Chicago and other Illinois points, from Kansas, Nebraska, Iowa, the Dakotas and other states, from Canada and India—a symbol of fellowship and co-operation to be increased on these grounds with the years.

The sites of the various buildings had been staked out, the builder's toolshed was erected, a bulldozer stood ready to begin work the following day. Intensive activity is about to start in this quiet field south of Elkhart. A new seminary plant is being born.

September 3, 1957, will go down in our church history as a significant day. A great venture of faith is launched. With a thousand and more details to be attended to, a group of seminary buildings are to be erected and equipped, then staffed and manned by competent leaders, attended by consecrated, eager, young people, all to be dedicated to the Lord. For it is for His cause and kingdom, and for winning souls to Christ that all this is being undertaken.

In one year from this writing the buildings are to be ready; the move from Chicago is to have been made; some homes for the staff will be completed. The Lord willing, the Seminary will open its doors in September of 1958 to begin its important work at this new location. Young ministers, Christian workers, teachers will begin streaming from this Elkhart center to the ends of the earth to carry the message of the gospel.

But those with special responsibilities for this venture are keenly aware that "unless the Lord build the house they labor in vain that build it." It is not the enterprise of a board or a limited few; it is a venture approved and ordered by the General Conference, approved also by various co-operating groups, all having responsibility for its fruitful future. All can and should help in this undertaking in both spiritual and material sharing.

September 3 was designated as a special day of prayer for this special occasion. May that season of prayer be lengthened out and intensified during this crucial year of planning and construction, that this center to be built and dedicated to the glory of God may, in all its details, be built not only according to the blueprint of the architect but according to the pattern and plan of God for our share in His kingdom task.

The ground is broken—let us build in faith and prayer and deep devotion to God. May this be a center around which our entire Conference and our kindred Mennonite groups may be drawn closer together and closer to God.

RENEWING THE CONTROVERSY

(Guest editorial from *The Canadian Mennonite*)

In recent months various theologians in the United States have been looking down the barrels of their theological guns. "Shall we renew the fundamentalist-modernist controversy?" they ask.

And with the question fear grips our soul, that the controversy has actually been renewed and that the battle is on. Two matters of the immediate past have brought the theological battle to the doorsteps of American Christians.

One is the appearance of the magazine *Christianity Today*, evangelical Christianity's intellectual answer to *The Christian Century*. The second emerges from the first, in that the two magazines take opposite sides on mass evangelism and the Billy Graham phenomenon.

We fear the renewal of the controversy, lest it produce more heat than light. We fear that it will steer whatever new spiritual energies there may be in America into false channels.

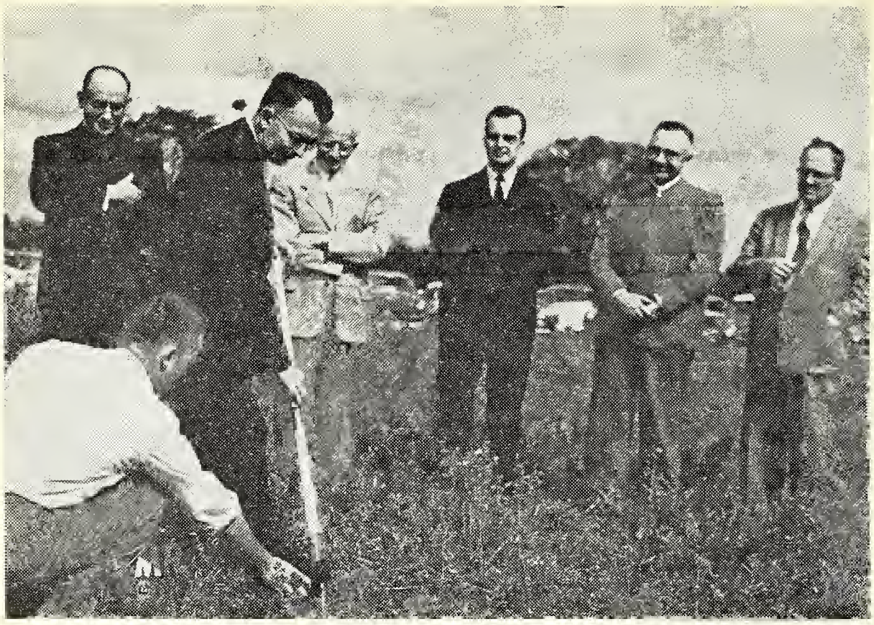
We fear the renewal of the controversy, because in developments of its kind, there is so much talking past each other, rather than to each other and with each other; there is so much distortion of stated opinion and fact, so much misquoting to prove a point, so much lack in definition of terms.

We fear the renewal of the controversy, because theological battle on the top always involves the innocent Christian on the street, and involves him in an unhelpful way, hindering his spiritual growth, as well as the appetite for Christianity among many who have not yet accepted it.

So our plea to the scribes of 1957 is: don't renew the controversy. At least not until you have discussed it in the closet with your Lord, and not until you have discussed it with the brother, with whom you disagree, under four eyes and together on the knees.

If the theological leaders will see fit to argue their differences across the continent and across the world, confusing Christians and alienating the world, before they have talked about them across the table, they will do immeasurable harm to the cause of Christ.

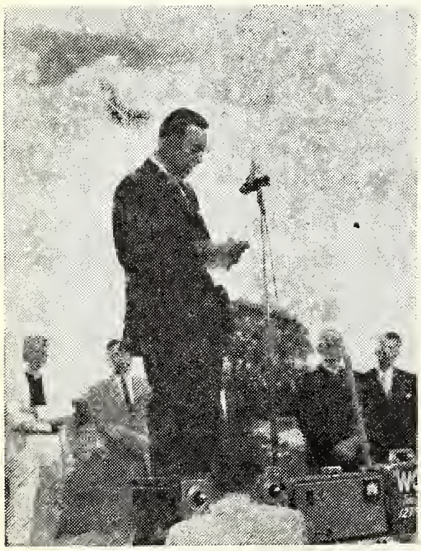
Small deeds done are better than great deeds planned.
—Peter Marshall



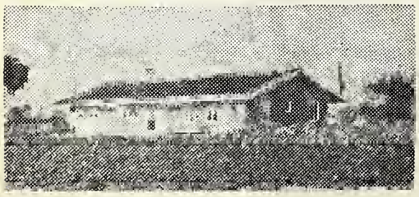
Erland Waltner turns sod on the new site of Associated Mennonite Seminaries. Behind him, left to right: Nelson Kauffman, J. N. Smucker, Leland Harder, Paul Mininger, Rueben Short.

Andrew Shelly*

Seminary Groundbreaking



Above: A. S. Rosenberger giving the groundbreaking dedicatory address. Below: the Erland Waltner home, the first building on the Seminary plot.



SEPTEMBER 3, 1957—to some just a date on the calendar! To our conference, other Mennonite and associated groups, and the wider Christian fellowship it was a red-letter day: the day of groundbreaking for Mennonite Biblical Seminary and the Associated Mennonite Biblical Seminaries at Elkhart, Indiana.

For a week prior to September 3 the weather was unsettled. The weatherman repeatedly referred to the possibility of showers. But the sun shone brightly from 2:30 to 3:15 in the afternoon. (Later in the afternoon clouds gathered and rain soon fell.)

Newspaper reporters estimated that 300 people gathered at the site for the groundbreaking ceremonies. They came from many different places — from Pennsylvania and from Kansas, and, of course, many from Ohio, Indiana, and Illinois. Students and staff came from Chicago.

One radio station carried the ceremonies by remote control right from the field. The other radio station and the TV station covered it in news broadcasts, the TV station with pictures taken on the occasion of the groundbreaking.

Fine Co-operation

Arthur S. Rosenberger, president of the Board of Trustees of Mennonite Biblical Seminary, presented the groundbreaking dedicatory message. He expressed appreciation for the fine co-operation which has existed in making plans for this event in the Elkhart area.

Touching on the meaning of the Associated Seminaries movement, Rosenberger said: "We of the Mennonite Biblical Seminary feel that we shall receive much as we establish this contact with our Mennonite brethren on this level. We anticipate the scholarly, spiritual contribution we shall receive from the Goshen College Biblical Seminary and from other groups. . . ."

Referring to the largeness of this event for Mennonite Biblical Seminary, Rosenberger said: "Back of this event which is now taking place has been much prayer, much discussion, much thinking . . . not only of our seminary board but of our people in general."

He closed by referring to the prayer and hope that from this place may go forth "young people who will go into foreign fields, into our pulpits, into classrooms and into homes, to preach and teach the gospel of our Lord and Saviour Jesus Christ. We build in the spirit of 1 Cor. 3:11 where we read: 'Other foundation can no man lay than that is laid which is Jesus Christ.' "

Seven people participated in the groundbreaking ceremonies. In the proceedings careful attention was given to the dual nature of the event. Ground was being broken for the future home of Mennonite Biblical Seminary and also for the Associated Mennonite Biblical Seminaries of which we are a part.

The following turned sod: Nelson Kauffman, chairman of the co-ordinating committee of the Associated Mennonite Biblical Seminaries; Erland Waltner, president of the General Conference Mennonite Church and president-elect of Mennonite Biblical Seminary; J. N. Smucker, vice-chairman of the Board of Trustees of Mennonite Biblical Seminary and editor of *The Mennonite;* S. F. Pannabecker, president of Mennonite Biblical Seminary; Leland Harder, president of the alumni association of Mennonite Biblical Seminary, representing graduates, former students, and the present student body; Paul Mininger, president of Goshen College Biblical Seminary; and Reuben Short, president of the Evangelical Mennonite Church, representing both his group and other Mennonite and Brethren in Christ groups.

Groundbreaking Service

The forty-five minute service was as follows: invocation, Earl Salzman, pastor of First Church, Nappanee, Indiana; greetings, Mr. Robert Long, controller of the City of Elkhart, representing Mayor E. L. Danielson; greetings by Pastor W. W. Kennell, president of the Elkhart Ministerial Association; hymn, "Faith of Our Fathers," led by Marvin Dirks; Scripture lesson, Ervin Thomas, manager of Evangel Press, Nappanee, Indiana; prayer, Robert Hartzler, pastor of Eighth Street Church, Goshen, Indiana; description of the plot, Harry Martens, business manager of Bethel College and temporary special assistant to the president of Mennonite Biblical Seminary on relocation; address, A. S. Rosenberger; groundbreaking; prayer of dedication, R. L. Hartzler, secretary of the Board of Trustees of Mennonite Biblical Seminary.

After the service many inspected the grounds. All buildings to be completed by September, 1958, were staked off. Many expressions of enthusiasm were expressed. The Erland Waltner house, nearing completion, was visited by many.

Dinner of Welcome

At noon on September 3, the Elkhart community sponsored a reception and welcome dinner at Hotel Elkhart. Business, professional, civic, and religious leaders were in attendance. Board and staff members of Mennonite Biblical Seminary and representatives of associated groups were guests.

Attorney Stanley Raymer served as chairman and welcomed Mennonite Biblical Seminary to Elkhart in behalf of the citizens of the city. Responding was A. R. Shelly, director of public relations, who introduced the guests.

President S. F. Pannabecker and president-elect Erland Waltner made appropriate responses indicating the desire of Mennonite Biblical Seminary and the Associated movement to serve the community. C. J. Dyck presented a brief account of the business aspect of the move, indicating that some $525,000 will be spent initially in getting the seminary established. He indicated some of the plans involved. Marvin Dirks expressed the hope that the coming of the seminaries to Elkhart would also mean something to the community musically, and sang "The Penitent."

The main speaker was Harry Martens, who spoke on the topic, "Basic Concerns and Tasks We Have in Common." He expressed appreciation for the kind co-operation in working out the multitude of details involved in getting ready for groundbreaking. He declared: "You are not only interested in business and more factories, but also in schools and churches. . . ."

Martens stressed the mutual values involved in the coming of the seminaries to Elkhart, and that from Elkhart Christian workers would go forth to parts of the United States, Canada, and many other countries.

And Now

It was stressed many times that this is just a beginning. Frequent reference was made to the fact that folders requesting that this be a "prayer and work day" were sent to many homes throughout the U.S. and Canada, and other countries. The volume of prayer ascending from our people was definitely felt on Sept. 3. (The alumni association designated a special ten minute prayer period from 8 to 8:10 on that morning.)

Some who attended presented their day's wage for the seminary. During September it is hoped that hundreds of our earners everywhere will feel moved to donate their September 3rd income to the seminary as a special gift.

Wednesday morning the contracting crew moved in for aggressive work. The building operations have begun. *Let us continue to pray and work!*

Part of the group attending the dedicatory groundbreaking.

One Hundredth Anniversary of the West Swamp Sunday School

The 100th anniversary of the West Swamp Mennonite Sunday school, Quakertown, Pa., is to be observed on Saturday and Sunday, September 28 and 29. The Eastern District Sunday School Union will meet at West Swamp on the 28th for its annual convention. The services on the 29th will be in charge of the West Swamp school.

These two organizations have been working together in planning the program and have invited Erland Waltner, president of the General Conference and president-elect of Mennonite Biblical Seminary, to be the special speaker for the occasion. Dr. Waltner will speak at both the Saturday and Sunday meetings.

The Sunday School Union will have afternoon and evening sessions while the West Swamp School will have Sunday school, morning worship, an afternoon service of a homecoming and historical nature, and evening worship. It is expected that this anniversary will be largely attended, and everyone is most welcome. Meals will be served and lodging is available.

It is believed that West Swamp has the distinction of being the oldest Mennonite Sunday school in continuous existence. A school was started at Flatland in 1853 but this was discontinued for a number of years.

History

There might be some question as to whether the West Swamp School dates from 1857 or 1858. In 1857 the school was held in the Steinsburg School House (about one half mile from the church) and was organized jointly with the Great Swamp Reformed Church. Mr. Heller, of the Reformed group, was superintendent, but upon his death, A. B. Shelly was chosen for this position. Many of the teachers and pupils were from West Swamp. Very likely the school might have had some of its meetings at West Swamp but the people were not all ready for this. Pastor Shelly said, "As it has always been characteristic of our people to move slowly in new matters, it took some time before the Sunday school enjoyed the favor of all the members of the church."

In the spring of 1858 it was decided to have a Sunday school at West Swamp for the summer. A. B. Shelly was chosen superintendent. Sessions were held every other Sunday afternoon, alternating with the school at Steinsburg. This first came to a close on October 17, as in the early years sessions were held only during the summer. The enrollment for this year was 78.

During the year of 1859 the school again alternated with Steinsburg and also with a new school organized at East Swamp in that year. When in the spring of 1860 the time of the year came for resumption of this activity, it was decided to discontinue the Steinsburg School and meet at West Swamp every Sunday. It was also decided that it would be better for the schools at East Swamp and West Swamp to be independent, and following that, each church maintained its own school. Within a short time after the launching of the Sunday school movement at West Swamp, other churches of the Eastern District Conference made similar organizations.

Regarding the date when the school may be considered to have been organized, it is interesting to note that under the direction of A. B. Shelly, the first superintendent, the 50th anniversary was observed in 1907. In turn, the 75th anniversary was held in 1932. Thus in observing the 100th anniversary this year we are following the schedule as set up by those who were the founders of the school.

One of the innovations for which the veteran pastor of the West Swamp Church, John H. Oberholtzer, stood in his day was that of keeping records. His influence was undoubtedly felt in that accurate records of the school have been kept from the very first year. Thus there is a record of 1858 as well as of 1956.

The main emphasis of the school in its early days was in reciting Scripture verses and answers from question books which the pupils had committed to memory. The number of verses recited per Sunday was recorded and totaled as faithfully as the attendance. During 1858 the 78 pupils recited 18,316 verses, an average of 235 per pupil.

The present enrollment is 272. Mennonite quarterlies are used throughout, supplemented in some classes by other material. Each class in all departments has two or more teachers. For the most part these are co-teachers who take turns in teaching. In a few cases one is assistant and serves one Sunday a month. The school is working under crowded conditions and plans are under way to erect an educational unit as well as to enlarge the sanctuary.

The work of the school is under the direction of a Board of Christian Education. There are occasional workers' conferences. A summer Bible School is held for two weeks every year.

With thankfulness to God for His blessings and guidance, the school is endeavoring today to carry on with His help in a spirit of Christian consecration to meet the needs of this day as has been done for the past one hundred years.

bookmarks

WAYS TO WIN by W. E. Grindstaff, 212 pp., Broadman, $2.75.

Every church needs to have a concern for winning the lost to Christ and maintaining a spiritual glow in those who have accepted Christ as Saviour.

The author has tried to place in one book the best present-day methods of evangelism. Although he has endeavored "to discard, modify, or improve" fruitful methods of yesteryear, the reader may wish he would have done still more of it.

The reader, no doubt, will feel that much of the book does not apply to his situation, and yet if he is earnestly grappling with the responsibility of winning people to Christ, he will find stimulation and answers to many of his questions. Here are detailed suggestions for enlisting various groups of the church in soul-winning, reclaiming indifferent members, and conserving new members.

There is no room left for complacency!

—Aaron J. Epp

How Our Sunday Schools Can Have An

Evangelistic Outreach

Clarence E. Peters*

For any Sunday school to have an evangelistic outreach, it will of necessity have to go to God's Word and find the basis for outreach. One of the fundamental facts we need to face at this point is that the Word of God is the final authority as to the state of man and his eternal destiny. It is not so much what you or I think, as it is what God's Word says.

Dr. A. Warkentin, past president of our Mennonite Biblical Seminary in Chicago, once said in my hearing, "Man is born with his back toward God, and therefore must repent and return unto the Lord, in order to be saved."

A few verses of Scripture substantiate this truth. Isa. 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Romans 3:23, "For all have sinned, and come short of the glory of God." Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Hebrews 9:27, "It is appointed unto man once to die, but after this the judgment."

One startling fact we need to face is that man outside of Christ is *lost,* and the only way to God is through the shed blood of the Lord Jesus Christ. Salvation is a personal matter, and is ours only through a personal commitment to Him who loved us and gave himself for us.

Having had this experience, it becomes comparatively easy for us to realize that we need an evangelistic outreach. A verse of Scripture that has challenged many Christians is found in Matthew 9:36, "When he (Jesus) saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Once you and I see the multitudes as Jesus saw them, we soon realize that an outreach becomes a must.

Our own Sunday school recently answered the call to help a small country church, some nine miles northeast of Henderson, in their Sunday school work. The superintendent in charge was a lady 79 years old. She felt that the task was too large for her; not only that, Sunday school and church attendance had diminished to an enrollment that was most discouraging.

Our Sunday school wanted to help them. We provided a devoted and talented young couple to supervise the Sunday school work. Two other families also volunteered to assist this young couple. As a result, the Sunday school is growing. I feel reasonably confident that this Sunday school can become an effective witness.

I do not mean to say that an effective outreach is an easy task. Please remember the Lord never promised an easy road to His followers, but He did promise strength for the task and victory in the end. John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

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*S. S. Supt., Bethesda Mennonite Church, Henderson, Nebraska

FLASHES OF THOUGHT **Walter Gering**

On Leaving Home

It was by sheer accident that I came upon it, paging through a stack of leaflets and books. It would not let me go — as though it had something to say. That strange, wistful look of longing desire could not be brushed off so easily.

It came at a time when the students of the congregation were upon my heart and mind. The time for the annual student Sunday had come. Each year on the Sunday preceding the opening of schools we have been devoting the morning service to the thought of education. There has always been a message by the pastor — just a friendly, heart to heart sharing of hopes and dreams for the coming year. This has been followed by a prayer of dedication and commitment for the coming year.

Deep in thought, in preparation of the message, my mind kept going back to that striking picture on the leaflet. There was something about it that commanded attention. The strange look upon the face kept coming back.

It was evident that moving day had come. The van was already on its way and entering upon the street from the driveway. The doors securely fastened indicated that packing days were over. Following closely behind was the family car. The moment for the last glimpse of the old home place had come and gone. They were on their way.

But it was the scene on the doorsteps that haunted me. Seated in utter dejection sat the Lord Himself, with wistful, longing eye following them as they disappeared into the distance. At the bottom in bold type were the words: "HAVE YOU FORGOTTEN HIM?"

My thoughts went out to the students. Hundreds of our Mennonite youth were about to leave home, some of them for the first time. Such there were in our own congregation, busily engaged in last minute preparations. Suitcases were being filled; books, tennis racquets, musical instruments, clothes — everything was being laid out lest in the rush of last days something might be forgotten.

But what about Jesus? Would He be forgotten in the excitement of the preparations? Would there be room for Him to go along? Would He be invited to go as Companion of the year?

"HAVE YOU FORGOTTEN HIM?"

Mennonite World Conference

More Impressions. . .

THE uncovering of a large plaque memorializing the death by burning at the stake of Michael Sattler, one of the fathers of the Mennonite denomination, was for this participant in the Sixth World Conference of Mennonites far and away the most outstanding event of the seven-day session at Karlsruhe, Germany. The wooden tablet, fastened to the wall of the house of worship of a congregation of the Evangelical, infant-baptizing Church of Germany in Rottenberg, specifically calls Sattler "Baptizer" and "Martyer." A caravan of six huge buses plus a number of cars carried almost 350 participants in the conference on the half-day pilgrimage to hear representatives of the Evangelical Church in Germany, including a member of the faculty of nearby Tuebingen University, along with Mennonites acknowledge that Michael Sattler belongs not primarily to the Mennonites but to all protestantism. If there has ever been doubt that Anabaptism is essential protestantism, it must now be firmly rejected. One of the speakers for the Evangelical Church urged that whereas the strife between our groups used to be over baptism, we should substitute for that strife the biblical strife to excel one another in works of love.

Many Members, One Body. The amazing and mutually contributing variation of expression of the same gospel of our Lord and Saviour among the various groups of our denominational brotherhood throughout the world is something one senses only in such a world-wide meeting. There was felt a willingness to learn from these various expressions. We need the concern to understand intimately the present culture that we may let the gospel speak with meaning to it as the Netherlands Mennonites urged. We must not lose sight of the simplicity and power of the gospel as so clearly dramatized by the German Mennonites as well as by certain strands of American Mennonitism. Likewise indispensable is the emphasis of American Mennonitism on total application of the gospel, as so clearly stated in one of the major addresses of the conference delivered by Harold S. Bender when he stated that, "The gospel is the proclamation of all that God wants to do through us."

Die Stille im Lande ("the quiet in the land") are aroused! In a conference deeply concerned that a precious heritage should not die, it was nonetheless heartening to see one extremely unfortunate part of that heritage dying. Withdrawal from the world is on the way out. Said Paul Peachey of Eastern Mennonite College, "We must neither flee from the world nor identify ourselves with the world; rather, we must retain a prophetic consciousness that speaks out clearly while we identify ourselves with the guilt of the world."

When "no" means "yes." Never have I been more fully convinced that nonresistance is really a powerful aggressive mode of warfare that encounters the true enemy. The whole history of our alternative service program has been the preparation for this hour when in Europe's seething troubles other denominations and interdenominational agencies are in active conversation with the historic peace churches about this program of Christian service in areas of tension. Said Milton Harder, MCC worker from Mountain Lake, Minnesota, now in Germany, "We are in a glass case; others are intensely interested in what we are doing; they are watching us closely!" What will they see?

The Eloquent Deed. A Pax unit was sent down into Moslem Algeria to help construct homes for Arabs whose homes had been destroyed by an earthquake in 1954. Working quietly side by side with the Arabs, the Pax boys built "bridges" between peoples while they were building shelter from the elements. Visitors of the project who had long experience working with Moslems said the deeds of helpfulness had created an atmosphere of openness toward Christianity the like of which they have seldom seen. The repeated emphasis upon the impossibility of separating word and deed, faith and obedience was a distinguishing feature of the conference.

A Gripe! Why do North Americans have to cross an ocean to learn to know one another? I understand that, with the exception of the five-yearly world conference, there is little occasion for European Mennonites of various countries (the basis for their divisions mainly) to meet together.

An American Case of Poor Manners. It was to this writer a great embarrassment to hear an American brother (who surely must have forgotten momentarily that he was guest and not host) speak out in one of the discussion meetings about the "massive ignorance in Germany of things of the faith" without recalling the rash of juvenile delinquency in America or the charge made by American labor unions that the hour of 11 to 12 on Sunday morning is America's most segregated hour, to mention only two of our own massive shortcomings.

A Suggestion. Was this not, like so many of our American conferences, essentially a preachers' conference? There was little recognition of all the vocational avenues of life through which the witness must be given. True, there was a special session for historians, theologians, sociologists, and teachers, but that may be because these are interests close to the heart of a preacher. In the American delegation there were such occupations as banking, dentistry, medicine, psychotherapy, philanthropy, grocery, farming, etc. Should not some opportunity be given for vocational groups to consider their peculiar opportunities for the "furtherance of the gospel"?

Personal Discovery. Despite the fact that I had had frequent contacts with peoples of other countries, my first trip outside the North American continent revealed that subconsciously I had been operating on a proposition that the world was or ought to be American. It is one thing to meet people from other countries singly. It is quite another to meet them as a people—especially when you yourself are now the visitor. I could not quite share the abandon and joy with which many visitors leave on the homeward journey, for I sensed new bonds of fellowship and responsibility which cut sharply across political boundaries and loyalties. In a new way it helps me see that my first and primary allegiance is to Christ and His Kingdom.

Jacob J. Enz
Chicago, Illinois

THE Sixth Mennonite World Conference is another significant forward step in inter-Mennonite fellowship and co-operation. Especially important in this respect were the adoption of a constitution giving formal recognition to the Mennonite World Conference as a continuing order, and the observance of an inter-Mennonite communion service on an all-conference basis.

What may have appeared to some as a commonplace conference theme, "The Gospel of Jesus Christ in the World," actually proved to be a unifying and fruitful subject which engaged creatively the hearts of the speakers, the discussion sessions, and the entire audience. Again we saw that the gospel is one, namely, the one saving gospel of our Lord and Saviour Jesus Christ, but that this one gospel, like a precious diamond, has many facets. Its rich fullness has too often been obscured by our one-sided interpretations.

While we as Mennonites at this conference were largely and properly concerned with ourselves in the sense of self-examination, it was also evident that in "the recovery of the Anabaptist Vision" we were also beginning to see our responsibility toward Christendom and the whole world with greater clarity. The climax of this witness beyond our own came in the dramatic unveiling of the Michael Sattler plaque at Rottenburg.

In bridging the language barrier in a four-language conference (German, English, French, and Dutch) high tribute goes to our Dutch Mennonite brethren who, for the most part, were able to participate in discussions in any one of the three other languages not their own, and thus had no need of the otherwise expensive translation facilities. The rest of us have much to learn if we are really in earnest about communicating truth beyond our own cultural boundaries.

In some respects the gap between the Mennonite World Conference and the home constituencies is a large one. Here we actually experienced our oneness in our Lord Jesus Christ in our world-wide Mennonite brotherhood. At home we are still too much divided. Upon everyone who experienced Karlsruhe rests a great responsibility and God-given duty to bear witness in word and life as to how the gospel of Divine Grace, where it is truly experienced, makes us to be one, first within the larger Mennonite family and then with all who are in Christ throughout the world.

Erland Waltner
Elkhart, Indiana

LOOKING back at the Sixth Mennonite World Conference now after a week of travel its experiences are still vivid and there are several impressions that stand out.

The arrangements and preparations were superb. The Karlsruhe location was convenient for access, and the magnificent Schwartzwald Halle was amply adequate for all seating demands as well as exhibit space.

It was evident that there was a wide variety in the Mennonite pattern. One would be at a loss to describe a "typical Mennonite." Four languages were in common use—German, English, French, and Dutch—although the Dutch people were so well qualified in other languages that it was not necessary to provide a Dutch translation of addresses. Nationally speaking, there were Swiss, German, French, Dutch, American, Canadian, as well as a few from South America, from the German East Zone, and from mission lands. Dress distinctions marked some but were not characteristic as a whole.

In spite of the variety, with obviously no uniformity in practice or thought, there was a basic understanding in the conscious acceptance of the historic Anabaptist-Mennonite position and a co-operative attempt to interpret it to the present day's needs. The opportunity for cultivating personal acquaintances and renewing former ties was one of the most valuable ways in promoting this mutual understanding. The intellectual exercise of participating in addresses and discussions was supplemented with travel together and daily contacts in which anticipated barriers were found not to exist or to be far less significant than expected.

With this conference the idea of a Mennonite World Conference crystallized into a more definite and permanent pattern than before through the adoption of a constitution. To be sure, the conference is not a legislative or governing body, but it is no longer subject to the sponsorship of an informal committee or the whim of individuals. Perhaps this is one of the clearest indications that the Mennonite World Conference has filled a need in the past and will continue to do so.

One must record the general satisfaction over the possibility of holding a communion service. Five years ago the failure at this point was a great disappointment to many. This time the communion service, conducted by Pastor Schnebele of the Thomashof church in the German language, was most impressive. The very idea of Mennonites from so many lands and backgrounds participating in a common memorial Lord's Supper is overwhelming. For the first time in history has such an experience been offered to us. If this can be typical of the spirit in a new and growing world Mennonite fellowship, God may have greater things in store for the Mennonites than we imagine.

S. F. Pannabecker
Chicago, Illinois

STADTHALLE

The William Gerings report observations of Voluntary Service at the YPU mission project.

At Gulfport With a Camera

CHRISTIAN
COMMUNITY CENTER

As I approached the building with camera bag in hand, I hesitated for a moment. Would they object to my cameras? My thoughts suddenly were interrupted as several Negro children came dashing around the corner. Swerving to miss me, they resounded with excited laughter when one of the little boys saw my photography equipment. Stopping almost instantly, he turned toward me as his rolling eyes surveyed the situation for a brief second. "What a picture!" I thought to myself, at the same time wondering what was flashing through his mind.

I started setting my camera. As soon as the boy realized my intentions his face flashed a broad grin. "Take my pictsha, Missa! Take my pictsha!" he pleaded. When the other children noticed what was happening they scurried back toward us and a little girl shrilled, "Take his pictsha, an' den take mine!"

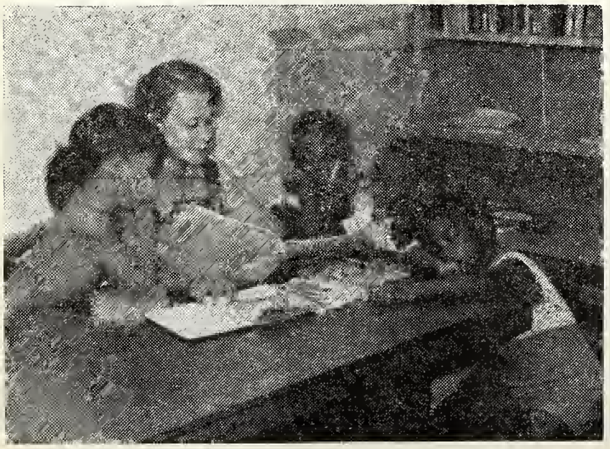
I have just given you a glimpse of my first few minutes at the Christian Community Center in North Gulfport, Mississippi, where the YPU co-operates with our Boards of Missions and Christian Service in a mission work among the Negro people. Lucille and I spent three days at our unit there prior to helping with the Negro young people's retreat of that same area.

We arrived at Camp Landon, the living quarters of our workers, one evening while the group was engaged in a hefty volleyball game. The summer Bible School V.S. group was still there and they were ejecting all their frustration via the volleyball, which they slapped so hard it almost looked like a flying saucer. You see, the summer Bible school teachers were all girls. There is a real man shortage in our V.S. program. (Fellows, fear not, for the girls would be good to you and it could be a real incentive to better work because someone might try to make a special impression.)

We observed the closing day of the summer Bible school work. It is gratifying to see how the summer Bible school idea has spread in that area. Negro teachers are asked to help whenever they are available, and in some cases the Negro churches have taken complete responsibility. This shows real fruit for our labors. The summer V.S. workers have two week Bible school sessions in various churches and schools, as well as at the Christian Community Center.

But the summer Bible school program is only a part of our work at Gulfport. A quick glance at work done there since it ceased being CPS Camp No. 141 and became a Voluntary Service project in 1947 include: religious education in public schools, churches, and home; sanitation emphasis; construction and repair of community schools, churches, and recreation centers; shop and sewing classes; making playground equipment and furniture for schools and churches; and supervised recreation.

Much of this work had to be discontinued because of personnel



Reading to children at the Christian Community Center has a calming effect on them. Here Lucille Gering reads one "cherub" to sleep.

shortage. For instance, there are no boys, either on VS or 1-W assignment, at Gulfport now mainly because there seems to be no definite interest on the boys' part. The responsibility of the year-round work rests upon the Orlo Kaufmans, with the Harold Schrags assisting them this coming year. This fall we have only one VS'er, Lila Penner, who is qualified to teach Bible in public schools, a program in which almost 1,000 children can be reached every week. There is nobody to supervise the recreation hour in these public schools. (Boys are preferred because it takes a firm hand and bushels of stamina, but girls with experience can fill the bill also.)

Am I painting a dark picture? The lack of volunteers plus the fact that the General Conference fails to meet its budget year after year, gives us real concern. But not all is dark at Gulfport. The Christian Community Center which I mentioned in the beginning is a great work. Here children and young people who live in a tavern-infested community can come and feel at ease as they play, visit, read, and worship.

Recently some parents have asked for church activity at the center on Sunday evenings because their young people do not go to church Sunday evenings but they would come to the Center. Brother Orlo Kaufman is proceeding cautiously with such a program because he does not want to offend any of the churches in the area, but this is a real opportunity for a spiritual ministry which is requested by the people themselves and not imposed upon them. We attended one of these meetings, a program and discussion on "Why I Find It Difficult to Read the Bible." There was an honest sharing of personal feelings at this meeting.

Eldeen Stucky, elementary school teacher from Kansas. Visual aids help explain and hold attention.

Children's work is of limited value if you lose them as soon as they reach their teens. It thrilled us to see that this is not happening at Gulfport; in fact, one of the fruitful footholds of our work is that with the young people. The young people's retreat had an increase in attendance over last year. Some of the Negro ministers are getting quite enthused about the youth retreat. Even though this retreat is sponsored by the Negro ministerium, Orlo Kaufman did much of the groundwork and the majority of the retreaters were there through his contact with them at the Center.

Since Negro leadership is used wherever possible, Lucille and I were two of the four white people at this retreat which was held on Bro. Erwin Wedel's grounds near Jackson, Mississippi. Not knowing what to expect from these Negro young people, we had our moments of suspense. Much could be said about the week, but let it suffice that ours was an experience of broadening Christian Fellowship with those of very different backgrounds looking to a common God and a common Saviour.

Whether indoors or outdoors, the children are always active at the Center.

Negro teachers are asked to help whenever they are available. Some do excellent work.

MCC Workers Utilize Forgotten Water Supply.

Cistern of Hope

Christina H. Jones*

There was a time when the people of Surif were famous for the quality of their cheese. They sold it in the shops of Hebron, Bethlehem, and Jerusalem, and to the farmers in the little villages of the Judean hills. It would be a sad day in Palestine if there came a drought. The supply of cheese would be low and the prices high, for cheese is a staple food in the Holy Land. The life of the villagers centered in their flocks of sheep and goats, which were counted by the thousands.

Surif is half-way between Bethlehem and Hebron high on the mountain, where life was simple but good. Daily the shepherds led their flocks down rocky paths to the almost perennial streams in the glens and valleys below, and to the reservoirs of rainwater when the streams and springs were dry.

"The Troubles" of 1948 resulted in the loss of most of their land and the precious water so necessary for their flocks. It threatened their very existence.

Frontier Village

Surif became a frontier village, one of nearly 200 on that long boundary between Israel and Jordan. No longer could they count their flocks by the thousands. Now they had to struggle to maintain the few hundred that were left.

For nearly four years they carried on with no help from the outside. In 1952 the Near East Christian Council Committee for Refugee Work in Jerusalem commissioned two Mennonite Central Committee workers, Ida and Ada Stoltzfus of Elverson, Pa., into the Hebron district to aid the refugees in the frontier villages. Food centers were set up, clothing distributed, and hundreds of special cases of need cared for.

The twins became an accepted part of this community. "Alike as two peas," they complement each other in the varied aspects of the work, and they are a familiar sight in the villages where each is affectionately called "Sister." This is unusual, for while the Arab people use terms implying kinship quite commonly among themselves, this custom is seldom carried over into relationships with the foreign group.

Disaster Strikes

New disaster came to Surif (as it did to most of the country) when the rains of the winter of 1954-55 failed. It was especially hard for Surif because no water could be spared for the flocks. There was not enough for the villagers.

The villagers were helped immeasureably by the committee with funds set aside for drought relief. Under the constant, careful supervision of the Stoltzfus sisters, large supplies of water were transported daily to Surif, with the result that most of their flocks lived.

It happened that there was in the village an old unused Roman cistern. As there had been adequate grazing lands and water, no one for a long time had bothered about this cistern. Had not the drought brought realities so dramatically to the attention of the villagers, this potential water supply might have been left for another 500 years.

One of the villagers thought of their faithful friends, Ada and Ida Stoltzfus. They were the only link that the villagers had with possible sources of help.

Ask the Sisters

The mukhtar spoke to the twins one day. He thanked them for all they had done during the difficult days of the long dry summer of 1955. The villagers of Surif would never forget it. They needed aid again. Could they help the village secure a permanent supply of water from this ancient cistern which might be restored?

The sisters appreciated the wisdom of the appeal. They had seen the women go long distances for water and return up the steep hills with jars or tins on their heads.

For weeks the cistern was the talk of the town. After investigation it was decided that the project was both possible and practical. The cost would be not more than $500. Half of the village of Surif with 3,000 souls would benefit directly. All would share in the general good.

The work began in September 1956. Funds were provided through Near East Christian Council. The people helped. A government engineer gave generously of his knowledge and time.

At long last the cistern, which not even their great-grandfathers had used, would provide cups and cups of cold water for the villagers of Surif. An accumulation of a century or two of silt that filled the cistern more than two-thirds full was removed in less than two months. Cement was put on the walls sealing every possible crack for years to come.

A WINNING
Stewardship Slogan

(Group A—Ages 13 to 18)

One tenth is small
He gave His all

—Marvin Slotterback, Lima, Ohio

---

*Mrs. Jones is the wife of Willard A. Jones, executive secretary of the Near East Christian Council Committee for refugee work, with which Mennonite Central Committee co-operates. This is a Church World Service release.

our schools

BETHEL FACULTY DISCUSSES EDUCATION

"What kind of education is needed beyond the high school?" was the question discussed at the annual Bethel College faculty retreat held this year at Rocky Mountain Mennonite Camp, Divide, Colorado, August 27-29.

The location of the camp in a beautiful area of the west slope of Pikes Peak and the efficient management of the camp combined to make the camp experience a highly enjoyable and stimulating one.

Discussion of the question was led by the president, the dean, and division heads. Recognition was given to contemporary pressures for educational short cuts with emphasis on vocational and technical training. It was also granted that there is an increasing appreciation for the liberal arts.

The faculty was agreed that Bethel's contribution in providing a Christian orientation for life was an urgent need for college students. A trend in higher education is the increased emphasis on religion and the classical disciplines.

INCREASE IN ENROLLMENT

At the beginning of the week of tests and registration, pre-enrollment figures indicate an increase in the Bethel College student body over last year. As of August 31 the pre-enrollment figure stood at 423, compared to the figure last year of 415. The pre-enrollment of freshmen is comparable to that of last year while the number of former students enrolling shows a considerable increase.

CAVALCADE OF SONG

A Cavalcade of Song featuring the Ralph Hunter Choir and Carol Jones as mezzo-soprano, is coming to Bethel College October 22 as the first number on this year's Memorial Hall series programs. The Ralph Hunter Choir consists of 18 male voices with a program designed to appeal to many different musical tastes. An instrumental ensemble will accompany the group.

Hunter has an impressive background of directing choral groups, having worked with the late Arturo Toscanini, and conducted the American Bach Society with distinction.

Carol Jones, the mezzo-soprano soloist, has been with the Robert Shaw Chorale, the Rodgers and Hammerstein Light Opera Company, and has sung with many leading orchestras, oratorio societies, and opera companies.

mutual aid placement service

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Registered Nurses: Excellent openings for Mennonite nurses both in supervisory and general positions. Work openings located in Mennonite communities, near good social and educational facilities. Salaries comparable to those offered in the field. Openings immediately at: Mennonite Hospital, Bloomington, Illinois; at locations in Kansas. Contact Mutual Aid Placement Service for specifics (No. P 182).

Nurse Aides: Immediate openings for nurse aides to work in Mennonite institutions in Mennonite communities. These positions can be filled by persons without any special training, but who have a desire to work with elderly people in a spirit of Christian love. Duties include nursing care and miscellaneous work. Openings now for two ladies at Bethel Home for the Aged, Newton, Kansas; and for one person at Meadows Mennonite Home, Meadows, Illinois. If interested contact: Mutual Aid (No. P 183).

Domestic Help: Opening for Mennonite girl or woman to work as housekeeper and help care for children. Offer includes private room and bath, good wages. Could be combined with part time job during the evening as baby sitter and earn room and board. Contact: Mutual Aid (No. P 184).

FARM OPPORTUNITY

For Sale: Improved 480 acres, good water, REA power, and telephone. 1½ miles from Yale, South Dakota.

Improved 480 acres 1½ miles from Iroquois, South Dakota. On good road, close to market and Mennonite Church. Price on each: $50/acre. Contact: H. C. Miller, 4709 Cumings St., Omaha, Nebraska (No. P 179).

MCC news and notes

INDONESIA:

Timorese Youth Begin Training

A dozen young men of Timor island of Indonesia are enrolled in the initial class of a short training course in agriculture at Oenite. This is a major experiment in rebuilding Timor's economy, which virtually collapsed when Indonesia became independent from Dutch rule and support in 1949. An improved economy will produce a more effective Timor Christian Church, which has a membership of 300,000 persons.

The training course is directed by Leonard Kingsley (Berne, Ind.); Edgar Hoover (Detroit, Kan.) and Albert Hoover (Troy, O.) live at the center and serve as instructors.

It is a joint project of the Timor Church, the Timor Department of Agriculture, and the MCC-CWS agricultural team. The Timor youth get concentrated lectures and demonstrations in general agriculture, business principles, feeding and care of livestock and poultry. In addition there are devotional periods and classes in health and sanitation, English, and the church.

The Oenito training center is located about ten miles from the capital city of Kupang and consists of 80 acres of land covered with palms and other native plants. The Hoovers prepared demonstration plots for crops and facilities for cattle and poultry.

The students are selected by the Church on the basis of character, leadership, and willingness to return to their village. They represent various inland sections of the island. Both instructors and students live in Timor-style houses: palm leaf stem walls, palm leaf roofs, and cement floors. The oldest student is 20 and the youngest 14.

Mr. Kingsley said it takes $15 a month for each young man to attend the session. Many of them, whom leaders wish to attract, come from poorer areas and cannot afford the training. Leaders request prayer interest as the young men break from primitive customs and learn helpful techniques in agriculture and Christian living.

ONTARIO:

Mennonites Interview Russian Baptists

Conditions in Russia for Mennonites remain about the same as last autumn at the time of the MCC visit, according to Jacob Zhidkov of Moscow, president of the All-Union Council of Evangelical Christian Baptists. Mr. Zhidkov and Miss Clau-

(*Continued on next page*)

MCC NEWS AND NOTES

(Continued from page 589)

dia Tyrtova represented Russian Baptists at a meeting of the Baptist World Alliance at Hamilton, Ont., and participated in an interview by MCC representatives. Both met with Mennonites in Chicago a year ago in May.

MCC representatives, all of Ontario, were J. B. Martin, an MCC member; Edgar Metzler, pastor and former MCC worker; Harvey W. Toews, associate director of the Waterloo regional office; and interpreter Mrs. Helene Janzen. They exchanged mutual concerns for continued prayer fellowship and for continued fraternal relationships.

Mrs. Janzen discovered that Mr. Zhidkov had been well acquainted with her father-in-law in pre-revolutionary days in Russia. Apparently he had given some assistance to Baptists during Czarist times in the establishment of the Baptist Church in Russia.

Also in the interview were two Baptists from Poland, Alexander Kircun and Michal Odlycko. They learned that Mr. Odlycko's German language teacher in Germany in 1930 was Dr. Cornelius Krahn, now of the Bethel College faculty and editor of *Mennonite Life* magazine.

PENNSYLVANIA:

Selective Service Official Talks To Paxmen

As far as the U. S. government is concerned, the work of conscientious objectors in the government's peacetime alternative service work program is as meaningful as that performed by men in military service. This is the opinion of Victor E. Olsen of Washington, D. C., chief of the administrative division of the national headquarters of Selective Service System, who spoke to the 24 Pax Services recruits.

Mr. Olsen said Selective Service has three times as many civilian jobs available as men. There are 2800 men in the program at the present time. He said 1-W men serve in 48 countries and the U. S. government has not received a single complaint from these countries where 1-W's work. Mr. Olsen noted that fewer than ten men in 1-W service have decided to switch to a military branch of service. About 11 per cent of World War Two objectors switched, he compared. He told the group they are to be "ambassadors" for the nation. "In my book," he commented, "anything you do for your Church, you do for the government."

AUSTRIA:

Wengers Join Vienna Team

Mr. and Mrs. Andre Wenger of Porrentruy, Switzerland, are joining the relief staff in Vienna, Austria. The couple was married in Pennsylvania in July, and they are visiting in Switzerland before beginning work in Vienna. Mr. Wenger is the son of Mr. and Mrs. Jean Wenger. He is trained in banking and spent the last year in America in the vocational trainee program. He belongs to the Swiss Mennonite Church. Mrs. Wenger is the daughter of Mr. and Mrs. Mark B. Weaver of Terre Hill, Pa., and a member of Goodville Mennonite Church. She attended Eastern Mennonite College.

PENNSYLVANIA:

Paraguay Minister Visits

A recipient of the first Mennonite relief efforts in Russia in 1922, which later formed the MCC, paid a visit to MCC home offices in Akron. Gerhard Balzer, now a pastor of the 500-member Mennonite Brethren Church in Filadelfia, Fernheim Colony of Paraguay, spoke of the relief work in Russia, of MCC's help in transporting German Mennonites to Paraguay in 1930 (he was in this group), and again in 1945.

He thanked North American Mennonites through MCC for their assistance and gave encouragement by quoting from Galatians 6:9: "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."

MINNESOTA:

This Small World

The summer service unit in Hastings (Minn.) State Hospital experienced a reunion of teacher and pupil. Unit leader Laura Conrad (Sterling, Ill.), who has served with MCC in a number of nations, was happily surprised to discover that one of her former pupils in Addis Ababa, Ethiopia, Selamawit Emmanuel, was also a member of the unit for the summer.

into the beyond

Jacob Gerber, native of Switzerland and member of the First Mennonite Church, Berne, Ind., passed away on June 16 at the age of 76 years.

Vincent Hanni, 39, died August 3, following a truck-train crash the day before. He was a member of the First Mennonite Church at Berne, Indiana, but with his family had been living at Decatur.

Edward Stucky, a member of the First Mennonite Church of Pretty Prairie, Kansas, was born November 22, 1891, and died July 28, 1957.

jottings

FAMILY NIGHT

—Bergtal Church, Pawnee Rock, Kan.: Family night sponsored by the Mission Workers was enjoyed by the congregation on July 28. The program consisted of hymn singing and devotions. The offering was for missions. Marvin Ewert of Newton was our speaker Aug.14, in the absence of our pastor. He spoke on the "Healing Ministry of the Church." Laey Stamfer, who is the protestant chaplain at Larned State Hospital, filled the pulpit Aug. 11. "Seeds and Harvest" was the title of his sermon. We welcome home Pastor and Mrs. Victor Sawatzky and sons who had been vacationing in Colorado; we appreciate our pastor's sermons, sermons in which the gospel is proclaimed in its purity and power.—Mrs. John Dirks, Corr.

PULPIT EXCHANGE

—Emmaus Church, Whitewater, Kan.: The pastors in this community had pulpit exchange for the morning service, June 30. Pastor Amstutz went to Walton, while Gerhard Peters from the Burns Church was with us. In the evening the young people of our church had a youth sing. They first met at the church, then divided into groups to visit the aged of our congregation, to sing and have brief devotion. July 7 was the ordination service for the Paul Entzs. Stewart McDougal from the Sudan Interior Mission spoke. Pastor Amstutz had the ordination service and Dan Dalke from the Swiss Church, the prayer. The Entzs left for Ethiopia, their field of service. Bro. McDougal again spoke in the evening and showed a film, "The Heathen Rage." During our pastor's vacation the following spoke: Bro. Macy, dist. sec. of NAE; Orlando Waltner, John Thiessen, and Wilbert Regier. Aug. 18-22 was our annual C. E. Missionary Conference. Among those appearing on the program were H. A. Driver, sec. of Congo Inland Mission; Selma Unruh, missionary from Congo; Bro. Kazadi Matthew from Africa; Brother and Sister Rudi Martens, also missionaries to Congo; Martha Thiessen and Susan Thiessen from the Go Ye Mission; and Dora Regier, on furlough from Ecuador. It certainly was an inspiring conference. Willard Wiebe finished his 1-W work at Evanston, Ill. Delbert and Delmar Wiebe are leaving for South America for their 1-W work. Fremont Regier and Sara Mae Janzen were married in the Zion Church Sept. 9.—Corr.

SERVE COUNTY HOME

—Zion Church, Donnellson, Iowa: Mother-daughter get-together was held May 7. May 12 during our morning service conference reports were given by Ella Pink, Hilda Krehbiel, and pastor Harold Thiessen. Sun. eve May 5 Pastor and Mrs. Thiessen gave a musical program at the Wayland Church. The Children's Day program was given Sun., May 16, and also dedication of our Christmas bundles for relief. The ladies of the church are busy canning fruit and vegetables for the Seminary. June 14 Wm. Keeney, representing Bluffton College, was guest speaker. June 20 a group of the Women's Mission Society presented a program at the County Home and served the patients with ice cream and cookies. Holy communion was observed July 26. Howard Raid brought the message and also presented the Mennonite Aid program of family insurance. Laymen's service was held Aug. 18. Our pastor served as camp pastor and instructor at the Versailles, Mo., church retreat. Aug. 25 a group of the Men's Brotherhood presented a program at the County Home and treated the patients to ice cream and cookies.—Corr.

GUEST MINISTERS

—Stirling Ave. Church, Kitchener, Ont.: June 30 our pastor dedicated 55 Christmas bundles in the morning service. Our prayer is that they may bring cheer to the needy. July 2-12 our church co-operated with the First Church for our DVBS. Our classrooms were used for the nursery to grade I in our church. Six from our church, also our pastor, served as teachers. Our pastor and family were on vacation the month of August. In his absence the following assisted in our service: U. K. Weber, pastor-emeritus; Bro. Metzler, First Church; Orlando Gingerich, Steinman A. M. Church; and John Snyder, Bloomingdale. In the absence of our choir we enjoyed guest singers from our local city churches.—Ruth Moss, Corr.

CORNERSTONE LAYING

—Bethesda Church, Henderson, Neb.: Our annual Hymn Festival was observed Aug. 18. A most inspiring service of song was presented in the morning by the Men's Chorus from the Bethel Church of Mountain Lake, Minn. Walter Gering brought the morning message, using several Psalms as his text. In the afternoon a program of organ, vocal, and instrumental music was given by the young people. The evening service featured a choir of about a hundred voices in an open air concert in the city park. The Jr. Youth Fellowship harvested their Lord's Acre potato crop and sold over a hundred dollars' worth. This group was represented by 35 members at Swan Lake Retreat, Viborg, S. D., July 29 to Aug. 4. The Young People's Fellowship has co-operated with other local organizations in the construction of a tennis court in the park to provide more recreation facilities. This group was also represented at the Swan Lake Retreat the week of Aug. 5-11. Bro. Gaeddert was director of both retreat sessions. Leo Miller was the speaker for the Home Builders' Retreat at Hordville, Neb., Aug. 16-18. The theme of the retreat was "The Family Altar." Another important milestone in the building of our new church occurred July 12 with special cornerstone laying services. The finance com. conducted a drive for building funds during the week of Aug. 4-11.—Mrs. D. P. Ratzlaff, Corr.

S. S. TEACHERS HONORED

—Garden Twp. Church, Hesston, Kan.: Pastor Virgil L. Dirks and family returned in mid-August from a brief vacation at church camps in Neb. and Okla. Honoring many years of faithful service as Sunday school teachers, the church held a fellowship Aug. 30, in honor of Mr. and Mrs. Fred Rilling who recently moved to Newton. Little Jolene Sue was born to Mr. and Mrs. Henry R. Neufeld, N. Newton, Aug. 28. Mrs. Neufeld is the daughter of Mr. and Mrs. Fred Neufeld, Burrton. Homer Mouttet of the Go Ye Mission Hdq. had charge of the Sept. 1 worship service. The annual S. S. business meeting was held that same afternoon resulting in a few changes for the coming year. Les. Hubin was elected supt. and Bill Vorn vice-supt.—Corr.

VS REPORTS

—Friedensfeld Church, Turpin, Okla.: Aug. 18 three of our young people told of their varied experiences: Phyllis Isaacs served as counselor at Camp Mennoscah, Shirley Dick served at the Institute of Logopedics in Wichita, and Wilma Janzen served with the American Indians in Ariz. Their reports were very interesting. As it now appears, Oct. 13 will be the observance of the 50th anniversary of our church. We were very sorry to lose a good member of our church, Mrs. Marie Isaacs, who passed away Aug. 23. We will miss her. The first Sun. in Sept. we had our C. E. program. The word for Junior roll call was "Repent." We also had election. Our new president is Kenneth Janzen; sec., Jane Plett; Junior chorus leader, Phyllis Isaacs; pianist, Mary Ann Schmidt; church organist, Betty Bartel; and C. E. program com., Larry Becker, Larene Dyck, and Mrs. Paul Ediger. — Mrs. Chester Windsor, Corr.

PASTOR RESIGNS

—First Church, Berne, Ind.: Our pastor, Olin Krehbiel, and Mrs. Krehbiel, who had been touring the Scandinavian countries and attending the World Conference of Mennonites in Karlsruhe, Germany, returned home by way of California, having been called there because of a serious operation to which their daughter, Mrs. Glen Grandlinard, had submitted. Others from Berne who attended the conference in Karlsruhe and visited in Switzerland and other European countries were Mr. and Mrs. Menno P. Eicher and daughters Nancy and Amy, and Mr. and Mrs. Sherman Stucky and son Sidney. Building operations have started on the large addition to our church, two houses having been moved from the premises. The Christian Endeavor Society is sponsoring a short series of meetings to be held September 15-20, with Mitchell J. Seidler, pastor of the Norwood, Ohio, Baptist church. Bro. and Sister S. T. Moyer conducted an interesting and challenging program at the August WMS meeting depicting "How Christ Meets the Soul's Quest for God," as they saw it while missionaries in India. Miss Hannah Sprunger, an invalid for most of her life, but a real prayer warrior, has been a patient at the Adams County Memorial Hospital for some time, following a hip fracture. She is also suffering from other ailments. We regret the recent resignation of Olin Krehbiel as pastor of this church, to take effect in November.—Corr.

PASTOR SERVES 2 CHURCHES

—First Church, Fredonia, Kan.: The annual Sunday school picnic was held in our church basement after the worship service June 23. Miss Marlene Thiessen was married to John O. Weber on June 16. Mr. and Mrs. Harold Shetler are parents of a son, Harold Blane, born August 16. Willard Schrag is still serving both the Church of the Brethren and First Mennonite Church. The Schrags have recently moved into the parsonage of the Church of the Brethren.—Corr.

MISSION SERVICES

—Gospel Church, Mountain Lake, Minn.: Bro. and Sister J. J. Esau and John have moved to Mountain Lake from Omaha, Neb. Bro. Esau taught the Wednesday evening Bible class Aug. 7. The King's Co-Workers' Mission Society held a potluck picnic Aug. 8. Roll call was a six word testimony. Missionary Sarah Loewen sailed Aug. 9 for Nigeria, Africa, for her second term of serv-

(*Continued on the next page*)

JOTTINGS

(*Continued from page* 591)

ice. At the C. E. program, Aug. 11, missionary Luella Loewen spoke and showed pictures, and testimonies were given by students going away to school. Fremont Regier of Whitewater, Kan., spoke and showed pictures of his 1-W work in the Congo, Aug. 13; Wednesday evening, Aug. 14 missionary Verney Unruh of Japan showed pictures and spoke. A number of new books have been added to the church library by the library committee. A special music program sponsored by the Men's chorus of our church was given by the Bethesda church choir and various musical groups of Marion, S. D., Sunday evening, Aug. 25. Missionary Elmer J. Dicks returned home on August 28 from their second term of missionary service in the Belgian Congo.—Mrs. Waldo Stoesz, Corr.

RENOVATIONS COMPLETE —Deep Run Church, Bedminster, Pa.: The wedding of Marilyn Detweiler and Clyde Kramer took place at the church Aug. 17, and Shirley Ott and Arthur Schmell were married Sept. 7. With gratefulness and thanksgiving we were again privileged to worship in our newly renovated church building Aug. 18. Sunday school classes for all were resumed Sept. 1 and dedication services will be held sometime in November. Pastor Boyer and family spent their vacation at Sugarcreek, Ohio, with Mrs. Boyer's family. Wilmer Shelly filled the pulpit during the pastor's absence. A daughter, Susan, was born to Henry and Nora Nyce Aug. 4, and a son, Kelly Lee, to Richard and Dorothy Wasser Aug. 19. Frank Tice has returned home from a major operation at Doylestown Hospital. Laura Myers is now living at Neshaminy Manor Home. Nancy Wismer has returned to Bluffton College after summer VS work at Fergus Falls State Hospital, Minn.; she will also be employed as organist in Lima, Ohio.

Shirley Moyer, who is giving a year in the VS program, is a receptionist secretary at Prairie View Hospital, Newton, Kan. Kenneth Gahman has begun his two year term of 1-W program as a maintenance man at the Delaware State Hospital. Mary Ann Swartz and Edward Schulz helped in a work camp in Phila., sponsored by the E. D. YPU; its purpose was to do some constructive work in the Negro area in Phila., supervised by Bro. Bedsworth and Bro. Ratzlaff. The Women's Missionary Society saw slides and heard Mrs. Earl Stover speak on their work in Puerto Rico.—Corr.

Western District Programs

Western District Women's Missionary Organization

Herold Church, Bessie, Okla.
October 19, 1957

Morning session: 9:30 a.m.

Address: "It Is God That Worketh" Mrs. Orlando Waltner

Address: "It Is God That Worketh" (Part 2)—Miss Esther Wiebe

Afternoon session: 1:00 p.m.

Business meeting

Discussion groups and summaries;

Western District Youth Fellowship BUSINESS SESSIONS:

Southwestern State College
Weatherford, Okla.

Saturday afternoon, Oct. 19, 2:00—

Business meeting—Paul Jantzen in charge

Illustrated report on the activities of the W. D. Youth Fellowship

YOUTH FELLOWSHIP BANQUET:

Student Center
Southwestern State College
Weatherford, Okla.

Saturday evening, Oct. 19, 6:00—

Attendance by reservations—made with either Judith Harms, Route No. 1, Box 116, Clinton; or Wilma Janzen, North Newton, Kansas

Banquet Speaker—Russell Mast; Topic: "Stewardship of Life"

Banquet will be adjourned in time for young people to attend Men's meeting in Clinton.

Meal will be served by the facilities of the college. Menu will be baked turkey; cost of meal reservations: $1.50. Deadline on reservations is October 15.

Western District Ministers' Conference

Herold Church, Bessie, Okla.
October 19, 1957

9:00 a.m.

Communion sermon—Herbert Dalke

Communion service—Philip Wedel

Bible study: "The Book of Titus," led by Ralph Weber

Discussion—Arnold Nickel

1:30 p.m.

Theme: "Rethinking the Work of the Church Deacon," by Victor Sawatzky

Discussion—Harris Waltner

Testimonies: "What the Office of **Church Deacon Means to Me"**

Business

Election of officers

Western District Mennonite Men

First Mennonite Church
Clinton, Okla.
October 19, 1957

2:00 p.m.

Message: "A Layman Views the World Mennonite Conference," by John Schrag

Business meeting

5:45 p.m.

Men's dinner at Pop Hick's Restaurant in Clinton

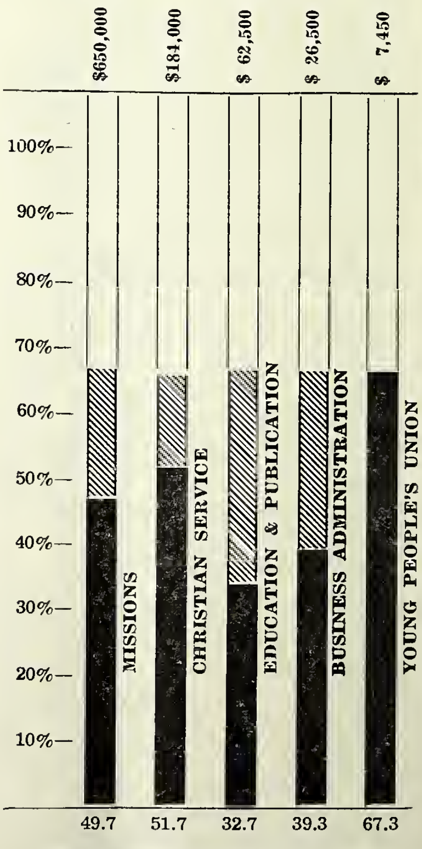
8:00 p.m.

Clinton H. S. Auditorium

Message—Erland Waltner

Conference Stewardship

August 31, 1957



Percentages as of August 31, 1957
(8 months is 66.6% of year)

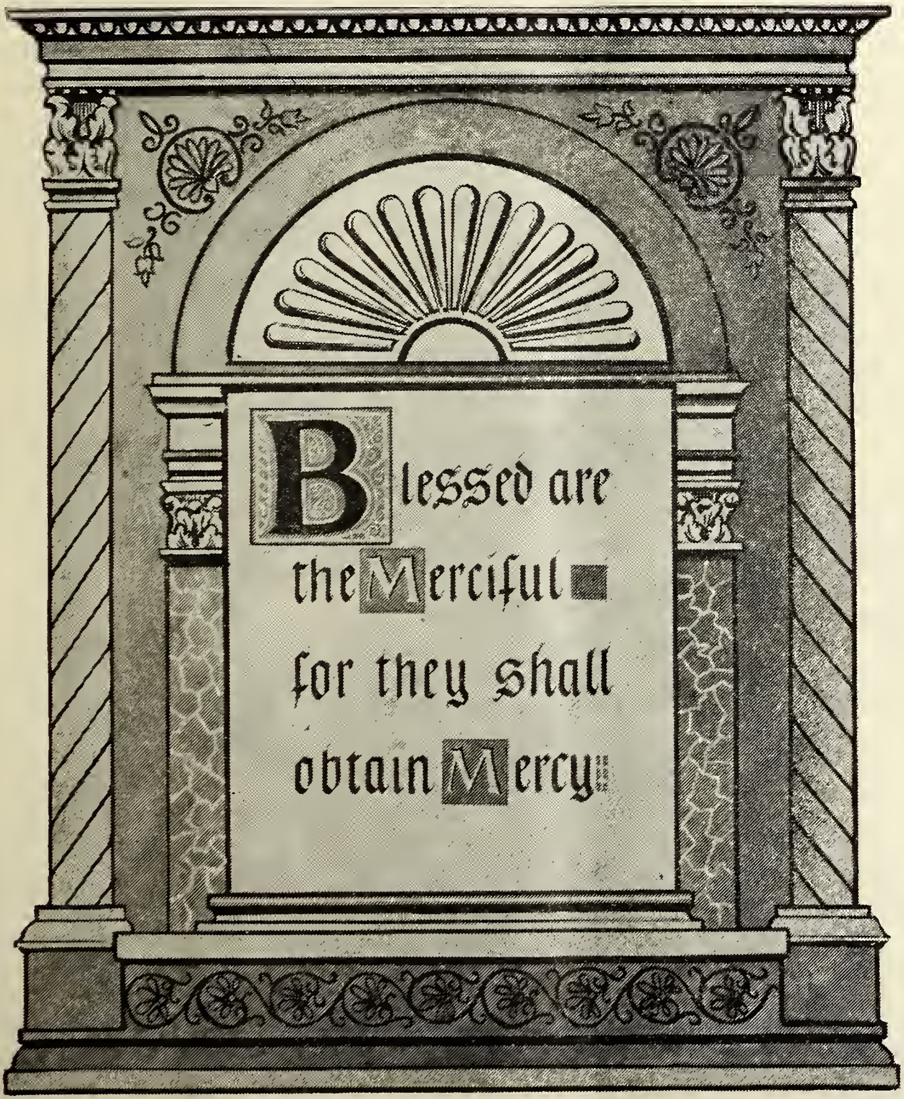
■ Receipts to Aug. 31;

▨ Short of Budget

☐ Remaining 4 Months of Year (fiscal year ends Dec. 31)

THE *Mennonite*

Other foundation can no man lay than that is laid, which is Jesus Christ.


Blessed are
the Merciful
for they shall
obtain Mercy

Three Lions, Inc.

How Complete Is Your Home?
Alice R. Flowers

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Volume 72 **Number 38** **September 24, 1957**

in this issue

ARTICLES:
Who Wants This Coat?
By Rosa Kim Penner 596
How Complete Is Your Home?
By Alice R. Flowers 597
Christians Plant the Church in Nepal
By Rudolph Friesen 599
DEPARTMENTS:
Editorials 595
Flashes of Thought 596
The Reader Says 598
Bookmarks 600
MENNONITE YOUTH:
The Magic Box
By Robert J. Baker 602
Western District Youth Rally 603
Are Christians Like Domesticated Geese?
By Arlen Kaufman 604
Our Schools 605
MCC News Notes 606
Mutual Aid Placement 607
Jottings 607
Into the Beyond 608

of things to come

Sept. 27-29—Oklahoma Convention, sessions at Meno and Enid, Oklahoma
Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas. Dedication of new church at the Mission to the American Indians, Hammon, Oklahoma. World Communion Sunday.
Oct. 13—Thanksgiving (Canada)
Oct. 19-22—Western District Conference, Clinton, Oklahoma
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving (U.S.)

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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C. L. Graber Visits Western District

"New Developments in Paraguay" will be the topic discussed when C. L. Graber, returned MCC worker from Paraguay visits the Western District.

Brother Graber was special liaison between the Mennonite colonies and the Paraguayan government, and will present the latest news on the $1,000,000 U. S. credit loan to the Paraguayan Mennonites. He will also report on the construction of the Trans-Chaco Roadway and the part Pax boys from the U.S. are playing in this work.

The meetings will begin the fund raising campaign in the district. Mennonite Men of the General Conference are raising a total of $17,000 for the support of Harry Harder, construction foreman on the roadway project.

Giving to the support of Brother Harder makes possible a share in the building of this road—a road which may well make the difference between progress or hardship for Paraguayan Mennonite colonists.

Wanted: Eight Pax Men Each Year

The Congo Inland Mission Board would like to place at least two fellows at each of these five stations: Banga via Kikwit, Mukedi via Kikwit, Mutena via Tshikapa, Nyanga via Tshikapa, and Tshikapa.

Since Congo Pax men serve a minimum of two year terms, this means that eight men could be sent each year. Even though Canada has no draft program, volunteers are encouraged from Canada as well as the United States.

The purpose of sending Pax men is to relieve the missionaries of much of the maintenance, mechanical, construction, driving, and book-keeping type of work. The United States government has approved such work for an alternative service to military duty because it is helping to improve the health, education, and welfare of the people in the area.

Pax men have a real opportunity not only in this supporting type of work but also in the Christian witness they represent to the local people.

Write to the Board of Christian Service, 722 Main St., for the free folder on Congo Pax or other information you may desire on other Pax or Voluntary Service opportunities.

Victorious Lives

In his report, missionary John Zook from the Charlesville station in Congo Belge, wrote recently, "The month of August saw the passing of two old-timers. Pastor Luaba, who has been with the mission almost since the beginning and who has shepherded the flock here, passed away. Then yesterday one of the overseers died who has been hospital evangelist for several years. His testimony has blessed many missionaries and countless Africans. He came to the mission in 1911 (Charlesville was formally opened in 1912) and served for some time here. He became a Christian in 1912.

"When Mukedi was opened he was the first Congolese to go to Mukedi village to preach, and he stayed a number of years, helping the station get its start. Since then he has served among the Lulua, Baluba, and Bashilele tribes in helping get new areas started.

"His work at the hospital in recent years was a fruitful one and when he became bedfast his only regret was that there were so many who had not yet been brought into life everlasting. The last three or four months he prayed to be allowed to die, as his suffering with cancer was terrible, but even in this he was victorious."

Social Concerns

The new Social Concerns Committee of the General Conference met September 6 and 7 at Newton, Kansas, making plans for study and organization of some of the concerns of the conference in the fields of economics, civil rights, social and political relations. Some of the issues raised were business and labor relations, agricultural surpluses, soil conservation, national and international political problems, temperance, intermarriage, broken homes, delinquency, race, capital punishment, and the loyalty oath.

editorials

THE POWER OF COMPASSION

The literal meaning of compassion is "to suffer with." The selfish, ego-centered individual may have lost the art of compassion for he tries to escape all suffering and does not care to share in the sorrows of others or to feel his inner need.

In a recent meeting of the American Medical Association the new president pointed out that "it is only natural for the person who is ill to expect sympathy and compassion along with all that modern science can offer."

We naturally expect a pastor to have the art of compassion. To have gained the confidence of his people to such an extent that they will turn to him for comfort and strength in testing times lays a heavy responsibility on the pastor. Can he truly "suffer with them?" Does he know how to enter into their problem and thus together with them seek the proper solution? If so, then he can be a tower of strength where it is most keenly needed.

However, not only pastors but also parents, teachers, friends, and companions who have mastered the art of fellow-feeling and true compassion can be a tremendous help to others when they meet their dark days and travel in the valley of the shadow.

The Gospels have various examples of true compassion: the Samaritan who helped the Jew who fell among thieves, the father who welcomed back his prodigal son, and the Lord who on seeing the needy multitude was moved with compassion toward them. The compassion of God is so great and unfathomable that we are lost in wonder and thankfulness as we try to contemplate it. No wonder we can sing with deep feeling: "How Great Thou Art."

THE GRAHAM CRUSADE

The sixteen week religious crusade of Billy Graham in New York city closed with a great outdoor meeting in Times Square. In point of attendance and recorded "decisions for Christ" it was the most successful in all history. Nearly two million persons attended his meetings and 56,767 decisions were recorded. All attendance records were broken, both at the Madison Square Garden meeting and at the special meeting in Yankee Stadium.

Dr. Graham has been the recipient of much praise and much criticism. Those trying to find points of criticism seldom dared level charges of fraud, commercialism, insincerity, or even emotionalism at him. But some modernists accused him of being too fundamental, and extreme fundamentalists accused him of being too liberal. One common criticism is that those making decisions may not hold out. But certainly some will. It would be hard to show how more harm than good came from this intensive campaign where Christ has been preached. We should rejoice that so many have registered their decisions for committing their lives to God, and pray that they may prove faithful in those decisions.

A room of quiet, a temple of peace;
The home of faith, where doubtings cease;
A house of comfort, where hope is given,
A source of strength to make earth heaven;
A shrine of worship, a place to pray—
I found all this in my church today.

—*Anon.*

who wants this coat?

Rosa Kim Penner*

IT IS MONDAY morning—time to plan the schedule for the coming week. First of all some bales of clothing have to be unpacked for between sixty and seventy Mennonites from the Russian zone. who will be our guests for the week end at Menno-Heim. They will begin to cross the iron curtain on Friday and will remain with us until Monday noon.

As I unpack one bale of clothes after another and fill the shelves of the storerooms, I run across a swallowtail coat. Who in America would send a coat like this for relief? It bears the label, "In The Name Of Christ," and I hang it in an inconspicuous place in the storeroom, for I am positive that the coat is of little value to our visitors. We in America put too much emphasis upon style instead of remembering the needy behind the iron curtain.

I am put to shame, for on Saturday morning brother Bartel and his sister arrive. The sister has had to borrow a skirt and sweater from a neighbor in order that she could make the trip to Berlin. As I take the two into the cellar where the storage rooms are located, I begin to talk to them and they open up and tell me all about their woes and hardships. My heart is pained at some of the experiences they have gone through.

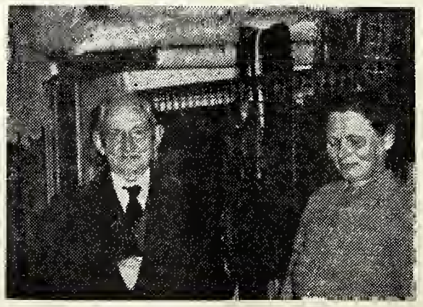
In a very simple manner I try to witness—and what shall I say? Words often fail me at a time like this, but then there is always special strength from above. I tell them that there is still a God in heaven who hears, sees, and is concerned about the welfare of His children. He is a God of love and often has to lead His children through deep valleys so that they will be better fit for His service.

As they become better acquainted with me, they tell me of the wonderful experiences they have had with their God, but after living behind the iron curtain for eleven years, they have begun to wonder if there is still a God who cares.

My conscience begins to bother me about the swallowtail coat, and I get it out of its hiding place with another one which I think is much more in style. To my surprise brother Bartel picks the swallowtail one and says that his wish has been to own a coat like this. So "In The Name Of Christ" I present it to him and he accepts it with tears in his eyes as he stammers, "Tell the people in America 'thank you.' "

That night as we file into the living room of Menno-Heim for a service conducted by J. K. Klassen, the Berlin unit leader, my eyes are fastened on brother Bartel as he sits and sings, "There Is Rest In Heaven For You." His song is interrupted by tears that he has to wipe with his handkerchief.

The day has come to a close, and through your gifts for relief, discouraged souls have come closer to Christ.



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*Former MCC worker in Berlin

FLASHES OF THOUGHT

Reflectors of Light

Walter Gering

Climbing the steps into the choir loft I found exactly what I had expected—but more than that. It was perfectly evident that there was only one reason for the brilliant shaft of light piercing the darkness of the church at that early morning hour. There must be a window admitting the light of the sun just appearing over the horizon.

It was one of those mornings when a solemn hush seemed to have settled over the whole earth. Walking down the aisle of the church my thoughts went upward in communion with God. It was the Sabbath day, another day of inspiration and fellowship with the redeemed of the Lord. At a later hour they would be filling the place. Now there reigned this moment of quiet peace.

When I faced the west and started to return down the aisle, my eyes were dazzled by a shaft of light. It was the sun, of course, shining through the open window in the choir loft.

But I was hardly prepared for for that which I saw as I climbed the steps and looked out. There in the background was the hospital: tweny-four windows facing the east. All but two were dark, covered in the shadows of the morning. Two were literally ablaze with the reflecting rays of the sun.

The position of those two windows spoke to me that morning. They were above all the rest, fitted into the roof of the hospital. They were the ones to catch the first rays of the rising sun, as reflectors of the light. The lower ones were all dark.

Can it be that this is the reason why we so often fail to reflect the glory of the Son of God? We must live upon higher ground if we would be true reflectors of the Light of the World, our Saviour.

Dr. Martin Luther King of Montgomery, Alabama, will head a drive this fall to register 5,000,000 Negro voters in the South so they may participate in the U. S. congressional elections next year and the 1960 presidential election.

How *Complete* Is Your Home?

Alice R. Flowers

TO ADAM the crowning earthly joy was the presentation of Eve to share with him the loveliness of Eden. She was his God-given helpmeet; and now the first family was established in their home. More than human association was involved—here was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its gracious privileges only through continued obedience to Him.

Obedience brought delightful communion with Him, but disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowshiped with God in the completeness of His favor.

Many years passed before God called Abraham. God emphasized right family relationships in dealing with him, stressing proper recognition of godly principles. Strong words these, "I know him (Abraham) that he will command his children and his household after him" (Genesis 18:19).

In the early history of the Hebrews through the wilderness journeyings and later, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the twofold aspect of this emphasis with the blood of the slain lamb upon the door for protection, and the family gathered within the house to partake of the roasted lamb for the needed sustenance in the difficult journey ahead. Some stress only the first, ignoring the important second phase of this marvelous Passover observance.

Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is subsequent responsibility of parents to gather together their households for definite partaking of the Lamb—the Word of our God which lives and abides forever.

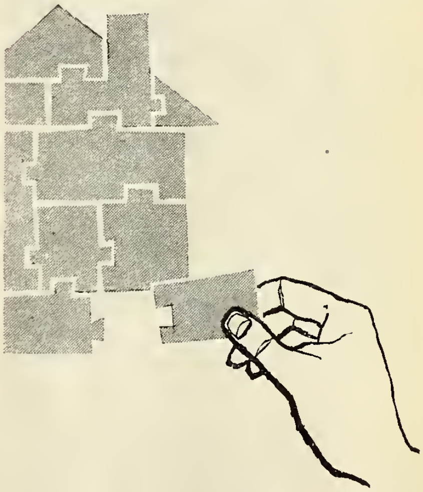
Soundness in Hebrew family life meant healthy grass roots for the kingdom to be established later. The book of Deuteronomy gives certain vital principles for solid Hebrew home life as they were shortly to take up their residence in the Promised Land. God had far-reaching sight for their national endurance, so He emphasized the need of constant recognition of God's Word in their individual homes. To this day the stability of Jewish homelife has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter of Deuteronomy actually commands that God's Word have a recognized place in the table talk and fireside chats of the family circle. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please His Maker. Thinking on things "that are true, lovely, of good report" produces what is noblest in character and pays the highest on such investment in the home.

There are many homes where through subtle snares Satan has dimmed, even quenched the altar light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin, disobedience have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes do not know the real values of life, and without a standard of righteous holy conduct they become an easy prey for the crowding forces of evil.

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered, "You are now five years too late. You have missed the most valuable years of shaping your child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten." Tom Paine said he was an infidel before he was five, the product of his home influence.

Thomas Guthrie wrote: "If you find yourself loving any pleasures better than your prayers, any book better than your Bible, any house better than God's house, any person better than the Lord Jesus, any indulgence better than the hope of heaven—*Take alarm!*" To which could well be added by every Christian parent—if you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them—*Take Great Alarm.* You are responsible for their souls as well as their bodies—the completeness of a Christian home.



—*National Sunday School Assn.*

In The Air

DEAR Brother Smucker: The Second Coming of our Lord is a cardinal doctrine of the Bible and should be taught more than it is. Our General Conference should in the near future openly accept it. Therefore should not the pages of *The Mennonite* encourage the adoption of this teaching?

I know that many of my conclusions are original.

The Second Coming of our Lord is a topic of great importance to the believer. It is the hope of the church. From the very beginning the Christian church looked forward to this great event. The Thessalonian church went so far as to stop their daily occupations because Christ would return immediately, they thought (2 Thess. 3:10-12).

During the centuries the church had lost this truth until just before the turn of the present century an awakening came and men arose proclaiming anew the coming again of our Lord.

Menno Simons had not included the Lord's return in his teaching, possibly because of the Muensterites who took a wrong stand on the matter, teaching that the Lord had returned and they were His heralds commissioned to establish His Kingdom by force. Because Menno was frequently classed as one of them, he refrained to stress the point they abused so much. I do believe that he believed in the Lord's return, for in a letter to John Leiden he refers to it (*Menno Simons* by C. Krahn, page 111).

I do believe it a very timely topic to discuss because so many true belivers do not accept this truth as a material fact. They spiritualize this truth and all the evidence in its favor and do not believe in the millenium. When Christ comes He comes for judgment.

NOT TOO LONG AGO I was startled by a brother claiming that the General Conference stood on the amillennial teaching. I had taken it for granted that the Conference had officially accepted the premillennial teaching. A little later another brother came out with the same fact. One of these brethren is a conference worker and the other a member of one of the boards. Therefore I had to accept their statements.

This causes me to come out in defense of the premillennial teaching of Christ's return as King of Kings and Lord of Lords to establish His Kingdom of peace on this earth and reign a thousand years.

There are two stages of His return. First Thessalonians 4:15-17 describes the gathering unto Himself of His own, both they that have died, together with the living. These are going to meet their beloved Lord and be numbered into His body, to be under His control, and later come with Him when He completes His descent to the earth and reign with Him (Rev. 20.6).

First Corinthians 15:51-52 gives us the details of the rapture. The living are changed into incorruptible bodies and the dead arise incorruptible. This will take place in a moment, so suddenly that they who remain will not know what has taken place.

The second stage is the coming out of the air onto the earth with the raptured saints to establish His Kingdom. Matthew 24:30 gives a clear picture of this event. The sign of the Son of man shall appear in heaven, visible to all those living on the earth. All tribes shall mourn when they see Him coming in the clouds of heaven with power and great glory.

The prophet Zechariah draws the picture in perspective, telling us that He shall stand on the Mount of Olives (14:4-9), landing on the earth at the place from where He departed. His touching the ground will cause the Mount to cleave in the midst thereof toward the east and the west.

THE FIRST ACT after destroying the armies of Antichrist who came against Jerusalem (Revelation 19:19:21) will be to send His angels to gather together His elect, the remnant of Israel, the 144,000 who have been preserved out of the twelve tribes of Israel. These have come through the tribulation because they were sealed. He took them out of the nations to be His people in whom all the tribes of the earth should be blessed. They will now be the priests of God and bring the gospel message unto the ends of the earth before the end will come (Matt. 24:14).

The nations who have survived will not willingly submit to the King's dominion. The saints of the church are the executors of the judgment to the nations. Here on earth they were meek and lowly in heart, suffering much both from governments and churches. Now they are reigning and ruling with their Lord whose members they are.

One thing we should mention: will all those who in this life have accepted Christ as their Saviour and have become new creatures in the new birth share in the rapture? A large percentage of believers reject the truth of Christ's return for a reign of peace upon the earth. Should these also share in the blessing? Or have we a right to believe in a partial rapture?

Phillippians 3:20 and Titus 2:13 set forth the fact that the believers are looking forward to His coming. First Peter 3:15 and 1 John 3:2-3 all speak about the hope that is within us that our Lord will return and gather us unto Himself.

If then only those who look, wait, and hope for His return should share in the rapture there would be multitudes of saints left who would not meet the Lord in the air. They would then go into the tribulation standing firm upon their faith, seeing their mistake and losing the reward in sharing with Christ the Kingdom reign. Being saved, yes, but as through fire (1 Cor. 3). They will be martyred by Antichrist. We see them under the altar in Revelation 6 and before the throne robed in white with palms in their hands in Chapter 7.

Let us therefore at all times be ready when the trumpet call sounds forth to be changed and go up into the air to meet our blessed Saviour there.

J. F. Sawatzky
Newton, Kansas

Christians plant the church in Nepal

Rudolph Friesen*

I WONDER how many persons in North America know the location of Nepal. It is possibly best known in connection with Mount Everest or the coronation of the king of Nepal.

Nepal is a small kingdom north of India in the Himalaya Mountains south of Tibet. It has a land area of more than 54,000 square miles and an estimated population of eight million persons.

The capital city of Katmandu is located in a valley 100 miles north of the border of India. Because most of the country is mountainous, travel is a problem. There are roads and daily plane flights to India. But inside the country most people walk.

Till five years ago this country was almost completely closed to foreigners. It was ruled by a family of Ranas who saw to it that their people remained ignorant of the outside world.

Ornithologist Pioneers

Nepal had a king at that time but he had no power. But when the Ranas were overthrown, the king came into power.

About this time Robert Fleming, a Methodist teacher in northern India, went to Nepal to collect birds. He saw the great need for medical work so he and his wife, a medical doctor, started a small mission clinic.

The clinic has grown. As the United Christian Mission to Nepal it now has about fifty persons on the staff. They represent eight nations and nine nationalities, serving in five different stations—the largest being here in Katmandu where we have a staff of thirty persons.

Transfer from India

Half are Indians and Nepali. The others are from America, Canada, England, and Switzerland. Most of them are supported by their individual church groups.

Last August I came to Nepal to join this group after a year and a half in relief work with Mennonite Central Committee in India.

My job in the Katmandu hospital ranges from maintenance to construction to being electrician, plumber, and driver. Responsibilities of X-ray technician have also become mine until another technician can be found.

Later I plan to supervise construction of a new hospital ten miles from here at Bhadgaon.

Winning Nepali

The building we use for a hospital in Katmandu is an old palace. To convert it into a hospital is quite a task: the water, electrical, and sewage systems had to be rebuilt. Much remains to be done.

One of our greatest tasks is to win the confidence of the Nepali. They have faith in our work but they do not seem to understand that we do not expect anything in return for what we do.

The government forbids us to preach our faith to the people, but I think that through our actions we can be just as good witnesses as through our words.

First Church Begins

Services are provided in the hospital in the Nepali language, and patients are invited to attend. Many are interested but they still have the fear which was pressed into them by the former government.

There is in the bazaar in Katmandu a small church started by two Christians from south India. They provide services in Hindi and Nepali languages. It is well attended by local people and by hospital workers.

It has not been incorporated as a church, but we believe this might be the beginning of the Christian Church in Nepal where there will be no denominational barrier to confuse anyone seeking to become a Christian.

Mennonites Help

What are Mennonites contributing toward this united mission effort?

Besides myself there are two other Mennonite Central Committee men serving in Nepal with the United Christian Mission. They are Earl Schmidt of Rosthern, Sask., and Otho Horst of Clear Spring. Md. They are doing construction work on a hospital and staff quarters in Tansen, in western Nepal.

Lena Graber of Elkhart, Ind., is supervisor of nurses in the Katmandu hospital. She is supported by the Mennonite Board of Missions and Charities of Elkhart, Ind.

We need your prayers.

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*Mr. Friesen is the son of Mr. and Mrs. Peter Friesen of Marquette, Manitoba. He is a member of Schoenfelder Mennonite Church, General Conference.

bookmarks

Reviewing Religions

WANDERER UPON EARTH by Jack Finegan. 247 *pp., Harpers,* $3.75.

This book is the fictitious travelogue of a young Jewish fugitive who traveled eastward from Palestine in search of truth. The first chapters give a brief description of life in Palestine, followed by the terrible siege and destruction of Jerusalem in 586 B.C. The Jewish inhabitants are taken into exile in Babylon, but Yaush escapes from enemy hands and upon the word of prophecy from Ezekiel becomes the Wanderer Upon Earth. He is spared for a purpose—that he may know at last what is false and what is true. This knowledge will be needed when Jerusalem is reborn. As the story develops Yaush comes in contact with such great religious prophets as Ezekiel, Jeremiah, Zoroaster, Mahavira, Gautama Buddha, Lao-Tzu, Confucius (K'ung Tzu), and Isaiah. The travels of Yaush point out some of the basic ideas of each of the great religions, and he sees some truth in each of them. However, the reader is reminded throughout the book of the superiority of Jewish religious beliefs and moral practices.

—Arnold Nickel
Moundridge, Kansas

Little Books

STORIES OF BIBLE DAYS; STORIES OF LONG AGO; STORIES OF JESUS' FOLLOWERS; and STORIES ABOUT JESUS by Ruth S. Gray. 24 *pp. Warner Press.* .35 *each.*

A need for the less well-known children's Bible stories is met by these little books—especially the *Stories of Jesus' Followers*. The *Stories of Bible Days* gives a vivid picture of life in biblical times. The *Stories of Long Ago* gives the children samplings of the Old Testament, while all the old favorites are contained in the *Stories of Jesus*.

These well-written little books are suitable for readers from seven to ten years. They may also be used for reading aloud to preschoolers with a short span of attention. There are twelve stories to a book, each story being well illustrated with one four-color picture.

These books will give your children a better understanding of their Sunday school lessons and greatly aid in home teaching.

—Irene Sawatzky
Hope, British Columbia

Holy Spirit Help

AIDS TO DEVOTION by Andrew Murray. 134 pp. *Christian Literature Crusade,* $1.50

The largest portion of this book is devoted to a study of the Holy Spirit as presented in the Epistle to the Ephesians. The author points out that we can only deepen our devotional life as we recognize and yield to the leading of the Holy Spirit in our lives. He leads the reader into a knowledge of who the Spirit is, what He has done, what He yet wants to do, and the areas of our life that need to be placed under His control.

The gift of faith, or believing God, is brought to light as an important factor in our devotional life. Unbelief, with the ability of God to work in us through the Holy Spirit a life of constant victory over sin, is brought out as a reason for so much defeat in the devotional lives of so many Christians.

—Leonard B. Ewert
Montezuma, Kansas

Small Hymnal

SONGS OF THE CHURCH, edited by Walter E. Yoder. Herald Press, 1953, $1.00

Only 274 hymns constitute this collection which was gotten out by the (Old) Mennonite Church for use in their congregational worship. The size of the volume, about half as large as most church hymnals, appeals to one. Most of our hymn books seem too bulky with their elaborate indexes and worship material, and no congregation uses more than a fraction of the 600 hymns usually found in modern hymnals. Yet upon close examination one finds that this modest volume, while containing much excellent material, lacks many grand hymns that have become a part of our Christian heritage and which will surely be missed by some congregations. Missing are favorites like "The Church's One Foundation," "Sun of my Soul," "Sweet Hour of Prayer," "Onward Christian Soldiers," "In Christ There Is no East or West," Whittier's "Immortal Love, Forever Full," and "Crown Him with Many Crowns," and many others.

German chorales have not had wide use among the (Old) Mennonite churches but one notes here the inclusion of about twenty. One is also glad to note that some of the work of Prof. J. D. Brunk, pioneer in Mennonite church music, is being preserved. He wrote a good many tunes, and the three that probably will survive longest are found here, set to the words, "Before Jehovah's Awful Throne," "Great God Indulge," and "In Thy Holy Place We Bow."

There has been some hymn-tinkering in this volume, outstanding example of which is the opening selection, "All people that on earth do dwell," a garbled version of the 100th Psalm found in the Scottish Psalter. The phrases are all lifted out of this version yet no credit is given to the original. It is set here to a tune which lacks the dignity and power of "Old Hundredth," its original setting.

The work contains many excellent selections of standard hymns and gospel songs, together with some interesting material not ordinarily found in hymn books. The selections from the *Harmonia Sacra* hark back to a former day in Mennonite singing, as do also the shaped notes in which the music appears. The book is a bargain at $1.00.

—Lester Hostetler
Sugarcreek Ohio

Bunyan's Bells

SO PILGRIM RANG THE BELLS by Richard Ellsworth Day. 151 *pp. Zondervan,* $2.50 . .

So *Pilgrim Rang the Bells* is the life story of John Bunyan.

He is shown as the man who in England rang the bells of spiritual liberty.

Richard Ellsworth Day has shown his ability as a writer of biography in *Bush Aglow* (the life of Moody) and other works. He adds to his reputation as an author in this biography. He seems to have overturned every stone in Sussex and Bedford, England, for this work.

The choice of the theme, the style of writing, the quotations cannot be improved upon, and there is appealing humor in the titles. His description of Bunyan is as clearly depicted as though one saw him projected on the screen.

—Ben J. Nickel
Meno, Oklahoma

Heretical Hosea

THE SINNER BELOVED by Phillips Endecott Osgood. 241 *pp., American Press,* $3.50

As we read this book we felt keenly the atmosphere of Hosea's day, and almost idolatrous at the intimate view of the goddess Ashtoreth's grove with its evil proceedings. But, this novel is pale compared to other historical novels on biblical themes, such as Sienkiewicz's gripping and carefully documented *Quo Vadis?* and Lew Wallace's *Ben Hur* with its strong historical fiction-with-a-message.

The writer retells the scriptural story of Hosea and his idolatrous wife Gomer, intended as an illustration of Jehovah's love for his disobedient Israel. Excitement mounts at Gomer's near-immorality, and Hosea's ensuing search to restore her to himself. Dr. Osgood takes some liberties directly contradicting the Bible record, including his main idea: Hosea's growing conviction that the earlier prophets' beliefs and the scriptural writings were just superstitions, taught by "bigots" to "plodding dullards." Of course, the biblical Hosea never suffered from such a heretical conviction nor did he cease from his pronouncements of doom if Israel repented not, which doom he lived to see.

This is the unforgivable thing the author does: not believing the Bible to be God's infallible Word, he makes Hosea of the same unitarian ilk as himself, with every man his own saviour, no need of Christ (who is not God anyway), God a god who winks at sin and never punishes individuals or nations.

—Burt and Elizabeth Groth
Barnett, Missouri

A Family's Happiest Moments

can be those spent in daily devotion

What parent hasn't tried to capture the interest of an active, wriggling youngster during family devotions? Many devotional books are too advanced for little children, but here are two new devotional books that capture attention through stories, interesting situations, and the experiences of boys and girls.

- **LITTLE VISITS WITH GOD** is a book of 200 simple readings. They are about everyday occurrences in the lives of children. In the foreword of the book Dr. Oscar Feucht says, "These devotions are dipped right out of life." The instructional content of these readings is richly Christian, teaching that the love of God is the center of the appreciation of every good thing. Written in fresh language every child can understand, each reading is accompanied by discussion questions for an instructive conversation, a suggested Bible reading, and a memory verse. Only $3.00

- **HAPPY ACRES** is a book for families with children of elementary school age. It is intended as a supplementary book for reading aloud at family devotions. Each day's reading is built around an incident in the life of the Johnson family, who live on Happy Acres. Each incident is related to a theme from the Bible, and concludes with thought-provoking questions for family discussion, all keyed to the child's level. 48 readings; illustrated. $2.50

SEE PAGES 68, 72, AND 73 OF OUR LATEST CATALOG FOR MORE DEVOTIONAL TITLES.

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Even among Christians, says this modern parable, television can become an idol

The Magic Box

By Robert J. Baker

AND LO, the fields of a certain Christian did bring forth much fruit. Whatsoever he put his hand to did prosper, and the money accumulated until his coffers were waxed full. Some of this gain he did give unto the church, but not too much, for as he did say, "It is not meet that the church should receive an exceedingly large income, for lo, mine is a plain church; we should keep our plainness and not build large structures with stained glass windows and huge organs within." And it was with such reasoning that he did keep his money at home and did spend it upon himself, or occasionally he did lend it to his friends at six per cent interest.

He did strengthen his dairy barns and added unto his herd until it was the talk of many counties, for behold, it was a registered herd, and the cattle therein were the finest that he could buy.

When strangers did enter his home he did point with pride to the deep freezer, the automatic washer, the dryer, the wall-to-wall carpeting in his sunken living room, and often he did say unto his visitors, "All these and much more I have gotten with my own hands." But if the visitors were from his own church, he did quickly add, "The Lord hath richly blessed me."

And this Christian, Simon by name, did covet to own a television set, but his wife did resist him in this venture with great vigor, for she did fear its influence upon their young boys, Samuel and Daniel. However, after much mentioning by her husband of its educational value and his insistence that this would be a wise investment of the money which the Lord had entrusted him, she did yield, and in despair at his frequent nagging, did say unto him one day, "Yea, go and buy it, for thou wilt have no rest nor wilt thou give me rest until it is thine."

Quickly did this Christian purchase a television set of finest quality, for it is known unto all that in spending for oneself it is wise to buy the best. Upon his roof was erected with great speed an aerial that did stretch into the heavens and did cause much wonder among the fowls of the air. And Simon did purchase also a booster for his television set, for he did not wish to be limited only to the local station.

WITH great interest did Simon and his boys gather about their television set the first night after it was installed, and they did twist the dials with determination. And behold! it was even as the salesman had said! Upon the twenty-one inch screen did appear a funny face and from the box came the sound of raucous laughter. And Simon did laugh, too, yea, and Daniel and Samuel also did laugh, for the man was exceedingly funny as once did the piano lid drop on his neck.

From that night forth Simon and his boys did assemble about the polished veneer box and with great skill did they adjust its controls until many stations did enter their home. And Simon did grow to love this box which dominated both his living room and his living. And his boys also did love it and the three of them fell down before the box each evening and did worship the pictures which appeared. But his wife, Mary, did not understand.

From *Youth's Christian Companion*
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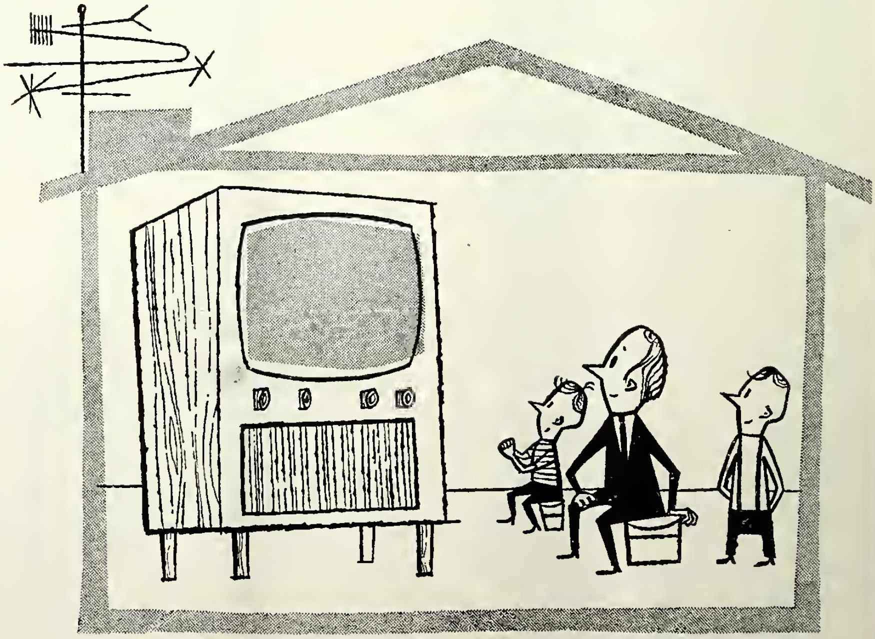

Art by Regier

Western District Youth Rally, Banquet to be Held in Oklahoma

Young people from churches of the Western District will soon be finding their way to Oklahoma for the 1957 sessions of the Western District Youth Fellowship Conference October 19 and 20. These young folks from Oklahoma and Kansas will meet to highlight this year's activities in a period of thanksgiving, planning, and worshiping together under the banner of a united Mennonite youth in the service of Christ. Here youth will rediscover that no distance nor circumstance can separate them from the love that we have in Christ.

A planning and business session will initiate the activities on Saturday, October 19, at 2:00 p.m., as delegates to the Youth Conference meet at Weatherford, Oklahoma. Along with planning of the coming year's Youth Fellowship activities, a special feature of the planning session will be an illustrated report on, "What's Been Going on in the Western District Youth Fellowship in 1957."

Saturday evening the young people will meet at Southwestern State College, Weatherford, Oklahoma, for a special youth banquet. Here as young folks gather for fellowship and to worship as Christian youth committed to the call of Christ, a special challenge will be given for the full dedication of all of youth's heart, mind, and soul to the task of service in God's Kingdom. Russell Mast, new pastor of the Bethel College Mennonite Church, will present the banquet address, "Five Minutes to Twelve," as an appeal for full dedication and stewardship for Christ.

Western District young people should begin now to make plans for attending. Reservations for the youth banquet should be sent to Miss Judith Harms, Route 1, Box 116, Clinton, Oklahoma, or to Miss Wilma Janzen, North Newton, Kansas. Reservations made early will guarantee a place for you at the banquet.

Russell Mast

Early Sunday night the doors will swing open at the Clinton High School to welcome young people, their parents, friends, and non-Mennonite youth from the surrounding communities to a united youth rally beginning at 7:30 p.m. The Youth Fellowship is host to the Western District Conference this night and plans have been made for an impressive and spirit-filled program to which everyone is invited, and urged to bring along a friend.

The keynote address will be given by Russell Mast who has become a beloved friend of youth in his active life as pastor at the Salem-Zion church in Freeman, South Dakota, and more recently at the Bethel College church in North Newton, Kansas. His address, "New Frontiers in Christian Service," will center on the need and opportunity for full time service in mission vocations open to Mennonite youth throughout America and the world.

Books for Youth

MARA OF OLD BABYLON by Elizabeth P. Witheridge. 128 pp. New York-Nashville, Abingdon Press. $1.50

Cyrus! Cyrus! Long Live Cyrus! The people of Tel Abib, the city of Hebrew exiles outside Babylon, were delirious with joy, for King Cyrus of Persia had overthrown the Babylonian government and promised the Hebrew people they could return to Jerusalem.

These had been exciting times for Mara, a little Hebrew girl, as she helped plan and execute the escape of a Hebrew slave boy from his cruel master, and as she secretly slipped from house to house telling people of the prophet's arrival. It had been fun to choose her own camel and name it. It would be sad to leave her friends and home for a new place but the words of the prophet kept ringing in her ears, encouraging her:

> "For you shall go out in joy
> And be led forth in peace."

The author's extensive research has enabled her to write a vivid description of the customs and happenings of the times, weaving in a warm and human story.

—Florence Leigh Waltner

A WINNING Stewardship Slogan

(Group B—Ages 18 to 30)

Tithe today for a
Strong YPU tomorrow

—Carl Henry Epp, Rosthern, Saskatchewan

Are Christians Like Domesticated Geese?

By Arlen Kaufman

The statement has been made that modern Christians are like domesticated geese. The question should not be raised why they are like geese, but why they became domesticated. Well, it all happened like this:

One early morning a flock of wild geese began their toilsome journey southward. It was a very long, difficult flight, and the farther they went the more tired they became. One evening the weary birds flew over a farmer's corn field and decided that this would be a good place to stop and rest. So they landed near the corn field and congregated in the farmer's barn for the night. The next day they thought that instead of flying on they would stay to rest and enjoy life a bit.

They liked it here, but they never forgot the mission they had set out to accomplish. For one day a week they would all parade to the corner of the farm yard and the most eloquent orator would perch on the fence post, and proclaim with great gusto and enthusiasm the glorious feeling of soaring into the celestial heights. He told them of the historic flight of his ancestors. He told them of God's most gracious gift—the gift of wings which made all of this possible.

To this the geese nodded solemnly. And after the meeting they all scurried back to enjoy their Sunday dinner.

The farmer didn't mind having them around because he thought they might be worth their keep.

As time passed the geese began to study their cultural heritage. On Wednesday evening they would study the structure of the wing. They were amazed how these relatively small feathers carried their ancestors thousands and thousands of miles.

On Sunday morning they would be encouraged to use their wings, to develop this most gracious gift of God. They were told of the wonderful celestial experiences of their ancestors and that they too could experience and realize these celestial heights if they would only use and develop their God-given wings.

To all of this the geese nodded solemnly. But they did not fly. They had become domesticated. Yes, occasionally some would flap their wings to the admiration of all. But they did not leave the ground.

And as time passed they scarcely knew or understood what was happening when in the darkness of the night they heard a flock of wild geese high in the heavens—flying southward toward their goal.

—Mennonite Messenger

OUR INDIAN MISSIONS

When planning to attend the Western District Youth Fellowship Conference Oct. 19-20, you might set aside a few days to visit our Indian mission stations in Oklahoma. Our mission workers would welcome your visit and you could learn first hand about mission life on the field. Maybe God is calling *you* to come and serve Him in missions.

One-Day Work Camp Held At Prairie View Hospital

Nine teenage young people from the Mennonite churches of Moundridge pooled their efforts in a successful one day work camp held at Prairie View Hospital near Newton recently.

Arriving at the hospital in the morning, they received a brief orientation from Jim Hean, Activities Director, about the institution itself and the proposed work projects, and then dug in with the well-known enthusiasm of youth.

Two Projects

The projects to which they applied their strength and skills were two: the erection of a chainlink fence around the tennis court, and the preparation of one of the greens on the newly-developed golf course on the hospital grounds. The limited time did not allow completion of either of these jobs, but a good start was made.

Program by Service Unit

In addition to the work itself, there were opportunities for fun and fellowship during the day. A softball game in the late afternoon further sharpened appetites for a picnic supper, which was a combined work camp-hospital service unit function.

Following the supper, members of the service unit presented a short program, including talks by Eddie Ranck and Orlyn Zehr (who had served as the work supervisors during the day), singing, discussion, and a devotional period.

To top off the day, the work campers attended the chanpionship softball game at Athletic Park that evening, and rooted the Prairie View team on to victory in the church league tournament.

Sponsors Assist

The work campers were sponsored and accompanied by Robert and Helen Coon. Bob served as summer interim pastor at the two town churches in Moundridge — West Zion and First Church of Christian.

The young people participating in the day's activities were: Barbara Lehmberg from the West Zion Church; Janice Reusser, Kay Wedel, Galen Wedel, Steve Kaufman, Theora Pauls, Janet Wedel, and Marilyn Kaufman, all from the First Church of Christian; and Lanny Stucky from the Eden Mennonite Church.

Other church groups, including youth organizations or older groups who are interested in a similar work camp experience, are invited to contact the administrator of Prairie View Hospital. Either all day or evening projects can be arranged.

—Mennonite Weekly Review

Sponsored by the Young People's Union of the General Conference, Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

our schools

SEMINARY ENROLLMENT

Thirty-five students have registered for the fall quarter of study at the seminary. Of these 35, 14 are new students; they are Virginia Claassen, Whitewater, Kan.; Harriet Amstutz Dick (Mrs. Nickolas); Delia Unrau Dyck (Mrs. Gordon); Violet Friesen, Steinback, Manitoba; Marion Keeney, East Millsboro, Pa.; Vernon Lohrentz, Greensburg, Kan.; Peter J. Neufeld, Inman, Kan.; Omer Nisley, Millersburg, Ind.; Vern Preheim, Freeman, S. D.; Onale Stucky, Berne, Ind.; Leonard Wiebe, Whitewater, Kan.; Justina Neufeld, Butterfield, Minn.; Herman Walde, Sardis, British Columbia, Canada; and Albert Bauman, son of the missionary Baumans, Champa, India. Students who have been in school before but have been out for some time are Paul Boschman, Petaigain, Saskatchewan; Henry Epp, Waterloo, Ontario; and Arthur Isaak, Aberdeen, Idaho.

The Seminary Fall Retreat was held at Camp Friedenswald the weekend of Sept. 15. The theme of the retreat was "keeping the heart abreast of the head"; and Erland Waltner was the retreat speaker. The beauty of the surroundings, and the intimate fellowship in worship, discussion, and play have a way of making this an inspirational way to launch into the new school year.

BLUFFTON ORIENTATION

Freshmen and new students arriving at Bluffton College were engaged in five days of orientation activity Sept. 6-11. Among the events were a series of entrance tests, the S.C.A. retreat, an all-college "sing," two socials, and programs introducing the faculty, traditions and ideals of Bluffton College, activities and organizations on campus.

Among the ranks of new students are several from foreign countries: Fenny Buruma, the Netherlands; Selamawit ("Sally") Emmanuel, Ethiopia; Mineko Kubota and John Hung from Japan; Rudiger Neumann, Germany; Harold Sawadsky, Canada; Gursaran Singei Shoker, India; Chung Keun Wie, Hawaii; Angela Weng, Formosa.

New members of the Bluffton College staff are Raymond Clevidence, teaching typing and shorthand; Benno Toews, communications and applied psychology; Michel Weiss, French and German; Robert Hilliard, U. S. history; Robert Ewing, principles of geography; Doris Hamman serving as school nurse; Dr. Howard Shelly added to the staff of doctors serving college students; and Carol Blosser joining the crew of full time secretaries in the college offices.

FJC WORKSHOP

Members of the Freeman Junior College faculty and staff met for a two day workshop August 29-30. Committee meetings were held and plans were made for the work of the coming year. The families of the staff joined the group for inspirational programs and fellowship meals. Walter Gering, pastor of the Bethel Church, Mountain Lake, Minn., and Northern District Conference representative on the Freeman College Board of Directors, provided the spiritual inspiration with three challenging talks.

Formal school opening exercises were held Sept. 8. President Ronald von Riesen, who has just returned from a summer in Europe, gave a report on the Mennonite World Conference which he attended at Karlsruhe, Germany.

Christian Life Week came earlier than usual this year—Sept. 16-20. Willard Wiebe, pastor of First Church, Mountain Lake, Minn., was the speaker. Brother Wiebe is a member of the General Conference Board of Foreign Missions and served as pastor at Lind, Washington, before going to Mountain Lake. He spoke to the students each morning in chapel, and the public was invited to the evening meetings held in Pioneer Hall.

HARTZLER SPEAKS AT BETHEL COLLEGE OPENING

"Education is expensive, but there is one thing more expensive, and that is ignorance," stated J. E. Hartzler of Goshen, Indiana, in addressing students, parents, and friends at the formal school opening exercises at Bethel College Sunday evening, Sept. 8. Speaking on the subject of "Education for Culture and Service," Hartzler repeatedly referred to his visit with Dr. Albert Schweitzer in Africa. In him the speaker saw a man of deep understanding, broad culture, and great sympathies.

Pres. D. C. Wedel opened the meeting with Scripture reading and prayer. Rupert Hohmann of the college music department presented a violin solo and Dean P. E. Schellenberg invited the audience to a reception in the Student Union Room following the meeting.

Among the large delegation of foreign students at Bethel College is Samuel Hsiely from Formosa. Samuel is being sponsored by the Board of Missions of the General Conference Mennonite Church. He has completed the course of study at Taipei Seminary and since June, 1955, has been pastor of a new church at Taichung, also serving as evangelist and interpreter for the missionaries. While at Bethel Samuel will also visit churches to acquaint them with the work of the mission in Formosa.

In the first regularly scheduled faculty meeting Sept. 10, the Bethel College faculty moved to participate in a self-study relative to the personnel service at the college. Dean P. E. Schellenberg outlined the program of the North Central Association in regard to its requirement for continued growth in order to remain an active member of the association. A study of the personnel service of the college will include such areas as organization of the student personnel service, admissions, orientation, student records, counselling, placement, discipline, etc.

The Kansas Foundation of Private Colleges announces the receipt of a gift of $4,000 from Procter and Gamble, representing a phase of its national program of aid-to-education. The above amount will be divided among nineteen members of the Kansas Foundation.

MCC news and notes

NETHERLANDS:

New Representative Begins

Margaret Lapp of Perkasie, Pa., is the new representative of North American Mennonites at Heerewegen, Netherlands, an international Mennonite center. She succeeds Paul Bender, who is returning to teach at Goshen College. She will be co-hostess at the center and will interview trainees and exchange students, besides assuming related responsibilities.

Heerewegen is a former 19th century estate comprising 25 acres of park and woods. It is near Zeist and 35 miles from Amsterdam. It was first used as a conference center by MCC in 1947. It has since become a meeting place for the Dutch Peace Group, MCC, Mennonites from many countries who travel, camps for Dutch youth groups, study groups, and a vacation place. Last winter it housed Hungarian refugee students.

Miss Lapp is the daughter of Mr. and Mrs. Norman B. Lapp and a member of Perkasie Mennonite Church.

KOREA:

Children Need Homes

Nurses Katherine Friesen (Marquette, Man.) and Anna Klassen (Winnipeg) appreciate the opportunity to help place abandoned children into homes where the children are wanted. The nurses write, "A son is a must in every Korean family and if they do not have at least one boy they sometimes adopt one."

This provides the nurses an opportunity to get homes for the many abandoned babies in Seoul. Because of extreme poverty of many Seoul families, they often put new babies on the street hoping some kind person will give them better care than the family could. The city welfare department takes the babies to the city hospital where MCC nurses serve. After they are nursed to health, the babies are placed in foster homes or in orphanages.

JORDAN:

Two Workers Join Staff

Agnes Classen of Meade, Kan., and Myrna Kinsinger of Parnell, Ia., both former public school teachers and graduates of Goshen College, are joining the staff of relief workers in Jordan. Miss Classen will give leadership to work with Arab refugee women at Jericho. She is a member of Emmanuel Mennonite Church at Meade and the daughter of Mr. and Mrs. P. L. Classen. Miss Kinsinger will teach in a girls' school in Amman. She is a member of West Union Mennonite Church and the daughter of Mr. and Mrs. Russell Kinsinger.

Thousands of Arab refugees from Palestine have been in Jordan for nine years. To date there has been no solution to the problem of finding resettlement.

PARAGUAY:

Three New Roadbuilders

Three Pax men joined the MCC team helping with construction of the 250-mile Trans-Chaco road. They are twins Delbert and Delmer Wiebe, sons of Mr. and Mrs. Jacob H. Wiebe of Whitewater, Kan., and Ezra Yoder, son of Mr. and Mrs. Daniel S. Yoder of Kalona, Ia.

Rain has stifled progress on the Asuncion end of the roadbuilding, reports indicate, but bush-clearing at the colony end has moved ahead.

GERMANY:

19 Enter Pax Construction

A group of 19 men are enroute to Germany to join construction units for German refugee families. In the group are Homer Andres of Elbing, Kan.; Gerald Bender of Mount Joy, Pa.; Dana Lee Crow of Manclova, O.; Kenneth E. Davis of Clarence Center, N. Y.; Lowell J. Goering of Moundridge, Kan.; Mark Headings of Halsey, Ore.; Roy N. Hess Jr. of Lancaster, Pa.; Kenneth Hochstedler of Wellman, Ia.; Ernest J. Jantzen of Plymouth, Neb.; Paul Kissel of Souderton, Pa.;

Roy Landis and Glenn Moyer of Perkasie, Pa.; Rodney D. Penner of Durham, Kan.; Leron D. Peters of Henderson, Neb.; Charles Sauder of Archbold, O.; Douglas C. Shenk of Elida, O.; Howard Snyder of La Junta, Colo.; Norman Stauffer of Goshen, Ind.; Paul A. Wengert Jr. of Chambersburg, Pa.

PENNSYLVANIA:

Matron, Secretary Begin Service

Sarah Peachey of Belleville, Pa., has become temporary hostess for the MCC Akron staff. She is a member of Allensville Mennonite Church and the daughter of Mr. and Mrs. Samuel H. Peachey.

Mary Fern Woolner of Kitchener, Ont., formerly employed by the Department of National Revenue, is serving as secretary in the Information Service. She is a member of Stirling Avenue Mennonite Church and the daughter of Mr. and Mrs. Vernon Woolner.

MICHIGAN:

Pax Veterans Have Reunion

Reminiscing experiences in Pax Services involved approximately 100 persons at a reunion August 23-4 at Camp Friedenswald, Mich. Not that Paxmen numbered 100, but by this time there are wives and children to consider. Speakers included H. A. Fast of Bethel College, former director for MCC in Europe; Jesse Short of Archbold, O., first unit leader in Backnang, Germany.

This was the second reunion of Pax Services. The next will be in two years. They considered the possibility of having an eastern and western reunion in the meantime.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Doctor: Urgent need for a general practitioner to serve the community of Warroad, Minnesota. A large practice immediately available. A modern hospital with full staff of registered nurses. Many opportunities for Christian service and witnessing. Contact: Mutual Aid, or Rev. Arthur Ortmann, Warroad, Minnesota (No P 185).

Plumber: Man experienced in plumbing and sheet metal work is offered a full time opening in the community of Holyrood, Kansas. Contact: Mutual Aid (No P 186).

Group Activities Worker: Opening for trained group worker in charge of day care, occupational, and recreational activities and government at the Mennonite mental hospital at Reedley, California. Contact: Mutual Aid (No P 187).

Domestic Help: Excellent openings in a number of areas for Mennonite girls or ladies to work in private homes doing housework, and caring for children during evenings, etc. Wages and offers generally attractive. Inquiries requested. Contact: Mutual Aid (No P 188).

Prairie View Hospital: Immediate openings for the following: House-keeper-Assistant Cook, one Female Aide, and one Male Aide. These positions may be filled either on a volunteer or salary basis. Contact: Mutual Aid (No P 189).

jottings

NEW PASTOR

—Topeka Church, Topeka, Ind.: Sunday evening, August 18, a church night observance was held in honor of Pastor and Mrs. Martin Schrag who have served us the past year. There was a potluck supper and an informal program, and recreation for the children before the supper. We appreciated very much the services of Pastor and Mrs. Schrag and wish them God's richest blessings at Messiah College, Grantham, Pa. We are very happy to welcome Pastor and Mrs. Roy W. Henry and family, formerly of Pekin, Ill., as pastor and family of this congregation. A reception for Pastor Henry and family was held in the church basement Sunday evening, August 25. There was a short program, a time of fellowship, and refreshments. Installation service for Pastor Henry was held during the morning service September 8. The message was brought by A. E. Kreider, service of installation by R. L. Hartzler, and response by Pastor Henry. We pray for Brother and Sister Henry and family God's richest blessings as they continue to labor for Him in this congregation, and also for the spiritual enrichment of this fellowship. Choir practice has been resumed. For the Thursday evening Bible study First Timothy will be studied. There will also be teachers for the children in the basement, to lead them in study and singing. Sunday evening, September 8 Pastor Henry showed slides and told of their work when they were in Puerto Rico. Norman Wingert, MCC director in Japan, told us about the work carried on there at the evening service August 11. The youth fellowship has elected the following officers: president, Gary Stoltz; vice-president, Ann Colby; sec. treas.; Sharon Roy; program chairman, Gary Yoder. Pastor Henry and a number from this congregation attended ground breaking ceremonies for the Biblical Seminary in Elkhart September 3. A rosebud on the pulpit August 11 announced the arrival of a son to Mr. and Mrs. Alton Miller.—Opal King, Corr.

"HOME FRONT" SHOWN

—Burrton Church, Burrton, Kan.: A son, Gregory Mark, was born in July to Mr. and Mrs. Clifford Dick. Our pastor gave lectures at a Bible conference near East Petersburg, Pa., July 12-14. Melvin Landis of Hesston brought the message on July 14. On July 21 we had our annual Sunday school picnic. It was held at the church instead of Harvey County Park because of rain. The Ladies Missionary Society sponsored an ice cream social on August 14. A freewill offering for kitchen repairs was taken. The Home Mission film "Home Front" was shown on this evening. Our pastor is beginning a series of sermons on "Basic Christian Convictions," especially to help the youth of the church.—Mrs. Harold Martens, Corr.

WORK IN MISSISSIPPI

—First Church, Reedley, Calif.: In September Mr. and Mrs. J. H. Friesen celebrated their 40th wedding anniversary with open house at their ranch south of Reedley. Roy Reimer will direct the adult mixed choir and the young people's choir this year. The Lord's Supper will be commemorated October 6. Walter Philipp and Donna Warkentin were married in the M. B. church Sat. evening, Sept. 7; God bless them. Walter is a son of Mr. and Mrs. Paul Philipp and a member of our church. Lyman Sprungers of the Open Door Missionary Fellowship, Jackson, Miss., gave a program of slides and a message Sunday evening, Aug. 25. The work is among the colored people. Most of those on vacation are home and retreats are over for young and old. Pastor and Mrs. Epp are back from their long trip, and Dr. and Mrs. Marden Habegger are also home from the World Conference.—J. P. Glanzer, Corr.

A RARE EXPERIENCE

—Bethel Church, Inman, Kan.: Our congregation, relatives, and friends were shocked and grieved when word came of the death by drowning of Arnie Kroeker of Inman and Virgil Regehr of Buhler. The tragedy occurred Aug. 4 on the shore of Lake Erie, not far from Detroit, Mich., where the young men were in alternative service in Ford Hospital. A memorial service was held for Arnie on Aug. 15. About two weeks later his body was found and a graveside service was conducted Aug. 29. Rudolph and Elvina Martens, missionaries from the Congo, showed slides and spoke here Aug. 18. A son, Donovan George, was born to Mr. and Mrs. Curt L. Regehr Aug. 26. Kazadi Matthew, a national Christian of the Congo Inland Mission field, spoke here Aug. 30. It was a rare experience and a blessed privilege to meet this brother in Christ. Paul Toews, son of former missionaries Pastor and Mrs. H. A. Toews from Africa, and Fremont Regier, a 1-W worker for two years in the Congo, interpreted for him. Mrs. Jacob. J. Pauls, passed away Aug. 30 at the age of 81 years. Funeral services were held Sept. 2. —Mrs. A. F. Enns, Corr.

PRAYER OF DEDICATION

—First Church, Mountain Lake, Minn.: The following guest speakers have been in our church during the three Sundays Pastor Wiebe was on vacation: Elmer Wall, Orlando Schmidt, and Kenneth Ross. Our pastor and his family spent their vacation in northern Minn. and in Idaho with his mother. The Oakleaf Mission Society held their annual picnic July 9. A grocery and money shower was given for the Deit. Warkentines and Art Fasts. The young people gave an exchange program in the Gospel Church. Mrs. Deit. Warkentine passed away July 16. A prayer of dedication was made during our morning service July 28 for Elfrieda Rempel. She spoke briefly on her going to Mexico where she will do nursing at Cuauhtemoc Hospital for two years. On Aug. 6 the Christian Business Men's Committee of our community had T. E. McCully as guest speaker. Elaine Teichrow is home from Chicago where she was in Voluntary Service during the summer months. On Aug. 18 our young people presented a program to the young people of the Salem Church at Freeman, S. D. Esther Wiebe, sister of our pastor, spoke and showed colored slides of India (she is a missionary to India).—Corr.

FOOD FOR CAMP

—Bethany Church, Kingman, Kan.: The months of July and August have been very dry and hot. July 7 Harry Albrecht and family of Portland were in our midst; he brought the morning message. Harry is one of our home boys and we are always glad to see them. July 14 Richard Tschetter of Cordell, Okla., was our Sun. morning speaker. Monday evening, July 22, Irwin Wedel and two of his workers from Jackson, Miss., were here. July 21 Phyllis Flickner, daughter of Mr. and Mrs. Joe Flickner, was married to Verlin Dennis of Tacoma, Washington. July 28 a reception was held for Brother and Sister Carl Flickner, missionaries to India who are home on a year's furlough. Aug. 11 the Gideons were our Sunday morning speakers. During the retreat season at Camp Mennoscah the ladies of our church sent food for the camp. Aug. 17 Erma Flickner of our church and Lewis Cretsinger of Howe, Indiana, were married in Indiana where both are working. Aug. 18 Brother and Sister Frank Fotopolus and family of Omaha, Neb., visited her mother Mrs. Ida Albrecht, and her brothers and sisters. He brought the morning and evening message and she sang for us. A CROP collection was taken in July. Many reunions have cut down church attendance. Several families from here attended the golden wedding celebration at First Church, Moundridge, for Brother and Sister P. P. Wedel. Aug 25 Paul Tschetter of Winona Lake, Ind., brought the morning message. Several of our young people are leaving for various schools; we always miss them. —Mrs. M. S. Kaufman, Corr.

100th Anniversary

—West Swamp Church, Quakertown, Pa.: The good Samaritans who are going under the name of Disaster Committee rendered a noble act this summer when our neighbor's barn was struck by lightning and burned to the ground. Approximately 25 men of our congregation helped to clean up and showed in a very practical way the brotherhood spirit of love. Our sympathy is with Mr. and Mrs. George Boyer. A group of our members enjoyed an outdoor family night and picnic. The engagement of Alton Shelly and Els van Lier of Amsterdam, the Netherlands, was announced recently. Alton is the son of Mr. and Mrs. Howard Shelly and is in MCC work in the Netherlands. The Men-O-Lan Board has purchased the Mitchell property of 15 acres which borders the Men-O-Lan grounds. Edith Foth, MCC trainee staying at the Stanley Stauffer home, has completed her period of training in the United States and will sail shortly on her return trip to Germany. Our congregation enjoyed a missionary service at which Samuel and Helen Stephen, nationals from India, were the speakers. Pastor Arthur Rosenberger enjoyed a few weeks vacation. In his absence we had as guest speaker J. Harold Sherk, chairman of the Peace Section of Mennonite Central Committee. The other Sunday the laymen of the church had charge of the service. Some of our group attended the Bible conference at Men-O-Lan Aug. 30-Sept. 2. Robert Fritch of Allentown was instructor. The theme was "Be Ye Witnesses." The 100th anniversary of the West Swamp Sunday School will be held on Sunday, Sept. 29. Invitation to speak has been accepted by Paul Stauffer, Bluffton, Ohio, a former Sunday school superintendent. West Swamp is the oldest Mennonite Sunday school in continuous existence. On Saturday, Sept. 28, the Eastern District Sunday School Union will note the occasion by meeting at West Swamp. Erland Waltner, president of the General Conference, will be present. Ray Hacker returned home Thursday, Aug. 29, from the World Conference and tour of Europe. Pastor and Mrs. Rosenberger are visiting in Ohio and at Elkhart and Berne, Indiana. He had a part in the groundbreaking ceremony at the new location of the Seminary in Elkhart on Tuesday, Sept. 3.—Corr.

ASSISTING IN ARIZONA

Mr. and Mrs. Isaac Froese, Winkler, Manitoba, are volunteers at the mission station at Oraibi, Arizona. They will assist in the teaching work at the mission.

Volunteers are needed for long-term Voluntary Service in our mission areas. Work for nurses in reservation hospitals and teachers in government schools is available. Write for information to Board of Christian Service, 722 Main St., Newton, Kansas.

MISSION HOUSE DEDICATED

A new dwelling for missionary families was recently dedicated at the Oraibi, Arizona, station. The service was in charge of Albert Jantzen. Open house was observed. The P. K. Dirksens will occupy the new house.

Let not your heart envy sinners, but continue in the fear of the Lord all the day. Proverbs 23:17, RSV.

The Third Verse

I am the third verse. I have two older brothers and one younger brother. We all go to church. My brothers are recognized, respected and so well thought of that they are often asked to take part in the service. I am neglected, ignored, and from all appearances considered good for nothing.

One time, long ago, a minister spoke kindly to me. In fact, he said I was beautiful and good. He said I was the most attractive one of the family, and the congregation agreed. That was the best day of my life. My heart went out to that man.

I like to go to the Episcopal Church because those people seem to think well of the whole family. They treat us all alike, and sometimes if there is a cousin or two that goes along they receive equal attention also. I like those people for that. There is something harmonious about including all the members of the family.

I have felt so bad at times that I did not think life was worth while, but I have hopes that in the next world, when the leader of the celestial chorus raises his star-studded baton, in the paean of praise which shall ascend to the throne of God, the poor little third verse will not be omitted.—John Hunter Gill

The Visitor, ed., John Suderman

into the beyond

Mrs. Mary Burkhard of Goshen, Indiana, and member of the Eighth Street Mennonite Church, was born February 2, 1880. She served on the mission field in India and passed away September 7, 1957.

Melvin D. Lantz of Topeka, Indiana, and member of the Topeka Mennonite Church, was born January 11, 1867, and died in Goshen, Indiana, September 9, 1957.

Mrs. J. B. Schmidt (nee Helena Enns) of Hillsboro, Kansas, and member of the First Mennonite Church, Hillsboro, was born March 5, 1882, and died August 24, 1957. Surviving her are three sons and two daughters.

Amanda Warkentin (nee Buller), a member of the First Mennonite Church, Mountain Lake, Minnesota, was born May 22, 1921, and passed away July 16, 1957, after a six months illness due to leukemia. Her husband Dietrich G., and five children survive.

THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.

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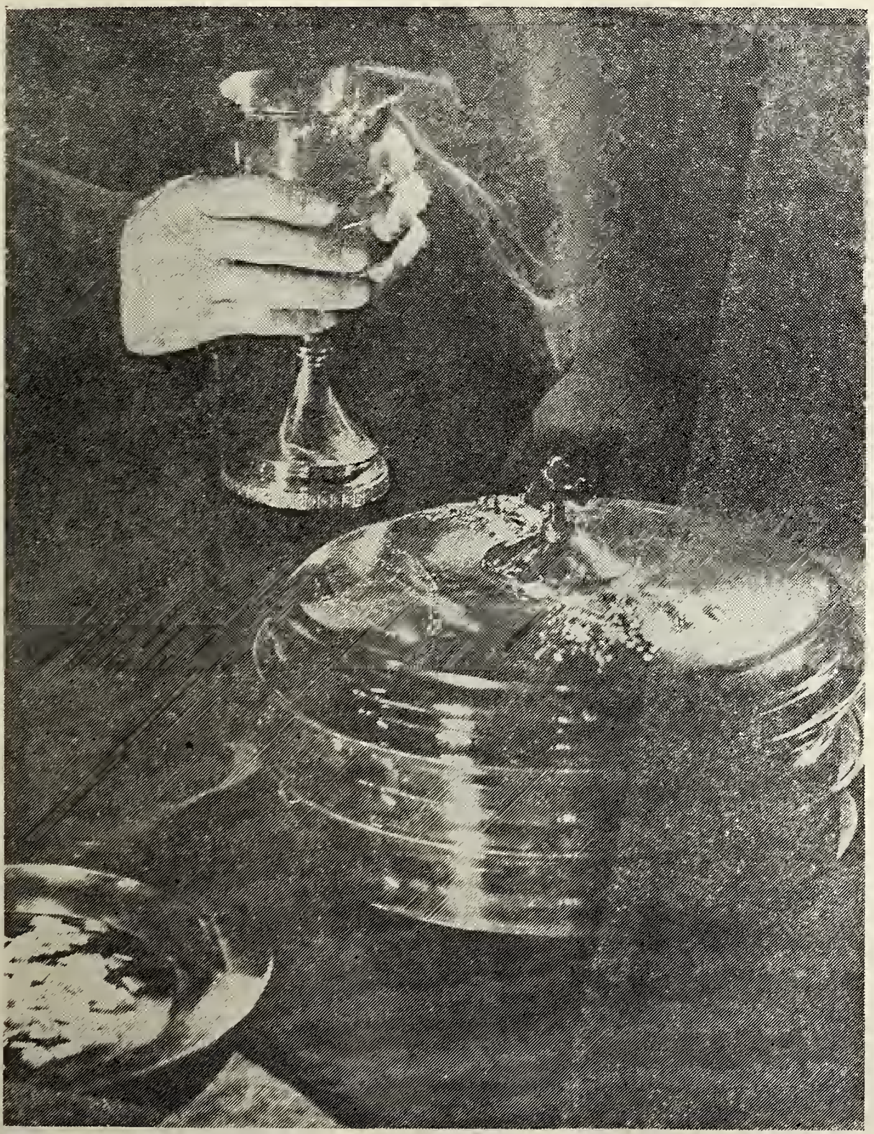


Religious News Service Photo

THE CUP OF BLESSING

Russell Mast

Volume 72 **Number 39** **October 1, 1957**

in this issue

ARTICLES:
My Encounter With Race Relations
By Mrs. Herbert A. Schmidt 612
High Fidelity Motion
By Maynard Shelly 613
Baptist Churches Behind the Iron Curtain
By H. H. Barnette 615
The Cup of Blessing
By Russell Mast 617
DEPARTMENTS:
Editorials 611
Bookmarks 614
MENNONITE YOUTH:
Dutch Mennonite Peace Group
By Mrs. E. Franken-Liefrinck 618
The Future of Retreats 619
Pencil Points 620
Our Schools 621
MCC News Notes 622
Into the Beyond 622
Mutual Aid Placement 622
Jottings 624

of things to come

Oct. 6—Western District Sunday School Convention, Zion Mennonite Church, Elbing, Kansas. Dedication of new church at the Mission to the American Indians, Hammon, Oklahoma. World Communion Sunday.
Oct. 13—Thanksgiving (Canada)
Oct. 19-22—Western District Conference, Clinton, Oklahoma
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving (U.S.)

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Reg

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in General. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

The Role of the Missionary

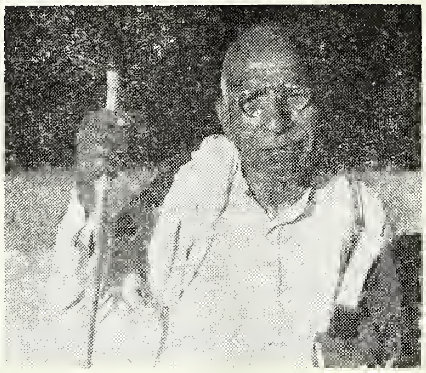
From a workshop on the role of the Western missionary came the statement that the "church exists by mission." Missionaries Rudolph and Elvina Martens, now on furlough from the Belgian Congo, attended the workshop at the University of Chicago Divinity school and reported more fully on the role of the Western missionary. "The church is living and growing only so far as she fulfills her task in evangelism. There cannot be any letting up in missions and the sending of missionaries. Some say that the church ought to stop using the missionary and exchange only fraternal workers with the new churches. That is not true.

"Nationalistic pressures in some countries are curtailing missionary efforts, but there are still areas in which the missionary can carry on his witness, especially where specialists are needed. In India evangelistic work by foreigners is forbidden. There is still the large unfinished task of training leaders, to stir up the young church to reach out and evangelize fellow nationals, to witness to the intelligentsia.

"Mission institutions are still dependent upon missionary personnel to a great extent. Missionary initiative and persistence are still dependent upon missionary personnel to a great extent. Missionary initiative and persistence are still necessary in such areas as literacy, rural reconstruction and extension (agricultural missions), health program (both preventive and curative), teaching Christian stewardship and giving, and social services:

"In such areas as literature, development of policy and administrative structure, and education, the missionary can still make a large contribution although more of this work ought to be the responsibility of the young church as soon as capable workers arise. The workshop agreed that the headship of institutions and high ecclesiastical posts ought to be put immediately into the hands of the native Christians."

FAITHFUL SERVANT



Sonsai Babu

Humble obedience, faithful service, and love of the Lord were characteristics of Sonsai Babu's life, which those who knew him will long remember.

For thirty years he boldly preached the Word in town and country, to young and old alike. On one occasion a group of villagers threatened his life. Standing before them, he bared his chest and declared, "Kill me, if you will, but the person on whom my blood spills will become Christian." Hearing this, his persecutors slowly slunk away.

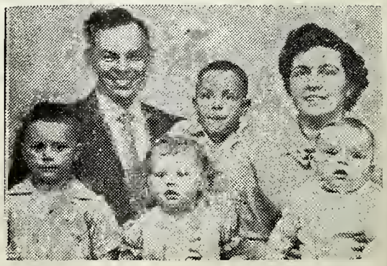
His was a life of prayer and devotion given in untiring efforts to win men to Christ.

From a fellow worker:

"I learned to know Brother Sonsai Babu when we came to India in 1921. He was then the evangelist in the Champa Leprosarium. His faithfulness to our Lord has been well known to me ever since. On my world trip in 1956 I met him, still staunch for our Saviour, really a pillar in our church in India."—John Thiessen.

SAILING ADDRESS

The missionary Peter Voran family will sail for Japan on October 7. Their sailing address is: Mr. and Mrs. Peter Voran, Passengers, % American President Lines, President Wilson, Voyage 73, 514 West 6th St., Los Angeles 14, Calif.



Back row: Peter, David, Lois. Front row: Douglas, Debra, Daniel.

editorials

THE CHURCH AND GROUP DEVELOPMENT

During the last ten years there has been a rising tide of interest in group relations. Much of the research in group dynamics was done in large universities. Industrial leaders were quick to use these findings to increase productions, morale, sales, and profits. Labor, public health officials, and educators have also used these new insights to improve their groups.

For the last two years a Protestant Laboratory on Group Development invited representatives of the churches to learn insights from social scientists and to apply them to group life in the church.

Should the church lag behind in the study of group relations? More specifically, should not those who subscribe to the peace position be vitally interested in improving human relations? The Christian life is not lived in a vacuum. It is lived in relationship with other people—Christians and nonchristians. In the fellowship of the church, it is not the minister alone—it is the minister AND his people; not the superintendent alone—the superintendent AND his teachers; not the teachers alone—the teacher AND his pupils.

In the church and in the school we work in groups. Everywhere we get things done by group action. But just because a group happens to be part of a church does not guarantee at all that it will function adequately. Here, too, groups sometimes find it hard to move smoothly. They sometimes argue endlessly over details, evade responsibility, or rush headlong into irresponsible decisions. We ought, therefore, to use all available insights to seek to understand how groups can work effectively.

Is there something distinctive and different about groups within the church? We say that our churches are Christian fellowships, households of faith. How does it happen that a considerable number of people find deeper fellowship in other associations outside the church? We must admit that sometimes the groups we see in churches seem dull and apathetic, with little fellowship or concern shown among members. Groups within the church sometimes manifest the same symptoms of sickness found elsewhere, where only a few members do all the talking, where competent people sit idly by, where major issues are passed over and minor issues consume the major time, where there exists distrust of group action.

Groups must learn to work together. Some groups are just as immature after meeting for years as they were at the beginning. A mature group is able to handle conflicts without going to pieces, to tolerate interruptions without losing sight of the goal, to receive new members and lose old ones without much ado, to keep participation and acceptance of responsibilities widespread, to lose a leader with minor effect on the group, and to maintain informality, spontaneity, and friendliness.

As Christians we are deeply concerned about human relationships. We appreciate group associations as essential both to individual growth and to the building of our common life. Christians' real sense of belonging together is not based simply on similarity of interests or background, but it is a realization that the members of the group are persons for whom Christ died. In Christian groups, therefore, members and leaders realize they live in a community of guilt and acceptance. They are able to love and accept each other because they have known the love and forgiveness of God.

—Willard Claassen

My Encounter With Race Relations

Mrs. Herbert A. Schmidt

I AM A GREY LADY.

Grey Ladies volunteer through the Red Cross to give several hours of service a year to hospitals. Here it is our duty to distribute mail, do various errands, care for the patients' flowers, and leisurely visit with them, but never to touch the patient or ask any personal questions about his illness.

Tucked away in an obscure corner of the hospital was the smallest room of all. Week after week, it was the same ebony colored young man who greeted me so courteously every Wednesday morning. He had no flowers to be tended and he never received any mail, so it was a bit hard to visit with him leisurely when all he would say was that he was fine.

"Thank you, ma'am."

There was nothing I could do for him.

Then one morning it was different. "How are you?" I asked. Sometimes this can be a very personal question.

"Not so good this morning," was the very slow answer.

Obviously he was not so good. He eyed my extra heavy letter load, for the Rebeccas must have had a card shower or 302 is being remembered by her third graders in their very best penmanship efforts.

He said, "Didn't I get a letter?"

"Not this morning."

How fast could I get to the greeting card counter, I wondered.

"Would you care for something to read?"

Can't one ever remember that very tired people do not care to read?

"Don't think I'll read just now," came the answer with utter weariness, "but if you will read the ninety-first Psalm to me, I think I can follow you. I learned it in Sunday school."

Finally we were visiting.

I picked up the Gideon's Bible and I was glad that I, too, had learned it in Sunday school and remembered it well enough that I needed to glance at the text only fleetingly. It was an experience to see his face become increasingly serene.

"He shall cover thee—thou shalt not be afraid. . . ."

I had seen that lonesome dread in his eyes.

". . . of the pestilence . . . He shall give his angels charge over thee. . . ."

He understood that to mean himself and now he felt secure.

Unschooled as I am in such matters, it was fortunate that with great dignity he folded his hands and said, "Will you lead in prayer?"

We prayed, not with fine phrases I had so often admired when spoken from the pulpit, but like a mother and her too tired child who will sleep better if a simple prayer is spoken for him.

Then his hand crept forward slightly. Did he remember just in time that the color of our skin did not match? My hand was already over the bed. ("Never touch the patient.")

Our eyes met once more. He gave and I received a message from the outer portals of heaven.

The next day I was transferred to the Special School for Retarded Children. I had already become acquainted with one of the pupils who had often visited a member of his family in the hospital. Benny knew me, too. At once he asked me, "Do you remember Jim, that colored boy in the hospital? He died yesterday afternoon. He had no friends so they put him in a box and sent him to Oklahoma."

I smiled brightly at Benny and we were both rewarded. My hands helped with his weaving and he revealed truth to me.

We have very wise pupils at thi school as you will see from Benny's next observation. "But Jim isn't really going to Oklahoma, th Lord Jesus took him to His heave right away. Just the part of him that wouldn't keep was sent away.

The last direction to Grey Ladie for work at the special school says "Do show the children affection i every possible way."

My friend Benny is a fine Mex can lad. They say he will alway be a child. He will have a lon time in which to show people ho to receive the Kingdom.

Maynard Shelly*

High Fidelity Motion

Included in this article is a motion for your next business meeting

FOR our family basket dinner in August we had the following expenses:

Pound of coffee	$0.89
Bottle of catchup	.21
Jar of mustard	.23
Two boxes of paper napkins	.34
Total	$1.47

"Besides that we paid the secretary 84 cents for sending out the notices for this meeting and we contributed $5.00 to help one boy go to church camp in July. So the grand total on our expenses was $7.31. That leaves us with a balance of $133.21."

The treasurer of the High Fidelity Sunday school class has just completed his report to the quarterly business meeting. He shuts his tall gray book and sits down.

After the report has been accepted and the secretary authorized to spread it on the minutes, the president reports on a recent conversation he had with the minister.

Chewing on the eraser of his pencil, he relays the following information: "The minister thought it might be a good idea if our class would make a . . . ah . . . make a small . . ."

Bite.

". . . donation to the work of the . . . General Conference. I think this is a good idea."

Crunch.

"Don't know why we didn't think of it before."

Bite. Crunch.

"How much do you think we should contribute?"

Silence settles.

"What's our balance, again?" asks Roger.

The treasurer has the long gray book propped under his chin.

"One-hundred-thirty-three-dollars-and-twenty-one-cents," he drones, without moving the book from under his chin.

"Well, let's make it $75.00," proposes the question-asker. His son is in Pax in Germany.

Brows wrinkle and unwrinkle up and down the three rows of men. It seems like quite a bit of money.

Ernest turns his chair sideways and props his feet on the rung of his neighbor's chair, as he says, "I don't think we should neglect our church college and the seminary. They need all the support they can get."

"Well, shall we give the college $25.00 and the seminary $25.00?" injects the secretary impatiently. "There are a lot of things on the agenda."

The treasurer shudders. "Oh, no, that would leave us only $8.21," he says without moving his book.

Bill, who is sitting beside the treasurer says, "I think we should keep a good balance on hand. You never know what we might need it for. I suggest we give $25.00 each to the Conference, the college, and the seminary. That's pretty much. Last year we didn't give anything."

"I make that a motion," shouts Ray. He's the big fellow overweighting that flimsy folding chair in the back row.

"Second it," shouts a voice from nowhere as the secretary scurries on paper with his pencil.

"All those in favor say 'Aye.'"

"Opposed the same sign."

"Carried."

Now while the High Fis continue with their business, let's go out to the church steps and chew on a blade of grass and talk about this while the moon comes up over the meadow.

If I had been a voting member of the High Fi's do you know what I would have proposed?

I would have said, "Look, boys, we've had over a hundred dollars in the treasury for five years. We never spend more than twenty-five dollars each year, and most of that we could make up some other way besides taking it out of the treasury.

"I suggest that we divide our balance between these three causes. Let's liquidate our entire treasury and start the new year with a clean slate."

After they had stopped pouring water on the treasurer, and the three fellows beating their temples on the floor had retarded to a slower tempo, and the cries of, "That's poor business," have subsided, I would continue.

"But the High Fi Class is not a business concern. We're not like the church which has salaries to pay and a building to maintain. We're not even like the Sunday school class with supplies to buy. We're a group that wants Christian fellowship, and we have a few small projects. We don't need to hold money a long time.

"We need a balance in our treasury about as badly as a first-grader needs a safety razor. Sure we'll need it someday, but then it will be time enough to raise the money. Let's test our faith just a mite.

"We've held on to this money for years and haven't collected a cent of interest. And you know how money deteriorates these days. It loses its value while you're looking at it. Isn't it more important to use our money for saving souls than to flatter ourselves into thinking we are big business men?

"I move that we make it our practice to empty our treasury every year donating it for the outreach program of the church.

"I further move that we instruct our secretary to write letters to the other adult Sunday school classes, the Christian Endeavor, the Men's Brotherhood, and the Ladies' Aid, urging them to do the same each year regardless how small or large their treasury.

"Won't someone please second my motion?"

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*Assistant executive secretary, Board of Education and Publication

bookmarks

Psychology of Prejudice

PREJUDICE AND YOUR CHILD by Kenneth B. Clark. The Beacon Press, $2.50.

The problems resulting from discrimination and prejudice are daily making newspaper headlines. These newspaper reports are nearly always steeped in politics, half truths, and often in bitterness. It is therefore refreshing to read factual unbiased scientific reports on this national and international problem. *Prejudice and Your Child* by Kenneth Clark is such a book. Mr. Clark treats the problem from the psychological approach. What effect does prejudice have on the child who is prejudiced?

The psychological studies behind this book were cited by the United States Supreme Court in its historic decision on desegregation. These facts in the minds of all nine Supreme Court Justices no longer justified the "separate but equal" doctrine as adequate. The studies show that "in the case of the Negro child, his attendance at a segregated school establishes the fact of his 'inferiority,' since he is aware that his school is generally inferior to the one provided for whites, and that he is being rejected and prevented from associating with the other children in the community. In the case of the white child, his attendance at a segregated school demonstrates to him his 'superiority' in terms of whiteness alone and teaches him in a concrete way that the rejected Negro attending the Negro school is inherently 'inferior.'

"Even if the Negro schools were made equal or superior to the white schools, they would remain concrete monuments to the stigma of the alleged inferiority of the Negro; they would in fact be gilded educational ghettos, reflecting undemocratic and unscientific attitudes that are incompatible with the goals of education."

Not only does it harm the child psychologically, it is a contradiction to the basic premises of our democracy. "Democratic education cannot be effective in a radically segregated school. Lip service to democratic ideals is contradicted by the concrete fact of the segregation itself. These schools, therefore, stimulate, perpetuate, and reinforce negative racial attitudes in children and are powerful obstacles to the attainment of genuine democratic education."

The book is divided into two sections. The first ably analyzes the problem and the latter outlines programs for action for schools, social agencies, churches, and parents. Mr. Clark in the chapter "What Can the Churches Do?" gives an outline for a concrete program for action taken from the "Youth Fellowship Kit" developed by the Board of Christian Education of the Presbyterian Church and published by the Westminster Press. This outline is very helpful, and could easily be worth the price of the book.

The chapter on "What Can Parents Do?" clearly expresses the dilemma the Negro parent faces in attempting to assure his child that he is not inferior due to his race. The chapter also has many helpful suggestions for white parents to help avoid prejudicing their children.

Because of the scope of this problem and the very able presentation by Mr. Clark I would urge every church to purchase a copy for its library. The book is very readable and filled with pertinent facts and illustrations.

Orlo Kaufman
Gulfport, Mississippi

Prayer Made Simple

THE ABC'S OF PRAYER. 16 pp., Channing L. Bete Co., 1957. $0.15.

This is a simple, thought-provoking look at prayer. The booklet tells what prayer is, how and when it can be used, and how to strengthen the devotional life.

The booklet suggests that you read books by spiritual leaders and fill your mind with good thoughts. Read the Bible for its drama, poetry, history, and for its inspiration as the greatest guide to good living that you can find. Here should have been added that the most important reason for reading the Bible is that it is the Word of God.

The publishers do not state who wrote or illustrated the sixteen-page booklet, but it seems to be influenced by some of the ideas of missionary Frank C. Laubach. The phrase, "Prayer, the Mightiest Force in the World" (which is the title of Laubach's book on prayer), appears twice in the booklet. Included is the idea of "flash" prayers for strangers on buses and trains, which is also encouraged in Laubach's book.

The ABC's of Prayer is what the publishers call a Scriptographic booklet. Key ideas are illustrated in two colors with graphic line drawings. They have published other Scriptographic booklets under titles such as *The ABC's of Symphonies, How to Save Money, Milk and You,* and *What to Do About Junk* (One man's junk may be another man's jewel, they say.).

Harold Peters
Walton, Kansas

Armageddon Tremors

THIRTY YEARS A WATCH TOWER SLAVE by William J. Schnell, 207 *pp., Baker Book House,* $2.95.

In this book the author tells in an autobiographical manner how he was converted to Christianity from the Watch Tower organization after what he calls thirty years of slavery.

William J. Schnell was born in Jersey City, New Jersey, in 1905 and taken by his parents on a trip to Germany where they were stranded in World War I. In gratitude for God's protection during World War I he resolved to spend his life in God's service and became attached to the Jehovah's Witnesses. In the years that followed he occupied prominent positions in the Watch Tower organization in Germany and later in the United States

The book is valuable for the insights it gives into Jehovah's Witnesses organization, motives, and method of work. Witness literature is quoted extensively to substantiate claims.

The following paragraph in very brief way summarizes wha Schnell is trying to say in his book "By constant repression of min and heart, they (Jehovah's Wi nesses) have become mentally an emotionally sick. They have delusions of persecution and Armaged

(*Continued on page* 624)

Baptist Churches Behind the Iron Curtain

H. H. Barnette

One purpose of the visit of an MCC delegation to Russia last year was to fellowship with Evangelical Christian Baptists, through whom North American Mennonites have a channel of association with Russian Mennonites. (See "Fellowship With Russian Baptists Enriching" in the June 4, 1957, issue of THE MENNONITE for a report on Baptist-Mennonite relations.) Here is a revealing picture of Russian Baptists, written by a recent visitor to the U.S.S.R.

DURING the summer, I spent one month in Russia traveling by train, plane, boat, and bus visiting cities from Leningrad in the north to Tbilisi in the south. I visited Baptist churches and had numerous conferences with Baptist pastors. Here are a few of the facts that I learned about our Christian kin behind the Iron Curtain.

Russian Baptists are celebrating their Ninetieth Anniversary this year. The observance marks the anniversary of the baptism of the first Russian Baptist, Nikita Voronin, at Tbilisi in 1867. Today Russian Baptists number about 550,000, two-thirds of whom are in the Ukraine, and have influence over 3,000,000 to 4,000,000.

Moscow Baptist Church has 4,500 members with six services per week. Each service is two hours long with two sermons. Approximately 1,700 people are present at each service, many of them standing.

Theologically, Russian Baptists are very conservative. As one pastor said, "Russian Baptists are fundamentalists from head to feet." The Bible is the authority for faith and practice. One leading pastor told me that Karl Barth tried to compromise between fundamentalism and modernism. The result—a veneer of biblical shellac.

Church membership has genuine significance. To be received into the church by letter, one must make application and submit a letter of recommendation from another Baptist church along with "witnesses," that is, written statements from other people who know the candidate. To join the church by baptism, one must be eighteen years old, make application to the church, and be tested for a whole year. Then the candidate undergoes a rigorous examination as to belief and practice and, if he meets these tests, he is admitted in the church membership.

Baptists in Russia maintain a strict discipline. For example, no one who smokes, drinks, or dances can maintain membership in the church. Also, they do not believe in mixed marriages—the marriage of a Christian to a nonchristian. Russian Baptists go simply but adequately dressed. Women wear their hair long and do not use cosmetics.

The Constitution of Russia guarantees freedom of worship to all religious groups. "Freedom of worship" means the right to worship in church buildings recognized by the State. Of course, the people can worship in their homes. All church buildings are owned by the government and sometimes rented to the congregation. In the case of the Moscow Baptist Church, the government permits the congregation to use the building and requires only that they maintain it.

No Sunday schools are permitted in Russia, but Baptist churches have Bible classes for eighteen year olds and up who are candidates for church membership. Baptists are permitted to publish a journal called *The Brotherly Messenger* which appears six times a year. Also, the government recently has permitted publication of new Bibles for Baptists along with 15,000 new hymnbooks.

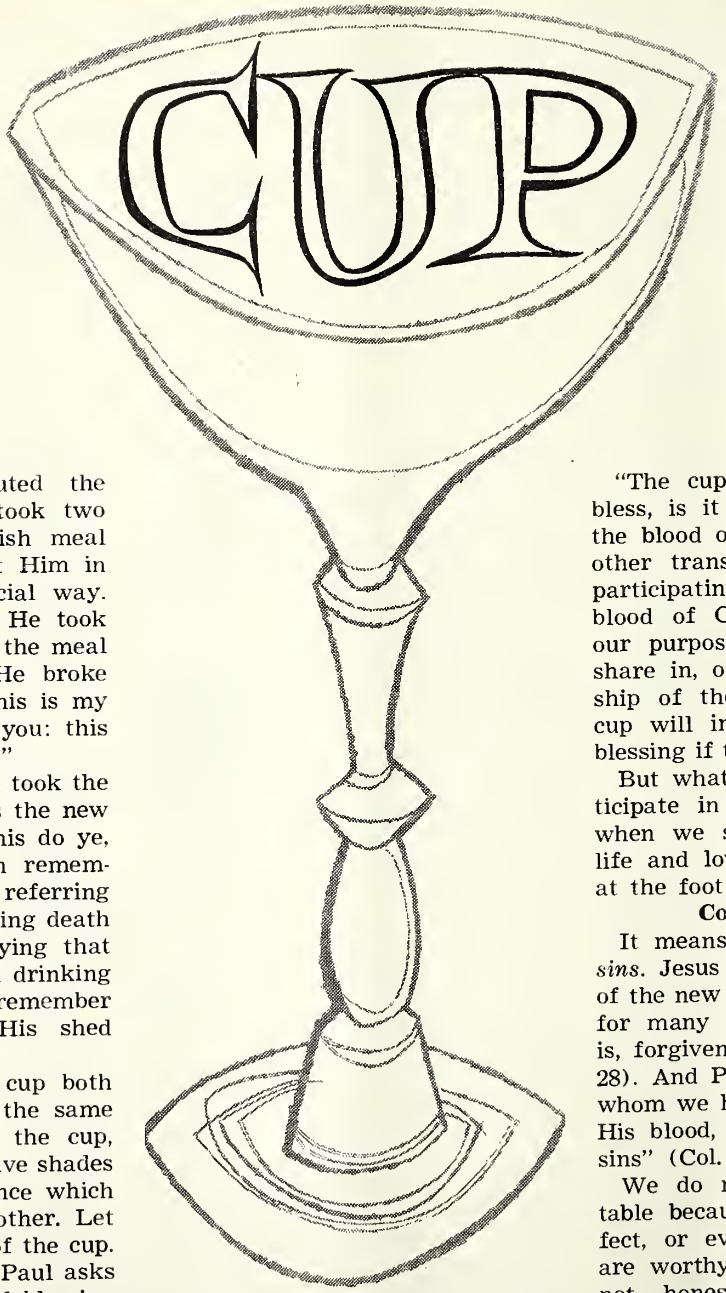
The churches do not have social service programs such as orphan homes, hospitals, and homes for the aged. The government provides these institutions.

Today Baptist pastors and people are more optimistic about the future of their churches. Since 1865 Baptists have grown rapidly. Indeed, in proportion they have grown more rapidly than Southern Baptists during the past forty years, without some of our high pressure techniques, and under a Communist regime!

However, it will be a long time before Russian Baptists number their members in the millions. Requirements for church membership, church discipline, and loyalty to Christ and the Church will deter the faint-hearted. One of the questions put to the candidate for church membership is, "Are you willing to die for Christ?" This is no idle question for the individual may lose his life for his Christian convictions.

—*The Tie,* Alumni Publication of the Southern Baptist Theological Seminary

the CUP of bles



WHEN JESUS instituted the Lord's Supper He took two items of a common Jewish meal and made them represent Him in a very intimate and special way. According to the custom, He took bread at the beginning of the meal and gave thanks. Then He broke it and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Then after the meal, He took the cup and said, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." He was referring especially to His forthcoming death on the cross. He was saying that in breaking the bread and drinking of the cup we should remember His broken body and His shed blood.

So the bread and the cup both symbolize and stand for the same fact. Yet the bread and the cup, the body and the blood, have shades of meaning and significance which are separate from each other. Let us think of the meaning of the cup.

In I Corinthians 10:16, Paul asks the question: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" The phrase, "the blood of Christ," like the phrase, "the body of Christ," is a symbolic expression standing for a tremendous spiritual fact. It clearly constitutes the language of imagery. But behind the image we must not fail to see the truth which it would picture to us.

Blood, in all Jewish thinking, was the seat of life; it was the essence of life; it was the life principle. The shedding of blood meant the giving of life, the pouring out of life. When we say, therefore, that Jesus shed His blood for us, we mean that He poured out His life, He gave the very best that He had to us and for us. It meant love in the highest meaning of that term. For "greater love hath no man than this, that a man lay down his life for his friends."

So the blood of Christ stands for the greatest fact in our religious experience: the love, the life given, the suffering endured on our behalf.

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" Some of the other translations say, "is it not participating in" or "sharing in the blood of Christ." That should be our purpose, to participate in, or share in, or experience the fellowship of the blood of Christ. The cup will indeed become a cup of blessing if that actually takes place.

But what happens when we participate in the blood of Christ; when we share in His outpoured life and love; when we meet Him at the foot of His cross?

Come Every Soul

It means *the forgiveness of our sins.* Jesus said, "This is my blood of the new testament, which is shed for many for the remission (that is, forgiveness) of sins" (Matt. 26:28). And Paul wrote of Christ, "In whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:14).

We do not come to the Lord's table because we feel we are perfect, or even because we feel we are worthy. For if we do, we are not honest with ourselves. We come to the table of the Lord because we feel our need. We come penitently, trusting that by His mercy He will grant us the forgiveness of sins. The blood of Christ that was shed for us is our assurance, our constant reminder of the length to which God was willing to go, and Christ was willing to go to deliver us from the power of sin.

The cup is a cup of blessing because it is filled with divine love for every sinner, and when he shares in it or participates in it, he r

g . . .

*Russell Mast**

responds to God with love and receives forgiveness.

Untainted By Hatred

Participating in the blood of Christ means *cleansing.* In the first letter of John, it is written, ". . . the blood of Jesus Christ His Son cleanseth us from all sin" (1:7).

Do we not accumulate much of the dross and selfishness and corruption of the world around us? What about our attitudes and motives and desires? Are they not corrupted by the sins which so easily beset us? The prayer which needs to be on our lips is the simple prayer of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me."

One of the major problems of life, as the New Testament itself suggests, is "to keep one's self unspotted from the world." Corot, the French painter, lived in that difficult interim between the French Revolution and the Napoleonic wars. This is what his biographer said of him, "He grew up in a generation of blood and thunder, of ambition and intolerance and hatred and dishonesty and revenge. But his character remained untainted by the savage stupidities of his age." I wonder how well we are succeeding in living clean lives in a soiled world.

I am sure we need those experiences of cleansing which come to us as we participate in the blood of Christ. The quality of that life, poured out and given in selfless love, touching the dross of this world and the wantonness of our spirits, does have a cleansing effect upon us. The cup is a cup of blessing because it is filled with divine love which cleanses our hatred and our selfishness.

Broken Barriers

Participating in the blood of Christ means *reconciliation.* In addressing the Gentile Christians, and referring to their prechristian life, Paul says that they were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12-13).

Many times our lives slip away from God. We wander away as sheep wander away from the shepherd, little by little, following this impulse, that inclination, and the other interest. Some day we come to the realization that we are alienated from God and without hope. We have erected a barrier between ourselves and God, and that barrier must be broken. We have been estranged from the fellowship of God, and we, too, need to be brought nigh.

If you feel that you should get a little closer to God, that you have erected some barriers, that you need to be reconciled to Him, I invite you to participate in the blood of Christ. The cup is a cup of blessing because it is filled with divine love that reconciles.

To The Likeness Of Christ

Participating in the blood of Christ means *life.* Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Jesus is here speaking in highly figurative language. It is based on the Jewish idea that the blood is the seat of life, and that in it are the qualities of life. One of the purposes of Jesus' coming into the world was to communicate life: "I am come that they might have life and have it more abundantly." Once again, we can say that the quality of that life, poured out and given in selfless love on our behalf, can give us life if we will receive it. Participating in the blood of Christ means just that. It means receiving that quality of life and love into our own spirits.

The cup is a cup of blessing because it is filled with divine love which brings new life. How much you and I need to have the life of Christ formed in us! How much we need to have that life which is life indeed!

Participating in the blood of Christ can mean that for you, if you will make it the deeply spiritual experience which it is.

Spiritual Brotherhood

Participating in the blood of Christ means *unity.* On World Communion Sunday we dare not overlook the fact that the blood of Christ is also a unifying factor in the human race. In his address on Mars Hill, Paul said that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). This we know to be a literal scientific fact. The blood banks do not practice racial segregation! This blood certainly represents our common creaturehood.

But those, regardless of race or color, who participate in the blood of Christ are drawn together in an intimate bond of fellowship. The blood with which we are created represents our common creaturehood. The blood with which we are made new creatures represents our spiritual brotherhood. It is still true that as we are drawn closer to Christ we are drawn closer to each other.

Paul asks, "the cup of blessing which we bless, is it not the communion of the blood of Christ?" But he also asks, "The bread which we break, is it not the communion of the body of Christ?" And then he adds, "For we being many are one bread, and one body: for we are all partakers of that one bread."

So, too, is the blood of Christ a unifying ingredient in the spiritual life of the world. The cup is a cup of blessing because it is filled with divine love. When that love floods our lives it goes out as love to our fellow men. Thus it unifies the human race in a world wide spiritual fellowship. That is the meaning of World Wide Communion.

Participating in the blood of Christ at the table of the Lord, we are participating in a quality of life, poured out, given in selfless love on our behalf, which means forgiveness, cleansing, reconciliation, life, and the spiritual unity of humanity. Let us turn our text around and ask, "The communion of the blood of Christ, is it not a cup of blessing?"

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*Pastor, Bethel College Mennonite Church, North Newton, Kansas

Dutch Mennonite Peace Group

Aids conscientious objectors of the Netherland

By Mrs. E. Franken-Liefrinck*

IN THE 19th century in the Netherlands the seriousness of the summons to take part in war was entirely lost because the seriousness of war was no longer an actuality.

Following the first World War, however, after the actuality was experienced (even though our nation took no part in it), the Mennonite Work Group Against Military Service was established.

The first service objectors came (not only Mennonites). Because our basic law guarantees freedom of conscience and faith to every citizen, a law had to be passed to provide for such conscientious objection.

So since 1923 it has been a simple privilege of citizenship to refer to this law: "That conscience or faith forbids one to kill an equal person, even upon official order." Thus the Minister of War has to grant freedom from military service if the objector's reasons are recognized as valid.

Civilian Service

In place of military service a program of civilian service was to be performed: 1. Care of mentally ill. 2. Agricultural work in a camp unit. 3. Public water works, dyke construction, and new land exploration. 4. Public checking and banking administration.

To get the grounds of conscientious objection recognized is not so simple. Young men must first explain their reasons in writing, then verbally in an interview with the official psychiatrist, and finally before a commission which gives the minister advice.

300 'Complaints'

In order to give the young men help and support following World War II the Mennonite Peace Bureau became an organ of the Mennonite Peace Group. The bureau consists of four pastors and one minister who is advisor and spiritual counselor for all service objectors. Annually he receives about 300 "conscience complaints" — from other churches as well as Mennonites (of Mennonites about 15 per cent call upon this law).

Questions Discussed

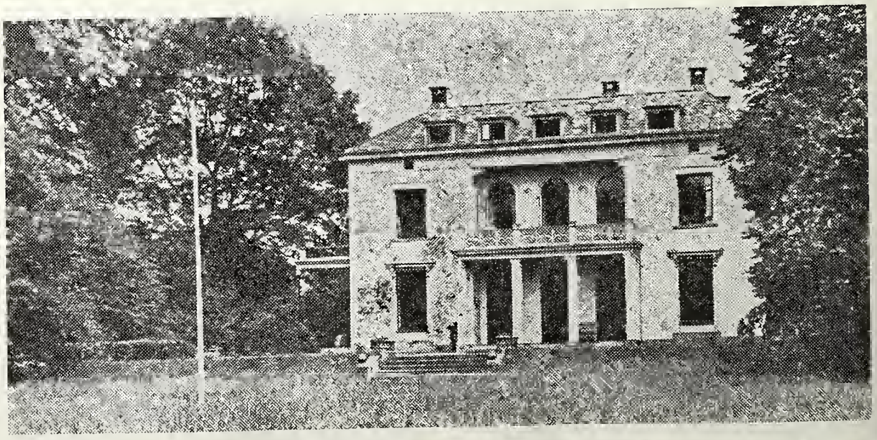
Each month about 40 persons participate in a weekend conference of orientation for conscientious objectors. In addition there are biweekly discussion groups in three parts of the country. And twice annually there are large conferences of 100 participants and in summer two weeks of camp.

Here thought-arousing and practical human questions are studied in the light of the Gospels: What relationship do we have to the state? Should one be obedient to the law? Why not then? What is the conscience? Should the law be manipulated? Is a police force necessary? Should it be armed? Why not noncombatant service in the army?

Practical Service

The Peace Group regards its second assignment as letting the light of the gospel of Jesus Christ in these areas of life shine anew within the brotherhood, in congregations, sermons, in Bible studies, and congregational evenings to discuss these matters.

A third undertaking is relief work—to bring a testimony of love where there is suffering as a result of war. Thus shortly after the war's close the Group began to render help to the devastated German city of Emden.



Heerewegen, international Mennonite conference center in Zeist, helps to coordinate the Dutch alternative service program.

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*Mrs. Franken-Liefrinck is secretary of the Mennonite Peace Group and pastor of the Mennonite congregation at Niew Niedorp.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

The Future of Retreats

WHAT is the future of retreats in our Conference? With attendance wavering and interest among young people diminishing, this question becomes a real concern.

Last winter a committee consisting of Jacob T. Friesen, Elmer Richert, Betty van der Smissen, Oswald Goering, Maynard Shelly, and William Gering was appointed to study this concern. They met February 22 and 23 and again September 6 and 7. Studies of retreats in our conference were made, as well as of other denominations.

What causes interest to lag? Are there fewer young people now than five or ten years ago? Do the retreat committees fail in outlining their objectives and carrying them through? Or do they neglect publicity? Are the young people distracted by making money to buy and maintain "hotrods"? Are the young people losing interest because classes are the same year after year without any sign of variety? Is the retreat leadership poor? Are the counselors incapable of delivering the goods?

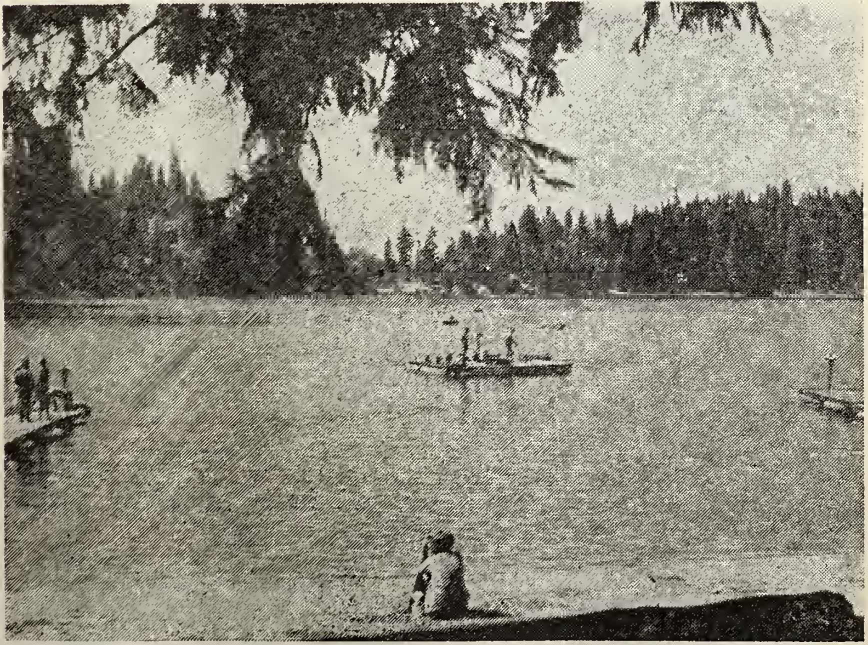
Four days were given to these and additional problems. Pages of studies and minutes resulted, plus weary minds and tired "sitters." If these would be the only results it would be rather discouraging, but there is big news for state, provincial, and district retreat committees.

Plans were laid for another conference-wide retreat workshop, a follow-up of the one held in April, 1954. This workshop, to be held in North Newton, December 30 to January 2, 1958, will be a real opportunity for provincial, state, and district committees to share their concerns.

Provisions are being made for each retreat committee to send six representatives and anyone else interested may come also. If you are interested in retreats, reserve the dates now for participation in this conference-wide retreat workshop and watch for further information.

—William Gering

Retreating—a positive short term experience in Christian education and commitment



Retreating—awareness of God's laws operating in nature

PENCIL POINTS

Prayer Pointers

FOLKS who have tried tell me that the English language is the most difficult to learn. My brief encounter with English teachers leads me to think that it must be the most difficult subject to teach. This may or may not be so, but after meeting with scores of youth groups, I am convinced that it is the hardest to pray in.

Let's just admit, that most of us have a rough time putting our feelings into words, even with our eyes closed. But when you have to translate your thoughts into semi-shakespearean English, you're driving with the hand brake set. First, you have to remember to use "Thee, Thou, and Thy." As if that isn't bad enough, you have to fix up the words after "Thou" with an "st" on the end. Or is it "est"? Well, sometimes you can use an "eth" but I'm not sure where. Anyhow, you get the picture. Confused, isn't it?

Now there are a couple of ways of solving this dilemma—some of them wrong. One way is to stop praying in public. You would think of that, but that's a little drastic. You can keep on praying in private; there you need no grammar. But praying with others washes your soul so well. You shouldn't miss it. Let's try again.

You can drop the use of "Thee, Thou, and Thy" altogether. This never appealed to me, but it may be the best solution. There's no reason that we should be unnatural in our prayer. I've just been looking through a small collection of prayers edited by William Kramer called *Teenagers Pray.** Most of these use "you" with a capital "Y" and they read smoothly and naturally. Of course, they have a few small prayers which use "Thou" throughout.

Now there is only one thing that bothers me here, and I know I shouldn't let it disturb me, but it does. You start out using "You" or the other way around. After forty-five seconds you get going good and then you slip into "Thou" or the other way around. This gives me goose pimples on my amateur grammarians's hide. But I can forgive, because the feeling is more important than the phrasing.

But you see how easy it is to make this mistake. Here is a fellow who prints a book of prayers and has two friends read the manuscript plus a proofreader or two and what happens? On page 65 he starts out with "Thy" and ends with "You." Shudder! Shudder!

But this is the only bone I have to pick with a book that has some real solid prayers for young people in it. The prayers "Before a Date" and "After a Date" are real gems.

Pardon me, I see a hand in the back row. You don't believe in reading prayers from a book? I'm glad you brought that up. That's right, prayers should be from the heart. But we'll all be helped if we spend some time reading some prayers others have written, both in our private praying as well as our public prayer.

One prayer I'll never forget was a prayer read by a student in a college chapel. It was terrific and to the point. It spoke to a condition I didn't even know I had. If you can lead in prayer like that, I don't care whether you read or ad-lib.

Maynard Shelly

*Concordia, $1.00.

Pulse of 1-W Service

I am sure it is difficult for most 1-Ws to feel that we are serving God to our utmost capacity.

We feel the routine of our daily work bearing heavily upon us. We must hurry, hurry to get that helpless patient washed. You've only four more to do before the linen must go down the chute at 11 o'clock.

But before you finish your patient a nurse comes in and asks, "Will you please come help lift a patient with a pinned hip into a wheel chair?" Finally you're finished with the morning routine and here comes the nurse again.

We get so involved in our daily routine we wonder if it's worth all the effort. We wonder why we should be called upon to serve in such a capacity.

But then, we know why when we hear an old man, who doesn't have more than a few days to live, call out in a steadily louder voice, "Help me, help me, somebody help me; oh doctor, help me." As you go to his bed, he feels your presence, but his eyes are still closed and his voice grows louder.

You also know why you're so desperately needed when you have just ushered an elderly couple to the exit to go home.

"I can't help you but there's One who can," you tell him. He comes to his senses and looks at you pathetically and longingly as if to say, "Give me peace." He knows what you mean when you say, "There's only One who can help you."

You see their tears of gratitude for all the services you've given, for the comfort, the peace of mind, the patience you've shown. You know why you're needed when you take a walk with an elderly man whose mind has failed.

You feel a great sense of satisfaction when you turn down that $5 someone offers you for those little extra services. You're happy to decline by telling him you "enjoy doing things for people."

We 1-W men will always value these experiences in 1-W service because they were opportunities to make known the love and compassion of Christ.

—*Denver Post-Mortem*

our schools

SCHOOL OF NURSING GRADUATES FIFTEEN

Mennonite Hospital, Bloomington, Illinois, graduated fifteen nurses August 25. The Commencement Service was held at the Trinity Lutheran Church in Bloomington. R. L. Hartzler presented diplomas in the service that began at 4 P.M.

Paul Kempe delivered the Commencement address, based upon the Christian implications of the Nightingale Creed. Soloist was Patrick Bacchus.

A reception was held in the gymnasium of the church.

The graduating class roster is as follows: Janet Louise Bateman, Gay Louise Herron, Audrey Joanne Imhoff, Joyce Irene James, Nancy Sherrill Litwiller, Norma Jean Lugeanbeal, Nancy Jane McDermott, Janet Mary Mount, Janice Lou Pool, Faith Sell, Lila Lee Springer, Carolyn Elizabeth Stout, Susan Lue Wagoner, Margaret Ellen Weldon, and Maxine Marie Zimmer.

WALTNERS MOVE TO ELKHART

Erland Waltner, president-elect of Mennonite Biblical Seminary, and family have moved into their new home located on the future campus of the Associated Mennonite Biblical Seminaries in Elkhart. The children have already been enrolled in school, and Brother Waltner is on hand to consult with the builder and architect and work on the many problems arising in developing a campus. He also comes to Chicago each week for consultation and planning regarding the future. His schedule includes visiting churches and seminaries during the fall and winter quarters. During the spring quarter he will teach a course in Anabaptist Faith and Theology.

FREEMAN JUNIOR COLLEGE SCHOOL OPENING

Three important events keynoted a spiritual emphasis for the 1957-58 school year at Freeman Junior College: Walter Gering's part in the preschool faculty retreat, President Ronald von Riesen's report on the Sixth Mennonite World Conference, and Christian Life Week Sept. 16-20, during which time Willard Wiebe, pastor of the First Mennonite Church of Mountain Lake, Minnesota, spoke at evening meetings and student chapels.

The first meeting of the Student Association was for the purpose of electing new officers for the year. Chosen for the college were Marlo Ortman, president; Donovan Glanzer, vice president; Erma Entz, secretary. Officers in the academy are James Miller, president; Deanna Pankratz, vice president; Joyce Waltner, secretary. Kenneth Tschetter serves as treasurer for both college and academy.

DORMITORY ADDITION FOR BLUFFTON COLLEGE

Bids will be opened for the new Ropp Hall dormitory addition on Oct. 17. Building plans were approved by the committee that met the week of Sept. 9. Groundbreaking ceremonies are being planned for Oct. 19 following the homecoming ceremonies of crowning the football queen.

Staff members for the 1958 Bluffton College annual, "The Ista," have been announced by Jeannie Hughes, Editor in Chief from Lima, Ohio. Assistant to the editor is Saundra Berry, Bluffton, Ohio. Business managers are Clark Wetzel, Emmaus, Pennsylvania, and Norman Keller, Souderton, Pennsylvania. Photography editors are Sue Miller, Sugarcreek, Ohio, and Jim Musser, Smithville, Ohio.

Additional members are as follows: art editor, Marilyn Earl, Uniopolis, Ohio; copy editor, Joan Reusser, Williamsport, Pennsylvania; assistant copy editor, Lois Shutt, Baltic, Ohio; sports editor, Marvin Dirks, Lombard, Illinois; music editor, Sue Montgomery, Bluffton, Ohio; assistant music editor, Robert E. Steiner, Bluffton, Ohio.

Calendar editor is Ruthann Cochran, Solen, Ohio; assistant calendar editors, Gerry Kleindinst, Coldwater, Michigan, and Karin Hauenstein, Bluffton, Ohio.

Identification editor is Marilyn Shelly, Bluffton; assistant identification editor, Violet Keiser, Quakertown, Pennsylvania. Lorraine Kauffman, Middlebury, Indiana, will be typist.

BETHEL CHORAL GROUPS

David H. Suderman, director of the Bethel College Chorale, has announced his complement of singers in this vocal ensemble. Chosen to sing soprano are Rosalie Voth, Betty Schrag, and Judy Enns. Alto singers will be LaVera Goering, Betty Schmidt, and Janice Schmidt. Tenor parts will be sung by Don Peters and Randall Schmidt; while Paul Gross and Eldred Thierstein will carry the bass parts.

The selection of members of the Bethel College a cappella choir has been completed, according to Dr. W. H. Hohmann, director. Members of the soprano section are Rozella Schmidt, Barbara Funk, Elaine Teichroew, Rita Ediger, Rosella Peters, Jeanette Sperling, Nola Epp, Beverly Ummel, Sharon Grey, Vinette Graber, Carol Nadine Schmidt, Evelyn Dyck, Janice Waltner, Gudrun Janzen, and Elaine Wiebe.

Singing in the alto sections are Phyllis Collier, Marlene Kopper, Delores Schmidt, Jeanette Jones, Judy Schroeder, Janet Schmidt, Carolyn Friesen, Arvelda Nickel, Carol Jones, Susan Smith, Judy Stucky, and Joleen Krehbiel.

Tenor parts will be carried by Marvin Bartel, Bob Ediger, Dewayne Pauls, James Ruffin, Edward Ummel, Leon Janzen, Donovan Unruh, John Bertsche, Harold Friesen, Don Schmidt, Orlando Goertzen, Donald Hofer, and Charles Flowers.

Baritone and bass voices will be represented by Virgil Funk, Bob Unrau, Rudy Siebert, Loren Funk, Loren Schrag, Harvey Harms, George Dick, Jerry Nickel, Robert Wiebe, Clyde Goering, Jim Juhnke, Robert Neufeld, Maurice Penner, Marvin Thieszen, and Ronald Lee Friesen.

ENROLLMENTS

Enrollment at Bethel College has reached 478 according to a report from the office of the registrar, Dr. Eldon W. Graber. This enrollment is divided as follows: 172 freshmen, 110 sophomores, 70 juniors, 96 seniors, and 30 special students. Total enrollment a year ago was 461.

To date, Bluffton registration figures have totaled 309 as compared to 276 at this time last year. This indicates an approximate ten per cent increase. Distribution in classes is as follows: 96 freshmen, 73 sophomores, 55 juniors, and 56 seniors. Four persons taking full loads are classified as special students.

MCC news and notes

NEW YORK:

Polish Baptists Talk to MCC

Representatives of the Polish Baptist Church visiting North America said they are not in contact with Mennonites in Poland but they think Mennonites might be located in the Danzig area.

This was learned by William T. Snyder and Doreen Harms of MCC Akron in an interview with two Polish Baptist leaders in New York City.

They are the Rev. Aleksander Kircun, president of the Baptist Union in Poland, and the Rev. Michal Odlyzko, treasurer of the Union. They attended the Baptist World Alliance in Hamilton, Ontario.

The Polish Baptist Church, which will commemorate its centennial next year, has 2,536 baptized members today and a constituency of 6,000 persons (including children and "interested persons").

The Baptist church in Poland began in 1565, known as Polish Brethren. This group was dispersed and subdued through persecution. The movement revived in 1858 and by World War Two membership reached 17,000.

During World War Two German Baptists (half the membership) were banished eastward and about 5,000 others migrated to other countries.

The church now has 64 congregations in 16 states, and 32 ministers (half are self-supported). Most congregations are small, the largest having a membership of 180, and are chiefly urban.

Each congregation has one or more Sunday schools and a youth organization. Other methods of evangelism include personal home visitation, revival meetings, a monthly publication, and messages geared for the many non-Baptists attending weddings and funerals.

Mr. Odlyzko explained that it was through the effort of Mennonite Bernhard Harder (now of Hanau, Germany) that he and others of Poland and Russia attended seminary in Neukirchen, Germany.

It was here that he studied with three Mennonite students — a Matthis and Martens of Russia and Cornelius Krahn of North Newton, Kan. (Mr. Krahn was not his teacher as previously reported.)

Prior to World War Two Polish Baptists were acquainted with Mennonites in Poland and they appear eager to renew fellowship.

The Polish churchmen expect to visit with Peter Dyck, MCC European director, in Switzerland. Interpreters for the New York interview were the Rev. Adolph Klaupiks of Washington of Baptist World Alliance and the Rev. John Kasa, pastor of an American Baptist Church in Brooklyn.

KOREA:

Flood, Typhoon Victims Aided

More than 70,000 persons in 22 counties in the Pusan area of Korea were given food by MCC and other voluntary agencies in the wake of this summer's disastrous flood.

Further distributions are planned in the same general area where typhoon "Agnes" took the lives of 208 persons and destroyed some 36,000 homes and thousands of acres of crops.

Robert Gerber, son of Mr. and Mrs. Floyd Gerber of Leesburg, Ind., has joined the Korea staff as a Paxman. He is a member of North Main Street Mennonite Church at Nappanee.

ILLINOIS:

Church and State

More than 70 representatives of Mennonite conferences will assemble for a conference to discuss Christian responsibility to the State in the Chicago Temple November 15 and 16.

The conference, the first of its kind in recent years, is planned by the MCC peace section and will include reports, discussions, symposiums, and addresses. H. S. Bender of Goshen will be chairman.

Addresses will include "The Nature of the State and Its Place in God's Program" by L. J. Franz, president of Tabor College; "The Nature of the Church's Responsibility in the World" by John Howard Yoder, graduate student at the University of Basel;

"A Historical Review of the Anabaptist-Mennonite Position and Practice from 1525 to the Present" by H. S. Bender; "What Shall Be the Christian's Witness to the Government?" by Elmer Neufeld, graduate student at the University of Chicago; and "What Is the Obligation of the Church to Proclaim the Righttousness of God?" by C. N. Hostetter, president of Messiah College.

LEBANON:

MTS Begins in Beirut

A branch office of Menno Travel Service is being set up in Beirut, Lebanon, crossroads of the Middle East.

Arnold J. Deitzel will be in charge of the office. He and his family, of Hesston Mennonite Church, are enroute and will begin the last of September. Mr. Deitzel was an administrative assistant the past year in the Akron MTS office. Prior to that he taught at Hesston and Tabor colleges and with Mrs. Deitzel served a missionary term in India.

The Beirut office will provide a personal representative for MTS in making travel arrangements for missionaries who visit the area, individual and family travelers, and the annual MTS tour groups. MCC Jordan relief interests will also be served. In addition the Deitzels will provide a center of fellowship for Mennonites in Lebanon. A number of American Mennonites teach in the city and several Ethiopian Mennonite girls study nursing there.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Doctor: Urgent need for a general practitioner to serve the community of Warroad, Minnesota. A large practice immediately available. A modern hospital with full staff of registered nurses. Many opportunities for Christian service and witnessing. Contact: Mutual Aid, or Rev. Arthur Ortmann, Warroad, Minnesota (No P 185).

Plumber: Man experienced in plumbing and sheet metal work is offered a full time opening in the community of Holyrood, Kansas. Contact: Mutual Aid (No P 186).

Group Activities Worker: Opening for trained group worker in charge of day care, occupational, and recreational activities and government at the Mennonite mental hospital at Reedley, California. Contact: Mutual Aid (No P 187).

Domestic Help: Excellent openings in a number of areas for Mennonite girls or ladies to work in private homes doing housework, and caring for children during evenings, etc. Wages and offers generally attractive. Inquiries requested. Contact: Mutual Aid (No. P 188).

Prairie View Hospital: Immediate openings for the following: Housekeeper-Assistant Cook, one Female Aide, and one Male Aide. These positions may be filled either on a volunteer or salary basis. Contact: Mutual Aid (No. P 189).

jottings

PRAYER REQUESTED

—Friedensberg Church, Avon, S. D.: Robert Wiens and family, missionaries to Africa, were here Sept. 1. He had the morning service, and in the evening he told of experiences there and showed slides. Mrs. Wiens is a sister to our pastor's wife, Mrs. Krahn. On Sept. 8 the Peter Voran family was here; the Vorans are our missionaries to Japan. He related their experiences there and requested prayer for some of the Japanese. In the evening of Sept. 8 a large choir from the Bethesda Church, Marion, S. D., under the direction of Ben V. Tieszen, gave us a very nice program. A short talk was given by Brother van der Smissen, and a lunch was served.—Corr.

GUEST SPEAKERS

—Butterfield Church, Butterfield, Minn.: The church extends God's richest blessings to Celesta Ewy and Harold Rodolske, who were united in holy matrimony on Saturday afternoon, Aug. 24. Peter Tschetter officiated. On the following morning the message was brought by Elvin Peters, pastor of the Evangelical United Brethren Church near Merrill, Iowa. Speaking on the theme "Calvary," Brother Peters interpreted the three crosses as reception, rejection, and redemption. On Sunday morning, Sept. 1, United Temperance Movement representative Wilbur A. Forfhage presented the message, and in the evening our missionaries, Paul Boschmans, spoke of their work in Japan. The following Wednesday evening was in charge of Pastor Darrell Stark.—Willis Linscheid, Corr.

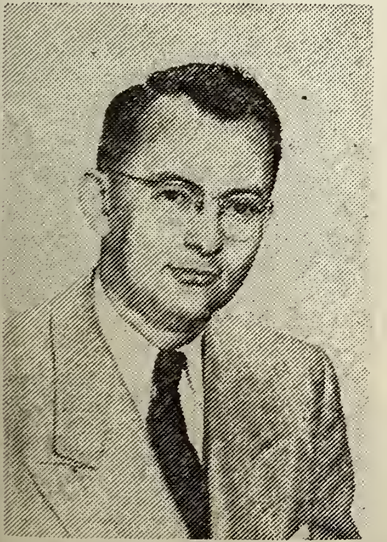
GULFPORT REPORT

—Salem Church, Dalton, Ohio: Phyllis Bixler spoke at our evening service on Sept. 1. She told of her experiences in Voluntary Service at Gulfport, Miss., and showed slides. Our YPU group had a hayride on Aug. 28, in honor of the young people who were leaving for college. We have eight young people in college and one in nurse's training. Delvin Kirchhofer spoke to our Men's Brotherhood meeting Sept. 17. Noah Fleuckiger was united in marriage to Rosemary Strachbein. On Aug. 18 Mr. and Mrs. Rodney Hewitt were blessed with a son, Jeffry Lynn. Aug. 29 Mr. and Mrs. Thomas Brown were blessed with a daughter, Deborah Kay.—Mrs. Donald Miller.

CHURCH OBSERVES PASTOR'S ANNIVERSARY

—First Church, Wadsworth, Ohio: The fortieth wedding anniversary of Pastor and Mrs. A. J. Neuenschwander was pleasantly celebrated at the church on Sept. 8. Among the various features of the observance were the formal congratulations of the congregation, extended by Mrs. Arden Rohrer Jr., at the morning service, and an account of the wedding given by Mrs. William Straiton during the social hour in the evening, at which time church ladies served a huge wedding cake. The summer was again a season of vacation trips for a number of our members and of picnics for the various organizations. The Building Committee spent many hours studying possible sites for the new church and have made good progress. Little sons were born to Mr. and Mrs. Dean Brennemen and Mr. and Mrs. Thomas Swartz; little daughters were born to Mr. and Mrs. Vernon Stover and Mr. and Mrs. Bob Hart; and the Marlin Emigs received little Cynthia Leigh for adoption. Our church youth enjoyed the various camp periods at Camp Friedenswald and workshops at Bluffton and Sugarcreek. Ruthann Cochran, Abie Mast, and Emil and Anna Kreider have now left for Bluffton College, and Deborah Hunsberger is enrolled at Oberlin. Larry Shoup, president of the Youth Fellowship, is also president of the large senior class at Wadsworth High School.—Corr.

WALTNER TO ADDRESS WESTERN DISTRICT CONFERENCE



The sixty-sixth annual session of the Western District Conference of the General Conference Mennonite Church will convene October 20-22, in Clinton, Oklahoma, with Erland Waltner, Elkhart, Indiana, as speaker. Sunday services will be held in the high school auditorium, and business meetings will convene on Monday and Tuesday in the First Christian Church of Clinton.

Dr. Waltner has been a pastor and Bible teacher for many years. He is the president of the General Conference Mennonite Church and president-elect of the Mennonite Biblical Seminary in Chicago. He will take office in September, 1958, when the seminary will be moved to Elkhart, Indiana.

The conference will open with Sunday school and worship at 9:30 a.m., Sunday, October 20, with the Brother Henry Goossen, McPherson, Kansas, vice-president, presiding. The president, Brother Roland Goering, Halstead, Kansas, will deliver the conference sermon.

Delegates and friends from Nebraska, Kansas, Texas, Oklahoma, and Old Mexico are expected to attend the sessions of conference.

Waldo W. Kaufman, Secretary
Western District Conference

Western District

Sunday School Convention

Zion Church, Elbing, Kansas
October 6, 1957

Afternoon session, 2:30 p.m.—

Chairman—John W. Goering, President

Special music—Grace Hill Jr. Ch.

Business meeting

Progress report (Graded materials) Willard Claassen

Discussion — Preschool, Amelia Mueller; Primary, Mrs. Carl Voth, Mrs. Herbert Miller; Intermediate, Mrs. Lloyd Spaulding; Youth, William Kruger; Adult, Winfield Fretz; Superintendents, Willard Claassen.

Evening session, 7:30 p.m.—

Chairman — Waldo O. Schmidt, vice-president

Special music—Alexanderwohl Men's Chorus

Report of election

Address—Arnold Nickel

into the beyond

Mrs. John H. Frantz (nee Katherine Reimer), Fairview, Oklahoma, and member of the Saron Mennonite Church, Orienta, Oklahoma, died September 4, 1957, at the age of 72 years.

Unknown Volunteer

"I am sorry that I could not enter Voluntary Service this summer," reads a letter recently received in the Board of Christian Service office, "but I am enclosing a check for $25.00 which is to help someone serve."

A number of significant things are pointed out by this letter, even as brief as it was. There are many ways to serve. This person's name did not appear in any lists of volunteers, in fact it didn't even appear in the letter, but the service represented by the contribution is as real and as vital as the service of volunteered time and effort.

Voluntary Service is closely related to the idea of stewardship. The ever-growing program of summer service and long term VS needs the active support of all kinds of volunteers.

How To Lose Your Pastor

How to get rid of your pastor in five easy ways, was recently proposed by Methodist Bishop Gerald H. Kennedy of Los Angeles. He suggests the following for disposing of a pastor on grounds of "inefficiency."

- Look him straight in the eye when he is preaching and nod "Amen" once in awhile. He'll preach himself to death within a few weeks.
- Pat him on the back and brag about his good points, He'll work himself to death.
- Start paying him a living wage. He's probably been on starvation wages so long that he'll eat himself to death.
- Re-dedicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.
- Get the church to unite in prayer for the preacher. He'll become so effective that some larger church will take him off your hands.

(RNS) —*Luther Life*, April, 1956

First Impressions of Oraibi

Erna Dirks, newly appointed to a teaching position at the mission school at Oraibi, Arizona, has recorded some of her first impressions of the mission field. Miss Dirks is from Virgil, Ontario. "At last I am here and have already struck an acquaintance, however slight, with my very new, strange and different, but in many ways delightful and fascinating environment. . . . I have found it to be an indescribably strange mixture of the old and new, drab and beautiful, familiar and unfamiliar.

"There are the modern cars, trucks, and gas stoves to reconcile with the age old way of carrying a baby in a blanket on the mother's back; the drab little huts huddled against an equally desolate looking mesa contrasted with breathtaking sunsets that flood the sandy colored mesas with subtle shades of grays, brilliant orange and red, and soft purples, compelling one to stand in silent wonder at the intricacy of God's handiwork.

"Then there are the familiar Mennonite worship services carried out by people with hauntingly beautiful eyes that are pools of darkness set in dusky colored faces, speaking a soft musical language that slips by your ear without meaning. You wish you could understand the thoughts and feelings of these people whom you feel you could love . . . if you could get close to them . . . but that is what you hope to do. . . .

"School has been in session four days now, too short a time to form any sound impressions. I sense that much good work has been done in the preceding years, for there is a nice relationship between teachers and students, and that much energetic teaching will have to be done in order to maintain . . . a high scholastic standard."

If somebody shuns you with scorn because you are godly and upright, don't worry about it. Your name may be on history's pages when he is dead and forgotten.

Be not wise in your own eyes; fear the Lord, and turn away from evil. Proverbs 3:7, RSV.

BOOKMARKS

(*Continued from page* 614)

don tremors. They carry a permanent chip on their shoulder and are incapable of appreciating any and all of the rest of mankind on the face of this wide, wide earth. Everything is channelized to them from the Brooklyn Watch Tower. There is not a jot or a tittle of their own individuality in a carload of books they sell."

Willard Claassen
Newton, Kansas

Fire and Rain

ELIJAH, THE PROPHET OF FIRE by John R. MacDuff. 351 *pp., Baker Book House,* $3.00.

Elijah is a hero-prophet who often stands out in contrast to the many Hebrew prophets, in that he frequently appears on the political scene and then just as frequently disappears from the scene. The scenes from his disappearances help us to understand the prophet, but not the prophet's messages. He does not prophesy to the people, but rather serves as an unwelcome private prophet to the king of Israel.

The author is a preacher who must point out more truth than the biblical story of Elijah contains. Every chapter is a sermon, which includes much that would not be included in a normal biography.

All the information is historically correct, and many footnotes help to add historical data. The book cannot be read as easily as fiction, especially the parts which do not directly refer to Elijah.

"First the *fire,* then the *rain;* first the wounding, then the healing; first the flames of the fiery furnace, then the refreshing comforts of the Holy Spirit." This is one of the many insights into the story of Elijah suggested to us by the author.

Henry B. Grimm
Bally, Pennsylvania

Books reviewed in this column may be purchased from Mennonite Bookstores in Berne, Indiana; Newton, Kansas, and Rosthern, Sask.

THE Mennonite

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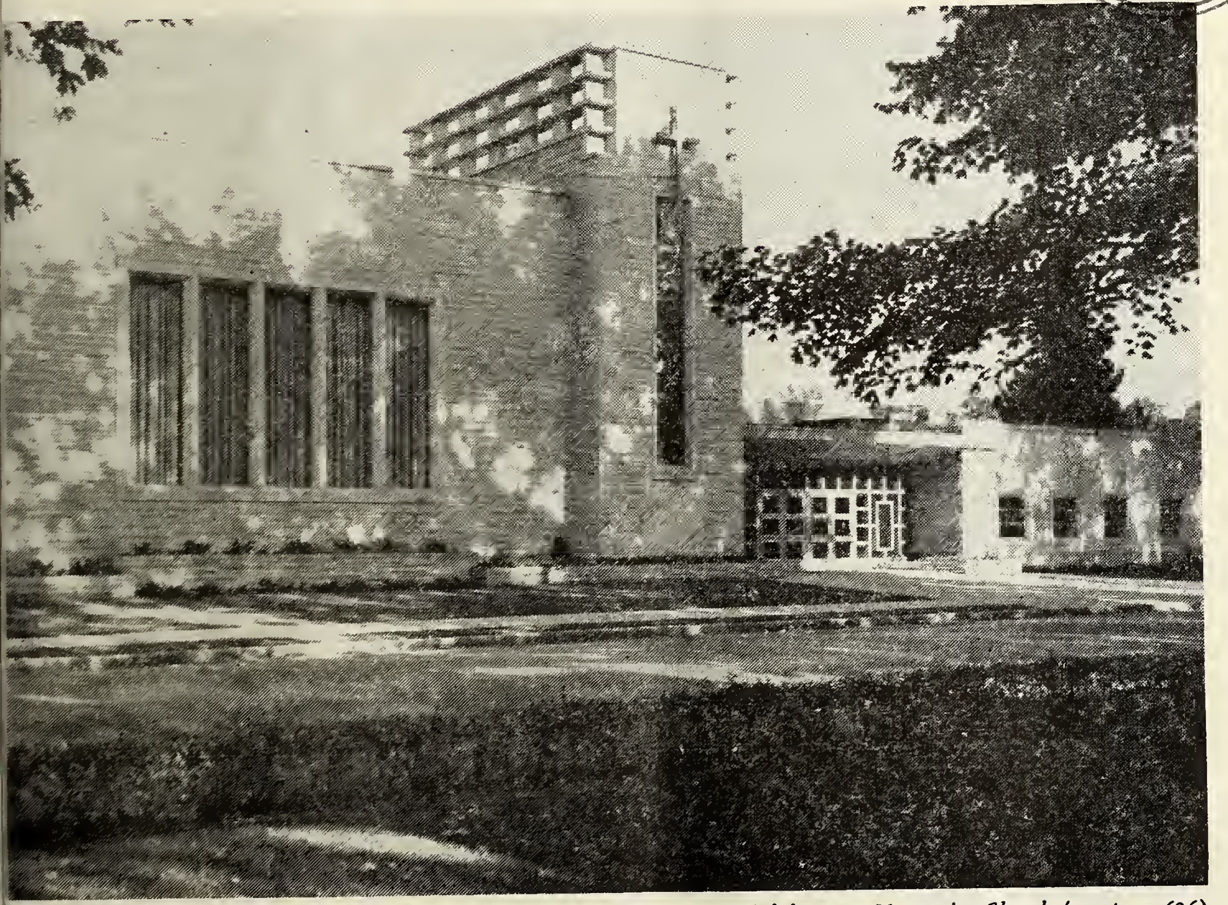
Other foundation can no man lay than that is laid, which is Jesus Christ.



Eighth Street Mennonite Church (*see page* 626)

FEAR NOT
Paul Isaak

IS IT ANYTHING TO US WHO PASS BY?
S. T. Moyer

WE VISIT JAPAN AGAIN
Ernest E. Miller

Volume 72 Number 40 October 8, 1957

in this issue

ARTICLES:

Is It Anything To Us Who Pass By?
By S. T. Moyer 628

Fear Not
By Paul Isaak 630

Women in Church Vocations
By Marian Keeney 631

We Visit Japan Again
By Ernest E. Miller 632

DEPARTMENTS:

Editorials 627

Bookmarks 631

MENNONITE YOUTH:

VS Vision
By Edna Beiler 634

Our Schools 637

MCC News Notes 637

Jottings 638

of things to come

Oct. 13—Thanksgiving (Canada)
Oct. 19-22—Western District Conference, Clinton, Oklahoma
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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Announcements:

DEDICATION SERVICE

The Eighth Street Mennonite Church, Goshen, Ind., pictured on the cover of this issue, will hold dedication services for its new and remodeled building on Oct. 13.

Participating in the ceremonies will be three former pastors: G. T. Soldner, G. S. Stoneback, and A. E. Kreider, in addition to the pastor, Robert W. Hartzler, and J. E. Hartzler, a member of the congregation. Erland Waltner will represent the General Conference, and R. L. Hartzler the Central District at the dedication service.

The congregation has completed a $175,000 expansion and modernization program by which it has gained adequate facilities for every aspect of the congregation's program.

TWENTY-FIFTH ANNIVERSARY

On November 3, 1957, the Lorraine Avenue Mennonite Church plans to celebrate the 25th Anniversary of its founding as a church with all day services. The Reverend Arnold Funk, Danvers, Illinois, who was the first mission worker placed in Wichita by the Western District Mission Committee, will be guest speaker at the morning and afternoon sessions —10:50 and 2:30 respectively. The evening service at 7:30 will include reminiscences of the church's history and music by the choirs and soloists. Former ministers and the one minister who came from this church (Curt Boese), will participate in the several services.

An effort is being made to send a special invitation to all the former members and friends of the church. However we do not have all the addresses and therefore use this means to invite all who formerly were members or attended here or those who have been interested in the development of this church to attend all sessions and to be our guests at the luncheon at 12:30.

MISSIONARY RALLY

The 21st annual Indiana Mennonite Women's Missionary Rally will be held Thursday, October 17, at the Evangelical Mennonite Church in Grabill, Indiana. The theme for the day, "The field is the world" (Matthew 13:38), will be presented by speakers representing the mission and service fields in India, Congo, migrant work, and Pax services.

Registration will begin at 9:30 a.m. and the sessions are scheduled for 10.00 a.m., 1:30 p.m., and 6:45 p.m. Invited to this annual convention are all women of the General Conference and Evangelical Mennonite churches in Indiana and northwestern Ohio. —Mrs. Dan Graber, sec.

Gulfport Students

Arthur Coleman, Dorothy Flowers, and Charles Flowers are the first students from Gulfport to register at Bethel College. Milton Lee entered Bluffton College last fall and has returned for his second year.

Milton again spent the summer working on the Arthur Bertsche farm in Pontiac, Illinois. He is being helped by the congregation of the Meadows Mennonite Church in financing his education at Bluffton.

The three Bethel students have been able to attend because of the scholarship, grant-in-aid, and work opportunities the college has offered as well as through the Camp Landon student aid fund from which a limited amount is available to each student as needed. The money for this fund is part of the camp budget. The camp is supported by the General Conference Board of Missions.

Volunteer In Mexico

Helen Friesen, volunteer from Osler, Saskatchewan, is on her way to Mexico to serve under the General Conference VS program. Her duties will include being housekeeper of the large center at Cuauhtemoc, which is home for several nurses, fellows, and married couples.

The work in Mexico is recently under the direction of the Board of Christian Service and the Board of Missions. Voluntary Service workers are still needed for Mexico. A man or couple is needed soon to work in the agricultural program. The work would consist of experimentation, general farm crops, and contact with colonists in the Cuauhtemoc and Santa Clara communities. For information write to Board of Christian Service, 722 Main St., Newton, Kansas.

editorials

THIS SPLIT AGE

"A split mankind and a split atom can hardly coexist on the same planet." So declares Liston Pope, the Dean of the Yale Divinity School. Perhaps the word "split" describes our age as well as any. For mankind is split vertically into race and nation, horizontally into rich and poor, and obliquely into religious and political divisions that are not easily overcome.

But a hopeful sign is the fact that now we know the peril of our divisions. We are afraid of the split atom. We are sensitive to the dangers of segregation as we note with great concern the school riots of the South. We view with alarm the mounting tensions among nations. To be aware of these dangers is a first step toward seeking a satisfactory solution.

Split personalities and split thinking need the unifying power of the Christ. His great desire was that we might be one in Him. His admonition that we should love our neighbor as ourself takes on tremendous importance as modern living makes the whole world one neighborhood. The various types of divisions of yesterday need to be re-examined in the crisis of today, that terrible tragedy of tomorrow may be avoided. The spirit of the age calls for heroic spiritual living!

"THE UNITY WE SEEK"

A recent Faith and Order Conference was held at Oberlin, Ohio, to consider the above theme. The conference had been in careful preparation for two years. Then for eight days nearly 300 delegates from a wide range of churches gathered in small groups to discuss basic problems relative to unity.

It was easily discovered that there were no quick and easy answers, but old problems appeared in new light as sympathetic consideration and understanding were given to various differences between churches.

But it was pointed out that unity is a divine gift, not a human achievement; unity is God's endowment of His church, and belongs to the essential nature of the church. It must be made visible to the world in greater measure, for only so can we hope to meet the demands of our present troubled age.

THE FALL PICK-UP

If the fall of the year is the time of gradual fading of glorious summer time, it should be just the opposite in the church program. Nature is preparing for a period of inactivity until the warm spring days come again. But for the church this should be the time for increased life and activity in every branch of its far-flung work.

Vacation days are over, schools are again in session. The bracing atmosphere of fall gives new energy. The church should take advantage of this more settled and more active feeling on the part of its members and have a full, rounded program for greater activity. What about renewed interest in the work of the Sunday school? How about starting those out-branch Sunday schools? What about inspiring evening services and midweek meetings? What about Bible study courses and teacher training classes? How about mission study classes, peace groups, young people's activities?

If there has been a let-down during the summer months, let these fall days be times of catching up again and forging ahead.

S. T. Moyer*

Is it nothing to us who pass by?

SINCE we arrived in the United States in the spring of last year, I cannot help but wonder whether we of this continent realize the tremendous significance of the work of missions, at home and abroad. At times it seems that we are so immersed in the problems of the local church and in world economic and political problems, that we treat too lightly or bypass the claims and strategic significance of a spiritual solution.

Nearly three hundred years ago William Penn said, "Men will either be governed by God or ruled by tyrants." Which shall it be, for the masses of the Congo, India, Japan, Colombia, or that new suburb—God or tyrants?

Half a year ago the Foreign Minister of Lebanon is reported to have said that the way to counteract communist influences in the Middle East is not chiefly by arms and economic aid, but by the export of Christian truth and ideals, which are the heritage of the Western world. "You have in your traditions certain valuable beliefs about men and society and history and human destiny and the nature of God, beliefs which you should not be ashamed of, that you should feel free to export and teach others. Many of you take life too much for granted — you take life too easily. You take too much for granted." Is he right or wrong? If right, then our very life and future demands that we give full support to this program of missions at home and abroad.

The results on the foreign field amply justify their fullest support. Whether we consider the splendid fruits of persecution-ridden Colombia or the opportunity unlimited in the Congo, or the new church arising in so short a time in Japan, or of the church in India—I marvel.

Can we catch the significance of these six facts about the work in India?

- On the mission compound at Jagdeeshpur we have in school from the primary to high school **almost twice as many children of Christian parents as the total church membership in one of the newly formed provinces of India at the time of Independence in which province four missions are at work.** Can we catch the significance of what God has done in the past decades, and of future possibilities? Such results

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*Missionary to India since 1920; recently retired have been given us which have been denied others.

- For our entire province, the General Conference Mennonites have had one of the few outstanding pieces of Christian work in terms of converts and churches established. This also holds true for a belt of land about 400 miles deep, 1,200 miles long, stretching from the Bay of Bengal through to the Arabian Sea.
- One of our neighboring missions, established decades before our own work, has an American constituency four times larger than the General Conference Mennonites. Yet they have closed down at least six mission stations and have only 1,200 members. We have 3,600 members, and have closed down none of our mission stations or churches.
- When the last World Missionary Atlas was published before the depression, one of the neighbors listed a communicant membership of 1,296. The General Conference membership was then listed as a bit more than nine hundred. After thirty years our communicant membership has risen to 3,600. The other body reports "about 1,200."
- Before I left India, one of the leaders of another mission who is a recognized leader in all India came to me and inquired, "Is there any way in which our mission could somehow or other send teams into your field to share in that work? Our results have been so meager. It is most difficult to enlist much longer the support from abroad."
- I know of one work of which it was reported that they had baptized 50,000 during the fourth decade of this century. As we left India, I heard that they had about 500 of these still in the church. They lost the remainder. Such has not been our experience.

Our results in India do not equal those of missions established a century ago in North India, in the Punjab, in South India, in Telugu land; but they have been outstanding for our province.

We need not be smugly satisfied and feel that all is well. As that work is shifting from a foreign leadership to an Indian leadership, Satan is making terrific onslaughts. That work merits our earnest prayers and support. When missionaries have been sent out with the best of training, and then in instances the mantle of pastoral work and leadership is shifted to good men with only a sixth grade education, evil will do its destructive work. This work demands that we stretch every resource to provide the best prepared, dedicated, Spirit-filled leadership.

Let us not glory in this work as *our* work, gotten by *our* merited energy. What has been gotten is not due to the merits of the foreign worker, but to the Grace of God, through His written Word, and His living Word, Jesus Christ our Lord and Saviour. It is His love gift for opportunity to the General Conference Mennonite Church of this continent. By His mercy He has seen fit to give us these fruits.

What will we do with this opportunity? Is it anything to us, who pass by?

God speaks to us as He has spoken to others in years past, telling us to

Fear Not

Paul Isaak*

THE WORD "FEAR" is very common in the vocabulary of many people in this day. Fear is not confined only to our country or to our time. Many times in Scripture we hear God giving the message, "Fear not," giving us encouragement for our time. Would it not be wise to consider the circumstances under which these two words were uttered?

The first time it is spoken is to the Father of the Faithful, Abraham. God had called him from his home country, had allowed him to prosper in a material way. Abraham had received the promise that he was to become the head of a great country. He had taken Lot along on his journey to the new land. Things went well for awhile until Lot got into trouble and was taken captive. It was after Abraham had rescued his nephew and after he had been blessed by Melchizedek that God found it necessary to speak words of comfort to him. "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). Could it be that Abraham was discouraged, was beginning to doubt God's word? Christians also need these words of encouragement when they begin to doubt their relation with God, when life seems unkind to them.

There was the time when Abraham began to doubt whether he and Sarah could have children and so he caused Hagar to bear Ishmael. It was after Hagar was put out of Abraham's house that we find the familiar words, "Fear not," spoken again. Hagar had resigned herself to the fact that she and Ishmael would perish in the desert. Here they were — no food, no water, no shelter, and alone in the world. Then in complete despair she put Ishmael under a bush to die and sat at a distance so she would not witness it. It is then that her condition is recognized in the sight of God. How comforting the words of the angel must have been in her ears: "Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation" (Gen. 21:17, 18). In moments

(*Continued on next page*)

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*Pastor, Bethel Church, Hydro, Okla.

of despair should we not be able to take the words of God as our own and rise above the situation?

Isaac also experienced in his life a time when it was necessary for God to encourage him. A famine had come upon his home land and he had to move to another place in order to have food for his cattle and himself. Instead of going to Egypt as others were doing, Isaac went to Gerar, a place where the Philistines dwelt. This was the same land that Abraham had passed through many years before. The wells that he had dug had been stopped up. It was the logical thing for Isaac to unstop the wells so that his livestock could have water. After he had unstopped the first well the herdsmen of Gerar claimed it. Rather than fight, Isaac moved on to a second well. The same thing happened at this well. It was after the third well was dug that God found it necessary to encourage Isaac: "Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26:24). How many frustrating experiences have we faced in which we needed the encouragement from above?

Jacob faced many decisions in his life. When his life was almost ended, word came to him that Joseph was alive in Egypt. Joseph had sent the message that the famine in Canaan would last five more years; Jacob and his family should move to Goshen near Egypt. This was a great decision to make. Then God spoke: "Fear not to go down into Egypt: for I will there make of thee a great nation; I will go down with thee into Egypt; and I will surely bring thee up again" (Gen. 46:3, 4).

Encouragement from God was not confined only to the patriarchs of old. There are many times when God spoke to others in the Scriptures.

Through the acts of God, Moses was finally able to lead the Children of Israel out of bondage in Egypt. Then they faced the Red Sea. What were they to do? The Egyptians were close behind, mountains rose on either side, the Red Sea was before them. Then God used Moses to speak to the people. "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today" (Exodus 14:13). Did He not lead them through the Red Sea? Was there any need to murmur against their Creator? How many times have we faced almost insurmountable problems? How many times will we also stand still and see the salvation of the Lord working in our life of fear?

God also finds it necessary to say "fear not" when a large task is before an individual, such as the task that Solomon had. Since David could not build a House of God it was given into the hands of Solomon. After Solomon had the instructions for this building he must have felt very small and insignificant in the face of such a large responsibility. In this instant God uses David to voice his message: "Fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20). Will not God remain by our side? Will He not give us strength until the task is finished?

The New Testament contains many individuals who heard these words from their Lord. There was Zacharias: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13). And Mary: "Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:30, 31). Simon Peter: "Fear not; from henceforth thou shalt catch men" (Luke 5:10).

There was the ruler in the synagogue whose daughter had died: "Fear not, believe only, and she shall be made whole" (Luke 8:50). God also spoke to Paul in the stormy night: "Fear not, Paul, thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee" (Acts 27:24).

If God has been faithful in every area of life with men of old, will He not give us strength over our fears? Will He not also be with us through discouragement, despair, moments of decision, days of responsibility? He was with Abraham, Isaac, Jacob, Moses, Solomon, Mary, Peter, and Paul. Will He not be with His followers in the present day? May He help us to claim these words for our own: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

bookmarks

BASIC CHRISTIAN WRITINGS, edited by Stanley I. Stuber; WHAT CHRISTIANITY SAYS ABOUT SEX, LOVE AND MARRIAGE, by Roland H. Bainton; THE LIFE OF CHRIST IN POETRY, compiled by Hazel Davis Clark; Association Press, 1957, 50 *cents each.*

The Association Press has rendered a real service by printing these small books in paper back editions. Each is a digest of other books or articles written, but it is certainly convenient to have them made available thus at such a modest price.

The first book contains brief selections from the basic writings of Augustine, St. Francis of Assisi, the mystical writings written about 1500 A.D. known as the Theologia Germanica, the humanist Erasmus, the reformers Luther and Calvin, Roger Williams, George Fox, John Wesley, Ralph Waldo Emerson, the great American preacher Phillips Brooks, and the founder of the 'social gospel,' Walter Rauschenbusch. From their writings the striking sayings and expressions are lifted up, but the attention is not placed upon the novel, but rather on the enduring insights which these men had into the nature of the predicament of man, and God's solution to it. This selection is made with the younger reader in mind and those who have not had access to, or interest in, theological books. Here is food for the soul from the great men of church history.

The second book, written by the distinguished professor of church history at Yale, is really a masterpiece of writing. Already in his Menno Simons lectures at Bethel College, Bainton suggested that a real contribution was made by the Anabaptists to the protestant view of marriage. In this book that theme is expanded. Three attitudes toward marriage are discussed. The first is the sacramental, which stresses marriage as a religious relationship for life, and is best exemplified by the Roman Catholic position. The second position is the romantic, which views love between the sexes as ennobling. While this view makes for refinement, it also makes for instability. It is represented by the major Reformers, in

Bainton's estimation. The third attitude is one in which the major emphasis is placed upon companionability, and the stress is laid upon a partnership with a common set of ideals and aspirations, and common endeavor.

The book traces the attitudes toward marriage in the Roman Empire, during the Middle Ages, the Reformation, and the problem of Puritanism in the modern period. In all of these subjects the treatment is full enough, yet not burdensome, and written in a typically Bainton style easily read.

It is not often that one finds a book on this subject which can be recommended without reservations. But this one can be thus recommended, and should be read especially by all contemplating marriage, and by those already married. It will give you a deeper understanding of the bearing of the Christian faith upon a rather vital part of your life. Particularly helpful is the author's discussion of the problem of birth control, and the reason for the Roman Catholic persistent opposition to it.

The third book is comprised of poetry dealing with various phases of the life of Christ, as for example, the nativity, his life in Nazareth, the way of the cross, the continuing Calvary, the resurrection, etc. On the whole the selection is well made, and should serve a useful purpose for those who wish to reflect on the life of Christ in this manner. Poetry ought to be used more in preaching, and here is an excellent book which should help ministers to have a wealth of poetic literature at their disposal.

In conclusion it may be said that these three books in the "Reflection Series" are well worth the modest price asked for them.

Willard Claassen
Newton, Kansas

If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world.

—*A Chinese proverb*

Women in Church Vocations

Marian Keeney

Virginia Claassen, Marian Keeney, Justina Neufeld, Onale Stucky

Four girls under the program Women in Church Vocations began classes at Mennonite Biblical Seminary Sept. 10.

Women in Church Vocations is a developing program under the Board of Christian Service. It was authorized by the 1956 Winnipeg Conference to provide a channel for women to meet needs within the church and to form a fellowship of women church workers.

Following is a statement by one of the WCV'ers: "Why a church vocation? I've grown up with quite a degree of church loyalty. I've worked under conference auspices. If I can make a contribution, why not do it through the church? I think it adds purpose to your job, and in an emphasized way, you're doing it for God."

Virginia Claassen, Marian Keeney, Justina Neufeld, and Onale Stucky in the fields of education, religious education, nursing, and education respectively are taking a course at the seminary especially designed for WCV. Mariellen Shellenberger, senior at Bethel College, and Muriel Thiessen, senior at Bluffton College, are also WCV'ers. Mariellen is interested in camping and youth work; Muriel plans to take up journalism.

Bible, doctrine and Mennonite history, devotional life, mental hygiene and personal dynamics, ethics or family and electives make up the core course at the seminary.

Mrs. Leland Harder serves as advisor to the seminary group.

A conference of WCV'ers and interested persons is tentatively planned for the Thanksgiving vacation. It will be held at the seminary location in Chicago.

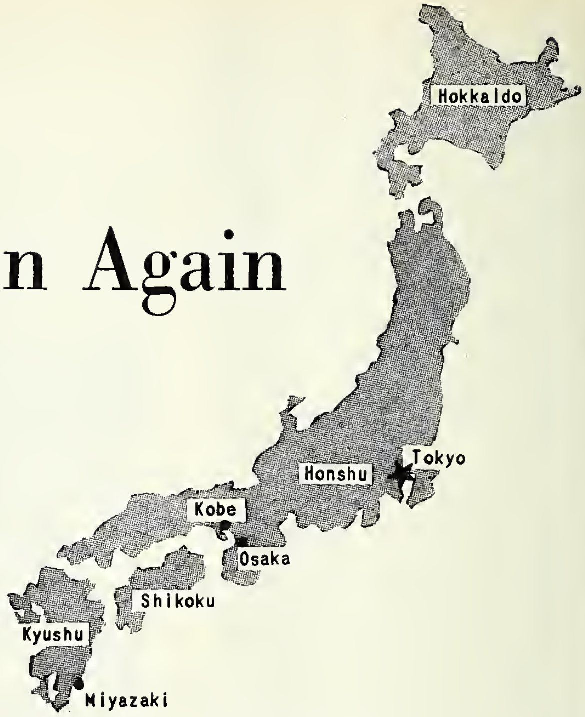
Now Abides Hope

"And now abideth faith, hope and love. . . ." Paul's suggestion that the greatest of these is love does not in any way minimize the significance of hope. The Christian is motivated and sustained in life and work by the living hope which is the confident assurance that God's will and purpose must ultimately triumph. He believes that in the fullness of time evil and error will give way to divine righteousness and truth.

And this is the message of the gospel we are called to take to the people of the world, whose experience of hope is the mere expectation of release from physical want and the acquisition of material abundance. Such hope cannot abide because it is not rooted in the Eternal Christ. But hope that centers in Christ and honors Him with labor that seeks to establish His reign upon earth, will survive all hardships and stress. This hope will triumph because it is allied to the eternal purpose of God—the redemption of the world.—O. A. Waltner

We Visit Japan Again

Ernest E. Miller



We had planned all along to return to the United States via the Far East. We wanted to see the Presbyterian Mission's new hostel for university students in Bangkok. We had a desire to see the MCC program which is carried on among the tribes people in Viet Nam. But most of all we wanted to see our Mennonite mission in Japan.

I had been a member of the initial church touring party through Hokkaido in the winter of 1951, and since a number of former students and close friends were now there as missionaries we wanted to revisit the Island and see how the Lord had used all these people in the establishment of new churches.

And so when an invitation came from the secretary of the All-Mennonite Fellowship in Japan for us to speak at their conference it was not difficult to decide to accept the invitation. The attendance at this conference was easily the high point of our return trip to the United States.

The Mennonite missions in Japan are now four with a total of fifty missionaries. The General Conference Mennonites are located in Kyushu in the far south. The Brethren in Christ are at Hogi which is also in the southern portion. The Mennonite Brethren Church has located its mission at Osaka which is in central Japan. The American Mennonites have their missions in the Prefecture of Hokkaido which is in the north.

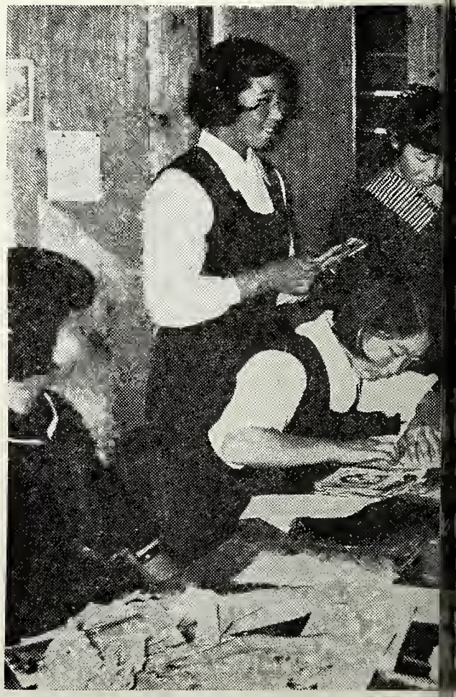
The conference was for the missionaries of all of these groups plus MCC workers. The following persons were in attendance: General Conference Mennonites—Anna Dyck, Leonore Friesen, Esther Patkau, Mr. and Mrs. Peter Derksen and two children, Mr. and Mrs. Ferd Ediger and three children, Mr. and Mrs. Robert Ramseyer and two children, Mr. and Mrs. Bernard Thiessen, and William Friesen; Mennonite Brethren—Mr. and Mrs. Jonathan Bartel and two children, Rubina Gunther and Margaret Wiens from Pusan, Korea; Brethren in Christ—Mr. and Mrs. Doyle Book and Norman Wingert; Old Mennonites—Mr. and Mrs. Carl Beck and daughter, Mr. and Mrs. Eugene Blosser and daughter, Mr. and Mrs. Ralph Buckwalter and two children, Mr. and Mrs. Joe Richards and three children, Ruth and Rhoda Ressler, Mr. and Mrs. Ernest E. Miller, and Mr. and Mrs. Melvin Gingerich.

The meeting place for the conference was Sansu-kan Hotel in Nukabira, north of Kamishihoro in Hokkaido. This mountain resort is located in beautiful Daisetsusau National Park and is noted for its hot springs. It was an ideal setting for a restful and inspirational conference. Meals and rooms were furnished free to the visiting missionaries by the Hokkaido Mennonite Mission.

The theme of the conference was "Let Your Light Shine Before All Men." Inspirational devotional messages on this subject were presented by Eugene Blosser, Hokkaido; Bernard Thiessen, Kyushu; Ralph Buckwalter, Hokkaido; Norman Wingert, Tokyo; and Peter Derksen, Kyushu. Prayer fellowship hours and hymn singing periods were observed throughout the conference.

Panel discussions held on Thursday and Friday forenoon were led respectively by Robert Ramseyer and Jonathan Bartel. The topic for the first session was "Let Your Light Shine Within the Fellowship" and the topic for the second panel was "Let Your Light Shine Before All Men."

On Thursday evening Ernest Miller gave an illustrated address on



Young people in the Miyazaki

the church in India. On Friday evening Melvin Gingerich gave an illustrated report on Formosa and Korea. The afternoons were open for hiking and informal fellowship.

For the final session on Saturday morning, the group went by chartered bus to Kamishihoro where they held their meeting in the newly built Mennonite Church of that city. Following this meeting the missionaries left for Sunday appointments in the Mennonite churches of Hokkaido.

It was easy to see that the primary and common concern of the Mennonite missionaries in Japan was to ascertain the best approach to win the Japanese to Christ. They discussed ways and means. They reviewed their work of the past five years and frankly admitted certain mistakes. They agreed that the personal testimony of their own lives was important above everything else and so they prayed earnestly for more holiness and more complete consecration.

At the same time they did not cease struggling also with other problems confronting them. As I sensed the situation there are three problems now in the process of crystalization. They are the appropriate training of pastors and lay Christian workers, the education of missionary children, and the question of a common Mennonite center in the capital city of Tokyo.

The missionaries are united in wishing to have their churches indigenous. This means, among other things, the early appointment of Japanese as pastors, and this raises the question of appropriate Bible school or Seminary training for likely volunteers. Students have been the most fertile field for Christian evangelism in Japan. So high school and even college graduates have come into the church. Some of these are now volunteers for special training as pastors or other full time Christian workers.

The question is, where should they be sent to school? A number of Bible schools and seminaries are available. The question before the missionaries is, should they try to establish a Mennonite Bible School or together try to work out a plan of co-operation with some of the other smaller evangelical groups working in Japan?

In South America an all-Mennonite Bible School has been established. In India four of the Mennonite groups now have active co-operation with Union Biblical Seminary at Yeotmal. It would, also, be possible to send a limited number of these persons to the United States for training. The missionaries of all our Mennonite groups are, however, quite agreed that sending young men to America for such training is not the correct answer.

Perhaps until the way does open for an appropriate co-operative effort in Japan, selected Japanese volunteers might be sent to the Union Seminary in Yeotmal in India. The Free Methodist Church is already doing this. The Yeotmal Seminary operates in an English medium of instruction. Students going to India would be less likely to be disoriented from the life in Japan. This matter merits the good co-operative effort of all the Mennonite groups.

Another problem facing the missionaries is the appropriate education of their children. Our Mennonite missionaries are mostly young couples with growing families. As their children are approaching school age they are now contemplating several alternatives. Should their children attend the local Japanese schools for any, or for part of, or for all of their education? There is no doubt that having them attend local schools would help in a closer identification of the missionaries with the people. In doing this they could also keep the children with them in their own homes rather than having them in boarding schools. Japanese schools, as far as the educational quality of their work is concerned, are fairly

(*Continued on page* 640)

orking on a Christmas project.

Tract distribution in Japan.

VS Vision

Lee's problem: How to keep his VS vision from rubbing off back home

By **Edna Beiler**

LEE SCHAFER leaned forward. He stared straight at Pastor Graber without hearing one word of his sermon. Instead, he was busy with his own dark thoughts.

"Two years in VS, and I come home to this," he told himself. "Two years of taking TPR's and carrying trays, of listening to patients whine or chatter, of seeing how empty and lonely life is for a lot of people. I'm different. I know I am. And here, well, everybody's pretty much the same."

He glanced briefly over the church. A few people dozed. Heads craned when a child whimpered and was taken out by its mother. Quarterlies rustled from vigorous fanning. He'd felt the same sense of indifference while he was teaching his class of intermediates that morning, the same hollowness that drifted over him now.

Lee wished suddenly that he could show these people. Give them a big dose of General Hospital. The emergency room, with drunks drifting in with their heads split open, perhaps. Or Ward 51, with its pathetic older patients who never had a visitor from one month to the next. The unloved and unlovely, the riff-raff of a city.

Or better yet, take them to see some of the homes. Lee winced as he thought of Mrs. Winston. She'd miss him, he knew. She'd been a patient on his ward. And after she left he went to see her every week without fail. He'd climb the long flight of steps to her one-room apartment, get her grocery list, and go shopping.

After all, an eighty-year-old woman shouldn't be climbing those steps carrying a load like that! He did other things for her, too—all the way from hunting for her glasses to reading from the Bible! And sometimes he just sat and let her talk to him about the past. He must have heard that story about the burned apple butter close to half-a-hundred times.

Then there was Junior Jones. He'd never walk again, the doctor said. His welfare check covered his expenses, but it did nothing to ease the loneliness, the futility of existence in an overcrowded apartment with a family that so plainly didn't want to be bothered. Lee sometimes took Junior to the park. He brought him books from the public library. He'd helped him get started working with leather and found a market for his billfolds after they were made.

"Or if I could introduce them to Nick Ransom," Lee told himself, as his eyes swept the church again.

Nick had wandered into the VS Center one day, very much the worse for drink. That was the beginning of a long and bitter battle. The whole unit pitched in to offer companionship and encouragement to stave off the terrible loneliness that sharpened his crave for alcohol to an unbearable pitch. It was a battle they were still fighting, Lee knew—fighting with love and understanding and prayer.

"I wish I could show them what life is like for a lot of people," Lee thought again. "I wish they could see what I saw. . . ."

He "came to" as the song leader announced a closing number, but the wish clung to him. It was still there as he shook hands with Pastor Graber after the service.

"It's good to have you back, Lee," his minister said. "By the way, the program committee tells me our Sunday evenings are pretty full; so we've decided to give you time for a talk of some kind next Sunday morning. Something about your work in VS, anything the Lord lays on your heart."

"Why, yes. I guess I could."

"Then I'll count on you. Just before the sermon, that will be. Oh, yes—how is your grandmother these days?"

"Gram? Pretty much as usual. Fine, according to her, of course, but you know how she is. She might have all kinds of aches and pains, but you'd never hear it from her."

Pastor Graber nodded. "She's a remarkable woman, to say the least. Cooped up, flat in bed for ten years; yet what an outlook she has! Not a bit of self-pity or anything like that. And she's more aware of what is going on all over the church and even right in this community than the rest of us who can get out and see for ourselves. A talk with her always does me good. Be sure to tell her that I'm planning to drop in for a visit sometime this week."

"Sure thing. There's Mom—I'd better go. She's always nervous about leaving Gram with any of the rest of us, and Dad's taking over today."

Lee was off. He felt slightly dazed as he walked out to the car with Mom. Was this his chance to make his wish come true? But then, he'd never been very much of a public speaker.

"I hope Gram's all right," Mom said into his ear.

"Of course she is. Dad can take care of her like nobody's business. Just relax, Mom."

"I know," Mom smiled back at him. "But you know how it is. She's so frail, that I worry every time I leave her."

"And you feel guilty about it, too. But you need to get away sometimes, Mom. And why shouldn't the rest of us do our share, too? By the way pastor Graber asked me to give a VS testimony next Sunday morning."

"Good!" Mom's face shone as she said it.

THERE were times during the week that followed when Lee couldn't echo her reaction. He thought and worried and prayed. He had so much that he wanted to say, yet he hardly knew how to say it. Finally, he sweated it out to a handful of notes that weren't what he wanted but would have to do.

But as Lee walked up the aisle that next Sunday morning, his carefully prepared talk fled to the winds. He stared at his notes as if he'd never seen them before.

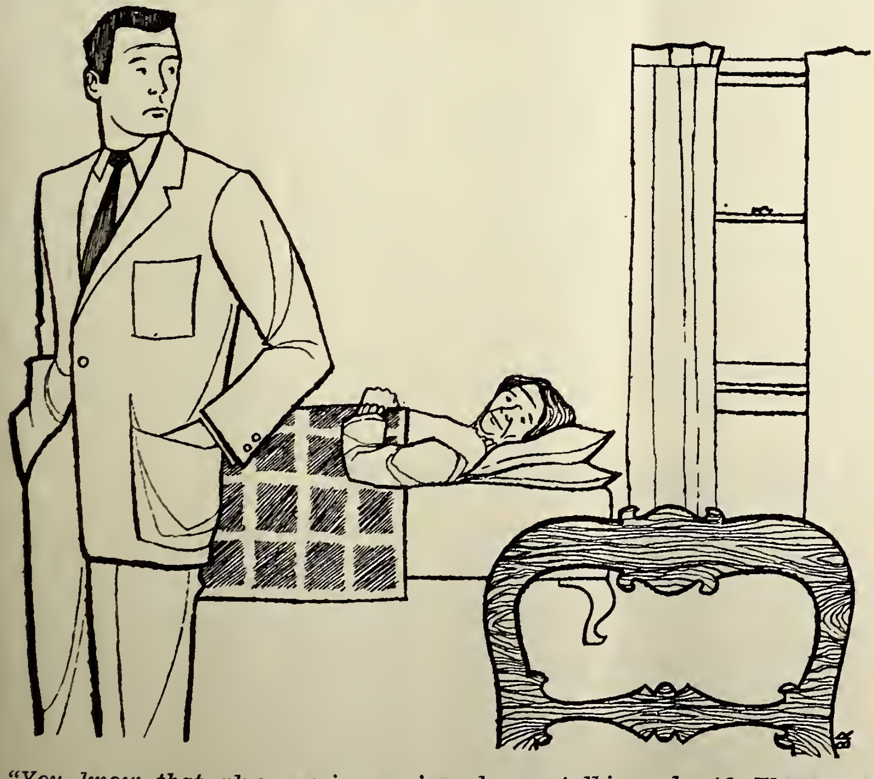
"VS meets people's needs where they are." The words shimmered in front of his eyes then took form suddenly, but not as words. They seemed to stand up and stretch themselves until, with a catch of his breath, Lee saw that they were people: Mrs. Winston, Junior Jones, Nick Ransom. The familiar faces trooped through his mind.

Lee began to talk. He spoke haltingly at first, then caught his stride and went on more confidently. His words came warm from the fire in his heart—a fire kindled by the rub of loneliness and sorrow and sin against his Christian convictions.

Then suddenly it was all over. He sank limply into his seat, with the taste of failure bitter on his tongue. The things he had learned, the vision he had accumulated during those long two years could never be condensed into one fifteen-minute talk.

"Sure, they listened," he thought wearily. "They were interested, but how much of it really sank in? It was just another of those VS testimonies."

All through church Lee simply sat there. He'd had his chance and muffed it. He'd wanted to share what he'd learned and to show his home congregation something of the tremendous need of the world, but he hadn't made more than a slight dent in their indifference.



"You know that plus service you're always talking about? There are plenty of chances to do that same kind of thing right here at home," Gram told him.

"I wish I could go back," he thought.

But he knew that was impossible. He couldn't go back. The wheel of life turns forward—always forward. You couldn't go into reverse, no matter how hard you tried.

"That was a good talk, Lee," Pastor Graber said approvingly as he shook hands with him afterward. "Very much to the point for us country folks who don't realize what goes on in our big cities. Your grandmother would have enjoyed hearing that. By the way, why don't you and your folks have dinner with us today?"

"We can't all leave Gram," Lee reminded him. "Mom's home with her today, but she and Dad could come anyhow. It's about my turn to stay with Gram, and Mom needs to get away from home more than she does."

Mom objected at first, just as Lee had known she would. It took some talking to convince her, but she finally left, still protesting as she went.

Lee ate his solitary dinner more from force of habit than from hunger, then settled down in the living room near Gram's bed. She lay quiet, eyes closed and breath so light that the spread above her chest barely moved.

He slumped into a chair, bone tired with a tiredness that bed could never cure. A flat feeling of failure combined with hopelessness seeped through his chest. The VS vision he'd acquired, where was it now? What good would it do him, anyhow?

A gulf yawned below Lee, threatening to suck him down, down into the old complacent indifference from which he once came.

"And the last state of that man was worse than the first," flashed through his mind.

LEE." Gram's voice made him jump. He had completely forgotten her presence. "What's the matter?"

"What makes you think anything's the matter?" Lee hedged.

"I don't just think! I know!" Gram chuckled. Her voice came with surprising vigor from the thin frame of her body. "A face like yours spells trouble. What's wrong?"

Lee squirmed. "Now, Gram," he began. Then seeing the determined look in her eyes, he gave in.

"I was just like the rest at one time," he finished. "But after two years of rubbing elbows with all kinds of people — why, Gram, I couldn't help being different."

Gram nodded. "Of course. And it took two years of it to really make an impression on you, didn't it?"

"Yes, I guess it did."

"You don't think you'll get over it in six weeks, do you?"

Lee got up and walked to the window. His voice was muffled when he answered. "That's just what I am afraid of, Gram. I'm afraid it will rub off. And I don't want it to. Of all I've learned during my VS days, this is the one thing I most want to keep."

"I see." Gram moved her head in a quick, birdlike gesture. "You're facing the two big temptations all torchbearers face, Lee. On the one hand lurks that terrible feeling of superiority, and when you feel like that, you're no good to anybody. If the devil can't get you with that one, he'll try to drag you right back down to the same indifference from whence you came."

"You sound like a minor prophet, Gram," said Lee, laughing.

But Gram paid no attention to him. "The only way to stay clear of both those pitfalls is to forge straight ahead, to use intelligent ways to transfer your own vision to others."

"But I did try, Gram."

"Yes, you did. You gave one talk, a good one, your dad told me. But it takes more than one talk to change a congregation. It takes a lot of living, too."

"What do you mean?"

"You know that plus service you're always talking about? Well, there are lots of chances to do that same kind of thing right here at home."

"But I'd have to go it alone," Lee protested.

Gram shook her head at him. "What slang! Besides, that's no way to talk. If you really share your vision, you won't have to 'go it alone' very long."

"Well, what would you suggest for a starter?"

"Organize that intermediate class of yours and give them some projects to work on. You should have lots of ideas in that direction. Brother Graber looked so worn out when he was here the other day. I'm sure you could think of some kind of plus service to do for him. And—"

"Help, Gram!" Lee clamped strong brown fingers over her thin blue-veined hands, but he did it gently.

"Well, you asked for it! And one more thing, Lee."

"Yes?"

"Remember, it took you two years to catch this vision. So don't expect the rest of us to catch on in the first three days!"

"You don't need to catch anybody else's vision—you've developed one of your own," Lee told her.

He looked at Gram with new insight. She's been a torchbearer herself, that was why she knew so much about the temptations that went with it. Without ever leaving her home community, stuck fast in bed for ten years, she'd still caught and kept a clear vision of the needs of the world and the Christian's responsibility toward it. And she had done it without ever acting holier-than-thou to other Christians or ever once letting down her own standards.

The deadness inside of Lee was gone. If Gram could do that, why, so could he! The VS vision burned bright within him and with it came the challenge of sharing its joys and heartaches with fellow Christians—of doing his small share in furthering the fire of self-forgetful service for the sake of the kingdom. From *Youth's Christian Companion* Used by permission

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A VSer Writes:

Support the Gulfport Project

The YPU should continue to support the Gulfport project for at least two reasons:

- The work here is needed. The Bible school work gives children from church-going families a chance to learn more about the Bible and Christian life from materials designed for their age level. It brings Christian contact with children from nonchristian homes.

The work at the community center is also important. This program provides recreation in a healthy environment in a town where it is definitely needed. It is important, also, that we help the young people who have decided to be Christians to grow spiritually, for they have many problems and temptations. Camp Landon also has a good Christian witness in a time of racial hatred and tension.

- Camp Landon provides opportunities for the young people of our church. Service of some kind is necesesary for spiritual growth in a young person as well as any Christian. If all young people of our church had a minimum of only one summer in V.S. in such a project as Gulfport, we would not have a shortage of ministers and Christian workers. Such a program would certainly strengthen the Mennonite Church and our witness would be greatly improved.

Thus, if the work at Gulfport serves both the people there, and those who enter to serve, it is indeed a worthwhile project for the YPU.

(A woman teacher or recreational worker is currently needed at Gulfport for a one-year term.—Editor.)

Adult Bible Study Begun

Several months ago a mother from North Gulfport called to ask whether an adult Bible class might be conducted at night, reports Orlo Kaufman, director of the Christian Community Center at that Mississippi VS unit.

She said, "The children are beginning to teach us, and we feel we better do something about it."

Eleven adults were present at the first meeting. Attendance for the past months has been 5-12 persons.

The majority of the persons attending are active members in the Mt. Olive Baptist Church. Their increased knowledge of the Bible will therefore be shared with many others in the community through their church activities. At present the class is following the book, *Getting Acquainted with the New Testament*, a Herald Summer Bible School publication.From *Gulfbreeze*

our schools

HOMECOMING ACTIVITIES AT BLUFFTON

Homecoming activities at Bluffton College are being planned for the week end of Oct. 19-20. Events for Saturday, Oct. 19, include crowning the homecoming queen, groundbreaking for the new dormitory addition for Ropp Hall, the traditional tug-of-war between the freshmen and sophomore men, the game with Ohio Northern University, homecoming banquet, and the booster program. Walter Diehl, class of 1937, will be the speaker at the homecoming banquet.

Activities for Sunday will start in the afternoon with open house. The Vesper Service will be at 2:30 in Ramseyer Chapel with Virgil Gerig, pastor of Oak Grove Mennonite Church at Smithville, as speaker. The reception for alumni and returning friends will be held at 3:30 p.m. in the Stauffer Social Room.

Miss Ada Lapp, professor of elementary education, has announced that there are approximately seventy students in her department this year. Twelve of these will be doing their practice teaching in the elementary schools this semester. The grade school teachers of Bluffton sponsored a "get acquainted" tea for all the prospective teachers and their professors, Miss Lapp, and Dr. J. S. Schultz at the beginning of the school year. This was the first time a social like this has been held to unite the town and college in the program of training future teachers.

SEMINARY PRACTICUM

The first practicum was directed by Leland Harder, practical work supervisor. We heard reports and testimonies from five students who had spent the summer months in various types of witness and service. James Waltner told of the challenge, blessings, and hard work of a summer pastorate. James and his wife served the First Mennonite Church in Reedley, Calif., during the absence of pastor Aaron Epp.

Don Kaufman worked in a settlement house here in Chicago. He was impressed with the need of real Christian love for and among the children and young people in this settlement community and how readily their hearts responded when they discovered that "these people really care about us." Marian Franz ('57) expressed the joy of working with children in a predominantly Negro community. Nick Dick had visited and taken part in some of the rescue mission work here in the city.

Ronald Krehbiel told of the leading of the Lord in the Markham Community Church where three years ago there was no church. He told how the Lord led in the beginning of a Bible class in one of the believer's homes; now the church is organized with over 20 charter members. It was an inspiration to see how varied the opportunities are in the work of the Lord. Jesus said, "I will build my church. . ." and He does it through His disciples.

The seminary women's fellowship, which includes all the women of the seminary community, met recently for its first meeting of the school year at which the following officers were elected: Wilma Dyck, president; Betty Jean Pannabecker, vice-president; Virginia Claassen, secretary-treasurer; Marian Franz, program chairman; Bertha Harder, project chairman; and Viola Shelly, welfare chairman.

Ordination services were held Sunday, Sept. 15, for Ronald Krehbiel, senior student, at the Mennonite Community Church, Markham, Ill.

Robert Coon, also a senior, was installed as pastor of the First Mennonite Church, Chicago, Sunday evening Sept. 22.

Sobering Statistics

The years from 1917 to 1957 have been called "the age of crisis." During these 40 years nearly 150,000,000 citizens of our world have been uprooted, left to seek resettlement in more friendly places. To this day a total of 16½ million refugees are still uprooted.

During these same four decades, loss of life by violence, both military and civilian, totals also 150 million. —from *World Communique*

MCC news and notes

INDONESIA:

Project Starts on Halmahera

A six-member MCC agricultural and medical team has opened a rehabilitation project at Tobelo on the island of Halmahera, one of the "spice islands" of northeast Indonesia. The project is a response to an invitation of the 35,000-member Christian Church of Halmahera/Morotai to help in their current struggle. The church appealed to the Indonesian council of churches for assistance which arranged to supply project funds while MCC offers workers.

The Christian community on Halmahera, which constitutes a third of the island's population, is an outgrowth of Christian work by Dutch missionaries who began in 1866. With Dutch leadership the church established parochial schools, a hospital, and leprosarium, serving some 50,000 persons in the area, and coconut plantations which financed the church's mission program.

Dutch missionaries left the island when Indonesia won independence from Dutch colonial rule in 1949. The young Halmahera church became an independent synod and inherited the property. But it was left without trained ministers, school administrators, and a trained hospital staff. Coconut plantations began to operate with less efficiency, so income was stifled.

Dr. Glenn Hoffman, MCC Indonesia director, said, "The church's need is obvious and it must be our aim in this program to help the church to its feet financially so that it may operate its evangelistic, educational, and medical program more effectively."

Moslems and adherents of animism constitute two-thirds of the Halmahera population. The latter group represents "a ripened harvest field" for the Christian Church, Dr. Hoffman said.

Christian Z. Yoder (Warwick, Va.) is business manager. Paxmen Edward Weber (Kitchener, Ont.) and Maurice Herztler (Mechanicsburg, Pa.) will assist him in plantation work. Nurses are Mrs. Yoder and Anne Warkentin (Superb, Sask.), who has returned for her second term of service in Indonesia.

PENNSYLVANIA:

Refugees Like a 'Continent'

"The problem of millions of refugees in the world today is like the discovery of a new continent," says the Rev. Adolph Klaupiks, relief co-

(*Continued on the next page*)

MCC NEWS AND NOTES

(*Continued from page* 637)

ordinator of Baptist World Alliance who visited MCC Akron. "This emerging continent is a responsibility to Christian organizations. No one knows the solution to the plight of the estimated 50 million refugees in the world, but we ought to help them in some way."

Mr. Klaupiks, who interpreted for the Mennonite-Russian Baptist meeting in Chicago a year ago, is a Latvian and received theological training in St. Petersburg (now Leningrad), Russia, where he met Mennonite students.

He said there is "enormous need behind the 'iron curtain.'" He cited Poland as the most open country at this time for giving mutual aid.

"We do not know what is ahead," he said, "but we do know we have the everlasting arm of God to guide us."

DISTRICT OF COLUMBIA:

Children Ask Only Love

Mennonite volunteers in Junior Village, home for 300 neglected children, are giving love and attention to children who do not have parental security and love.

Betty Jane Barkman (Hillsboro, Kan.) reports she took care of three small newcomers to the Village. She learned that one of these girls, six months old, was taken to the Village by the police when her twin sister was beaten to death. The father was charged with the death.

Volunteers at Junior Village enjoy playing with the children, telling them stories, and in general playing the role of "mother" to the love-starved youngsters. They consider this a great opportunity to share the spirit of Christ.

CALIFORNIA:

Two Join Reedley Staff

Mrs. Bertha Becker and Mrs. Henry Langeman of Reedley joined the staff of Kings View Homes at Reedley, Calif., as housekeeper and personnel secretary respectively. Mrs. Langeman is an experienced MCC worker.

MANITOBA:

MTS Functions in Winnipeg

Menno Travel Service has established an office in Winnipeg in the interest of giving more personal service to Canadian Mennonites. The manager is John H. Unruh, who previously had a travel business of his own in addition to his real estate and insurance business. His office is located at 302 Power Building.

Let's Sponsor a Trainee

Would you like an experience in international living? Twenty-seven young people from Germany, the Netherlands, Switzerland, Paraguay, and France are now in the United States for a year of mutual sharing, training, and fellowship.

They are scheduled to go to a different home in January for their last six months here. By Nov. 15 MCC Akron, Pa., will need names of families wishing to sponsor these trainees. Inquiries are invited.

jottings

WELCOME FOR RATZLAFFS

—New Hopedale Church, Meno, Okla.: Ordination services were held May 26 for Irving Unruh, deacon. Peter Neufeld from Inman, Kan., who so ably served us as pastor during the summer, has gone to Chicago to attend the Mennonite Biblical Seminary. A. G. Schmidt has consented to serve until a permanent pastor can be secured. Harold, Ruth, and Mary Ann Ratzlaff arrived at the home of their mother, Mrs. Mary Ratzlaff, in Meno, Sept 7. Sept. 8 during worship service Harold gave his testimony to the goodness and faithfulness of our Great God. An all-day service was held Sept. 22 with a fellowship meal at noon as a welcome home for the Ratzlaffs. During this second furlough home from the India mission field they are making their home in Buhler, Kan. Those of our young people attending Bethel College are Bonnie Unruh, Carol Kane, Merlin and Bobby Ratzlaff, and Janora Becker.—Mrs. H. J. Becker, Corr.

NEW PARSONAGE

—Lorraine Avenue Church, Wichita, Kan.: We are happy to have our pastor back from his vacation. Dave Wedel, president of Bethel College, brought us some interesting sermons during that time. We have purchased a new parsonage; the old parsonage is to be converted into classrooms, of which we are very much in need. Fall choir rehearsals got off to a good start with a nice group attending. Nov. 3 will be a great day for our church, celebrating our 25th anniversary. Guest speaker will be Arnold Funk, who was the first worker here for the Mission Committee, and is now pastor of the North Danvers Church in Illinois. There will be a fellowship lunch at noon. We wish to extend a warm welcome to all former members and friends of the church.

THANKS EXTENDED

—Swiss Church, Alsen, N. D.: Sept. 8 a farewell was held for Brother and Sister Les Dick, missionaries to Haiti, at Munich. Several from our church attended. Mrs. Dave Klein expresses her heartfelt thanks and appreciation to all for food, flowers, letters, calls, visits, and above all, the prayers that went up to God on her behalf. It was all deeply appreciated. May God richly bless each one, is her prayer. Many of our young folks have left again for schools. May the Lord lead them in their future occupation. On a recent Wed. evening Vernon Duerksen, from Grace Bible Institute, spoke in our church and showed slides of the school and its activities, followed by prayer service and choir rehearsal. Ladies Aid met Sept. 12 with Mrs. Henry Loewen as hostess. C. E. was held Sept. 15. Quite a number attended the Bethel Harvest Festival Sun., Sept. 15.—Corr.

TEACHERS' RECEPTION

—First Church, Madrid, Neb.: Again we enjoyed the fellowship of harvesters as they worshiped with us in July. Aug. 4 Brother Gafford of the local Pilgrim Holiness Church supplied our pulpit with a wonderful message. Careful planning by Pastor Janzen brought about a schoolteachers' reception Sept. 1, with Madrid churches co-operating. Young people away at school are Diann and LaDonna Friesen, and Dewey Wiens. Allen Friesen is employed in Wyoming. We miss their help in church offices. Aug. 11 Harold Friesen of Henderson showed his European pictures taken when the Mennonite Singers were there. Our pastor has finished the parsonage kitchen cabinets, a project of the Women's Mission Society. His bulletins and the flowers his wife supplies add much to our services. His timely heart-to-heart messages are worth hearing. Let's give our leaders our wholehearted support! Featured at our Sept. 15 C. E. program given at the M. B. Church was a play on the call of Samuel and films on Mexico. Ivan and James Regier played Eli and Samuel respectively.—Corr.

HARVEST AND MISSION FESTIVAL PLANNED

—Bethel Lustre Church, Frazer, Mont.: Opening night for Lustre Bible Academy was held Sept. 8 with a program. The Academy opened Sept. 9 with Abe Heinrichs as principal. Other teachers are

Evelyn Rousselle, Myron Blackwell, and Albert Bushall. There is a total enrollment of 56 students. Helen Hiebert is cook and dorm matron. Helen Pankratz and Jim Hall of Havre were married June 29. Seven rural schools consolidated; a new consolidated school is being built. Mrs. Herbert Wickmann passed away Sept. 10 after a long illness. Funeral services were held Sept. 14 at the Glasgow Methodist Church. Harvest was over two weeks earlier than usual. Taking advantage of this, many took trips. Richard Alfert is teaching in Salem, Ore., and Alvina Quiring in Centerville, S. D. The Men's Organization showed slides of the various disaster areas of the U. S. Our annual Harvest and Mission Festival is set for Oct. 13 with Elmer Dick as speaker. Services will last nightly through the following week. Frank Huebert, who grew to manhood in this area, has accepted the pastorate at the United Mennonite Church at Wolf Point.—Mrs. Otto Kliewer, Corr.

GRABER ORDINATION

—Bethel Church, Marion, S. D.: In July our church was painted inside. At the C. E. meeting of that month LaVerne Unruh showed pictures of Jordan and gave a talk using many Scripture passages which added interesting explanations to the biblical scenes. He was there for three years. Aug. 9 Fremont Regier showed pictures and told of his experiences in Africa where he served in 1-W service. He encouraged young people to help out the missionaries. Aug. 11 in an evening service our congregation was happy to be represented at the ordination service of our minister, Ralph Graber, to the eldership, in his home church (Salem-Zion). The sermon was given by Harold Gross; the charge to candidate and ordination by H. J. Brown. Male choruses from both churches gave special music. Aug. 18 an all-German C. E. was given. Aug. 20 Helen Tieszen (daughter of Dr. and Mrs. Isaac Tieszen) showed pictures and spoke of her work among children in Korea. Sept. 1 Harvey Jantzens from Denver attended our church service. They formerly lived here and have many relatives and friends in S. D. Sept. 15 August Ewert preached in the absence of Ralph Graber, who was on vacation.—Corr.

WORLD CONFERENCE PICTURES

—First Church, Reedley, Calif.: Brotherhood meeting was held Thurs., Sept. 26. After dinner and business, the film "God of Creation" was shown. Carl Harder was the chairman. The Women's Missionary Society had their first meeting Sept. 19 with husbands of the members also present. Mrs. Arnold C. Reimer had an operation and is in Dinuba Hospital. Mr. and Mrs. J. H. Friesen commemorated their 40th wedding anniversary with open house at their home south of Reedley. The 1957 church budget was $14,869.00; pledged, $12,102.34; paid to date, $10,430.09, by 309 members. We have 600 members. Our pastor and his wife have been showing pictures of their trip to Palestine and the World Conference; they are good pictures. Mr. and Mrs. Adolph A. Auernheimer are leaving soon for Kansas to make their future home. Dr. Peter Kroeker, graduate of the chiropractor school, has opened an office in Reedley. The family are members of our church.—J. P. Glanzer, Corr.

YF OUTING

—Johannestal Church, Hillsboro, Kan.: The Lookout Committee gave a program at Cedar Rest Home Sun. p.m., June 9. P. K. Regier brought us the message June 16, and Walter Neufeld was our pulpit exchange pastor for June. A daughter, Brenda Ann, was born June 21 to Mr. and Mrs. Lloyd Klassen. Union services were again held during the summer months of July and August on the Brudertal Church grounds with five churches participating. Sun,. June 16, a group of 20 persons from our church were present at Topeka, Kan., to witness the organization and charter signing of the new Topeka Church. Floyd Bartel, formerly of this church, is the pastor. Funeral services were held for Mrs. Bena Plenert, who passed away July 6. She attained the age of 84 years. During the vacation period of Pastor Esko Loewen and family in July, D. C. Wedel and H. A. Fast of North Newton brought us the Sun. morning messages. Aug. 11 the Youth Fellowship had their annual outing attending an Amish service near Hutchinson in the morning. A picnic lunch was enjoyed by the group at Carey Park. The wedding of Sharon Enns and Earl Shippey took place in our church the evening of Aug. 11. A farewell for Rodney Penner was held by the young people Aug. 23 at the Memorial Park in Hillsboro. Rodney left for a term of Pax service in Europe. Baptism was held for Lawrence Penner and Willard Plenert, who united with the church upon their confession of faith Aug. 25.

CORNERSTONE LAYING

—First Church, Bluffton, Ohio: We again welcome the students of Bluffton College to our Sunday school and worship services. Their presence is always an inspiration and also a challenge. During the month of August while our pastor was on vacation the following supplied; Dale Dickey, L. L. Ramseyer, G. T. Soldner, and Paul Wenger. Groundbreaking ceremonies were held July 21 immediately after the morning services. Our pastor, J. T. Friesen, presented the challenge, and statements were made by representatives of the building committee, the Sunday school, and the church council. The architect and the contractors were introduced. This occasion marked the official beginning of the remodeling and new addition to which we have looked forward for many years. Since the old basement needed complete remodeling, it was necessary to find classrooms for all classes which had met in the basement. The Bluffton Board of Education granted the use of the auditorium and halls in the elementary school building directly across the street from the church until our basement is completed. On Sunday, Sept. 8, at the close of the morning service the cornerstone laying ceremony was observed. A copper box containing literature that would be representative of what we believe and of the times in which we live was placed in the cornerstone. A special congregational meeting was called by the church council to vote on the advisability of adding a second floor to the new structure. The meeting resulted in a favorable vote for "roughing in" a second story and finishing it at a later date.

MIDWEEK MEETINGS

—Bethel College Church, North Newton, Kan.: Our twice-a-month midweek meetings, which were not held during the summer months, began again on Wednesday evening, Sept. 18, at 7:00 p.m. in Fellowship Hall. Mrs. Carl Voth with a corps of teachers has charge of the children's classes. The junior high group is led by Mrs. Lloyd Spaulding. The high school group, in charge of J. W. Fretz, will discuss dating, courtship, and marriage. Young married couples study parental guidance under the direction of the pastor. An adult Bible class is taught by J. W. Nickel of the Bethel College faculty. Eldon Graber directs another adult group in the study of present day problems, with the goal of finding a Christian answer. Each fall our church has a reception for Bethel College students to welcome them into our midst. This year families were asked to bring enough food for themselves and four guests for a supper meeting in Fellowship Hall. The entire evening program is planned to give church members and students opportunity to mingle and become acquainted.—Corr.

WE VISIT JAPAN AGAIN

(*Continued from page* 633)

well run and especially since the war have made improvement in course offerings and in more democratic classroom procedures. However, local schools are largely filled with nonchristian teachers and nonchristian pupils, and although regular classes are not operated on Sunday, yet many of the extracurricular and public functions of the school are regularly fixed on that day.

Home Visitation

I am of the opinion that missionaries' children should not attend their local schools beyond the end of primary school. Most of the children of missionaries will not return to Japan. They should, therefore, be schooled to live happily in that culture in which most of them will live as adults.

If their education in Japanese schools is carried beyond the primary grades, the children's readjustment will be difficult and may lead to harmful results. They would also form friendships and accept ideals and practices likely to lead them into later conflict with their parents and their religious group. So although putting children into the local school does give some contact advantage to the missionary, yet the advantage is hardly warranted by the possible disadvantage to the children.

There is now an excellent American school in Tokyo but it has no accommodations for boarding. The United Church of Canada is also operating a school for missionary children in Kobe. It seems impractical for our missionaries living in Hokkaido to send their children either to Tokyo or to Kobe. Rather I believe that protestant missionaries living in the Province of Hokkaido might well unite in opening a Christian boarding school based on an American curriculum in Sapporo, which is the capital of the Prefecture. Such a school could serve not only the protestant missionaries but might also serve other American and European children whose parents are in Hokkaido Prefecture in government or business employ. The climate in Sapporo is excellent and the transportation connections with all parts of the Prefecture are very good.

A third problem which came in for considerable discussion was the function of and best operating procedure of a Mennonite center in Tokyo.

Tokyo is the capital of Japan and now declared to be the largest city in the world. It has a population of 8,000,000 and is, indeed, very much the center of the political and industrial life of the country. Tokyo also is decidedly the present crossroads of the Far East.

So, although two Mennonite groups are in the far south and one in the far north, it is highly desirable that there should be a Mennonite center in Tokyo. However, such a center should be cooperative between all the Mennonite groups both in its purpose for operation and in its administration.

The operation of a hostel for students could well be a part of the work of such a center. Such a center should have first-class facilities, it should be well located, and it should have someone in charge aptly trained to work with students. The person should be conversant in Japanese.

The operation of such hostels is the present Christian approach to nonchristian college and university students in India, Burma, Thailand, and other countries of the Far East. Such an enterprise seems timely to the present situation in Japan.

Previous to the conference of the Mennonite Fellowship we visited the stations of our own mission in Hokkaido. There are six of these. Everywhere we received a hearty welcome and were permitted to see something of the joys and trials which accompany a pioneer spiritual adventure. Indeed our missionaries are a consecrated group seeking energetically to find the best places to learn the best methods through which to plant the Church of Christ in Japan.

It was a joy also to fellowship with the new Japanese Christians. Their spirit is well illustrated by the reply of a certain brother who had recently become a believer. I asked him, following a fellowship meeting, "How large do you think the Church will become within the next five years?" I wanted to measure his faith. After a quiet pause of several minutes he replied with great sincerity, "I will do whatever I can so that the Church here may grow." This reply indicated both good consecration and good faith.

Our Mennonite missions in Japan should have the very good co-operation of our groups in America. We should remember them in our prayers and with our gifts, and one would like to see from time to time additional consecrated, well-trained young people volunteer for this work.

The people of Japan, and especially her young people, are trying to find a new workable ideology. They are politically and morally free to accept a new religion. They should have the opportunity of hearing the clear claims of the gospel of Jesus Christ to redeem their lives.

—Goshen, Indiana

into the beyond

Henry Bohn, of Goshen, Indiana, and member of the Topeka, Indiana, Church, was born in Alsace-Lorraine, April 28, 1866, and died September 13, 1957. He was the father of Ernest Bohn, pastor at Pandora, Ohio.

Gregory John Mishler, of Ransom, Kansas, son of John and Fern Mishler, who are members of the First Church of Ransom, was born August 15, 1949, and died in St. Francis Hospital, Wichita, September 17, 1957.

THE *Mennonite*

Other foundation can no man lay than that is laid, which is Jesus Christ.

Luoma Photos

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in this issue

ARTICLES:
- **Why Have a World Conference?** By Aaron J. Epp 644
- **Great Things are to Happen in South America** 645
- **Herb of Hope** By Arthur Jost 646
- **Memories of Mary K. Burkhart** By S. T. Moyer 648
- **The Christian Ministry of Healing in India** By Harvey R. Bauman 649

DEPARTMENTS:
- **Editorials** 643
- **The Reader Says** 647
- **MENNONITE YOUTH:**
  - **Energy North of the Border** 650
- **Our Schools** 653
- **MCC News Notes** 654
- **Jottings** 655
- **Into the Beyond** 655

# of things to come

Oct. 19-22—Western District Conference, Clinton, Oklahoma
Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Reg

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Seventy-fifth Anniversary

The seventy-fifth anniversary celebration of the Johannestal Mennonite Church, Hillsboro, Kan., was observed in special services on October 13. Floyd Bartel, pastor of the Topeka, Kansas, Mennonite Church organized just last June, was the guest speaker. Brother Bartel is a former member of the Johannestal Church and the most recently ordained pastor and missionary sent out by the church. In the afternoon a seventy-fifth-anniversary celebration was held.

The Johannestal Church traces its organization to 1882 when a group of the early pioneers banded together to form a church. Most of the membership traces its history to the Mennonite community near Warsaw, Poland. They came to America in the great emigration of the 1870 period. Over a period of time they settled in the community northwest of Hillsboro, where the church was organized in 1882. There remained ties with the Polish congregations until their destruction during the recent war. In 1939 the pastor of the Polish congregation, Elder Rudolph Bartel, was shot by Polish soldiers during the invasion of Poland by the Germans. His family died soon after in the bombings. This family was kind to the Bartels who are members of the Johannestal congregation.

Since its organization, over 430 have united with the Johannestal congregation. When the Drake, Saskatchewan, community developed, a considerable number that settled that community came from Johannestal. At present the Warden, Washington, church just organizing has several families coming from the Johannestal congregation. Five members of the church have gone out as ordained ministers.

Announcements:

ANNUAL MEETING

The Third Annual Meeting of the Eastern Ohio Division of the Mennonite Disaster Service will be held on Saturday, October 26, at 1:00 p.m., at the Sippo Brethren in Christ Church on Route 93, two miles north of Route 30 west of Massillon. Come and hear about the experiences of men who have worked in disaster areas, and service opportunities for women in Mennonite Disaster Service.

P. D. Martin, sec.-treas.
Eastern Ohio Division
Menn. Disaster Service

MCC STUDY CONFERENCE

A fifteen member delegation from General Conference churches will participate in a conference on Church and State, November 15 and 16. This will comprise a new approach as various Mennonite bodies, under the sponsorship of MCC, will consider the age-old problem of Christians—shall we separate completely from the world, or seek to redeem the world by active participation? History shows us that division has occurred on the issue of complete separation vs. complete participation.

Through addresses, reports, and discussion symposiums the conference will seek to answer the problem, "How can we express love in a world of evil and sin without being absorbed into the world?" The conference will be held at Chicago.

A Humbling Thought

In conversation Brother Kazadi Matthew of the Congo church made a statement that is both challenging and humbling. He said that he could not understand all that people say but he has eyes to see and can feel how American Christians do things. He hoped to take back to the Congo ideas and examples after which to pattern the church there. "What I see I shall tell my church and we will make this way also."

The challenge of being looked to as an example to be copied is one which needs to be examined in a spirit of humility. Are we worthy of meeting a standard as exacting as this?

editorials

NEW FACILITIES: NEW RESPONSIBILITIES

It would be of interest to know how many of our churches have recently remodeled or added to their buildings, or are in the process of doing so. Certainly we should make available the best possible for the spiritual welfare of our children and youth as well as for the adult congregation.

But all such improvements should be considered as means to an end, and not as an end in themselves. If the end is to do better work, then there is the obligation to see that better work is really done. The physically improved plant should bear a direct relationship to a spiritual improvement in the work done and the witness borne. Added improvements bring added duties and responsibilities, else the improvements have no spiritual value.

MORE TRUST PROCLAIMED

Any time, now, we may see the famous words "In God We Trust" on our new one-dollar bills. Up to this time these words have appeared only on our coins, on certain of them since 1862. Now, 180 years after the Declaration of Independence, it has been decided that our trust in God should be indicated also on our paper money. The words appear just above the large "ONE" on the green back.

This national motto has also lately been included on certain of our stamps. One editorial writer states, "It is good that in a world which is attempting to crowd out the name of God, our nation has decided on its paper money to proclaim, 'In God We Trust'!"

Now let us go a step further: engrave the motto on our hearts as well as on our money and stamps. If we so generously proclaim that we trust in God, why not really do so!

RENEWED INTEREST IN THE APOCRYPHA

A new translation of the Apocrypha has just been released. The Apocrypha are the fifteen books and portions of books which appear in the Latin Vulgate, but which are not in the Hebrew Bible. They also appear in the Septuagint, the Greek version of the Old Testament.

Martin Luther, who translated them into the German, described the Apocrypha as "books which are not held equal to the sacred Scriptures, but nevertheless are useful and good to read."

Many of the earlier English Bibles included the Apocrypha between the Old and New Testaments. Perhaps in our homes are still found the large-sized family Bibles which include it. With the interest in the recently discovered Dead Sea Scrolls there will also probably be a fresh interest in these early religious writings of the Hebrews.

LITTLE ROCK

The incident of a governor ordering the National Guard to refuse to admit Negroes to Central High School, Little Rock, Arkansas, and then the subsequent order by the President to have national troops take over and compel admittance is now known around the world.

It is a regrettable incident. It is feared that lasting damage has been done in renewing bitter feeling between North and South, between Negroes and whites. It puts us to shame before the whole world. This is no time for further mounting tensions, but a time for cool heads and warm hearts, and for genuine Christian brotherhood.

Why Have a World Conference?

Aaron J. Epp

(Extracts from a sermon to his home congregation, the First Church of Reedley, Calif., by the pastor)

SIX REASONS could be given for the validity of these conferences.

It brings the leadership as well as others of our various constituent groups together. This is really the only place it can happen.

Until World War Two there was very little interchange between the various Mennonite groups. The intermingling of our Mennonite youth in the CPS program and the relief program was the first real breakdown of our Mennonite isolationism. But this still does not give any grounds for the leadership of congregations and conferences to get together in the interest of a Mennonite world brotherhood.

A world conference seems to be enough of a neutral ground, with no legislation, where we can come together recognizing the fact that we all stem out of the Anabaptist movement and have great common concerns.

We too seldom stop to realize that the Amish of Kansas and Pennsylvania or the Hutterites of South Dakota and Canada and England are our brothers and sisters as Mennonites. Mrs. Samuel Stephen was a representative of our church in India, Djojodihardjo came from Indonesia. It is at such a conference that one can take an objective look at Mennonites scattered throughout the world and note the vast difference in color, customs, and traditions—and yet they are Mennonites in their heritage and beliefs.

Every speaker began his message by saying, "Dear brothers and sisters in Jesus Christ." This is something which we haven't always been able to do.

The theme "The Gospel of Jesus Christ in the World" is central in each of our concerns even though the various groups approach it differently. When I stop to think that this is our gospel which we hope to share, I am grateful that our Seminary is moving to Elkhart. We had to move—the question was in which direction: inter-Mennonite co-operation, independence, or relocation with the Church of the Brethren. Somehow, when one attends a world conference one likes to see these lines diminish. Hence our going to Elkhart is a venture of faith. It takes grace to make the first move and this may have some far-reaching effects.

It seemed to me that all of us realized that to us has been entrusted this gospel of Jesus Christ. The questions that were raised were "What have we done about it?" "What are we doing about it?" and "What shall we do about it?" There is every justification for the belief that the Mennonite Church is taking a firm hold on its responsibility in witnessing to this gospel. The European Mennonites are experiencing an awakening, the American Mennonites are laying aside some of their petty differences. The commission to the church has never been rescinded, altered, or decreased. This is for the twentieth century as well as the first century. He tells us what to do in a nonchristian world: "As my Father hath sent me, even so send I you." Christ transcended all human boundaries and yet we tend to draw lines. In theory we believe it, but not in practice. At the foot of the cross the ground is level. God is no respecter of persons. The witness of the church is not only teaching and preaching, but it means that you and I are the church itself. We must give a living proof of the love of God.

This is not optional. As fire is maintained only by burning, so the church is maintained only by carrying out the commission. The world is looking for a merciful neighbor who comes with power from God in word and deed.

A conference motivates a people to see a particular need. One vibrant note was heard consistently at the conference, namely this: in order to make the gospel of Jesus Christ effective in the world, 'word' and 'deed' must become one. There must be preaching, relief work, good Christian living, mission outreach. This must not be categorized but must be done simultaneously in the name of Christ.

To the extent that we have received the grace of God we will serve God. Serving in the name of Christ springs from the love of Christ. Those who give genuine service do not feel that they have earned their reward. After World War Two the church went into Indonesia to help. It bore the words "In the name of Christ." The people knew that this came as an expression from the Christian people. Because of this the government accepted it, and not as politics from a foreign government. Word and deed must be one.

It is high time that we become united as Mennonites, at least to the extent where we can meet as a conference to think and pray and worship together. This must first take place among us as Mennonites before we can hope to work together with others. If we cannot work together as Mennonites, why talk about ecumenicity elsewhere? There was a time when each group was satisfied in itself: it possessed the fullness of the gospel and that was all the "unity" needed. If we claim that there is new life in Jesus Christ; if we believe that He became man, died, and rose again for us; if we believe that when any man comes to Him God's promises are made real for that man; if we say all this, then we simply cannot put limits on our witness. But our witness is limited because the church is divided.

Most of us believe that Christ died for all, but we have no clear way of saying so in word or deed. The best answer that we have had is through the Mennonite Central Committee but beyond that we do not find too much co-operation. If we could have a real oneness in our Mennonite brotherhood, then no one could cast a doubt on the reality of the new life in Christ which we profess to have.

This means that you and I must begin where we are. Our position must be that we are united in the treasure of the gospel of Jesus Christ.

I do not think there is anyone who would deny this premise, hence we must tell our community and the world that we are Mennonite brothers and sisters in one cause. Any weakness in this is but a demonstration that our own life is not very full. Christian unity, Mennonite unity, if it is to be rich and fruitful, must be born out of life that is already rich and fruitful. . . .

The European Mennonite brotherhood, having come through two world wars, has been in need of this enlarged fellowship. They know the horrors of war. They know the fall and rise of a nation. They know the fall and rise of a *mark* or *gilder*. They have experienced the kind hand of help through MCC. They have cherished the vitality of American youth in its willingness to serve in Pax, work camps, and church work. The Dutch have had a very liberal theology; Germany and France have had a theology which wasn't great enough in the time of conflict or could appeal to youth; American Mennonites have been too complacent and satisfied with themselves. Therefore this whole movement is a challenge to each group. There is a rethinking. New peace movements have been born. Nonresistance is once again a live subject. Personal witness is our common concern. The need for friendship is real. At the close of the session a brother from the East Zone got up to give his words of appreciation, to make his pleas for intercessory prayer for the people of the East zone, for the 50,000 still in Russia. As soon as he started to speak, one could see the handkerchiefs come out. Too many people knew of what he was speaking.

We can think of a divided Korea, a divided Holy Land, of a divided Germany, but we must not think of a divided Mennonite Brotherhood, much less of a divided church.

It is the impact of these conferences that will strengthen the Mennonite Brotherhood and help to bring us together as much as anything will. Anyone who attends cannot return and be the same. We all love Jesus Christ, want to serve Him, and be heirs with Him in heaven. Here was a conference dealing with this one central truth, "The Gospel of Jesus Christ in the World."

On the last day we celebrated the Lord's Supper, administered by the church of Durlach or Thomashof. All these differences and yet this high moment of oneness! "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

Great Things Are Going To Happen In South America

WE are living in an age in which great things are happening in every realm. In the extension and furtherance of God's Kingdom we are also witnessing great and far-reaching events right now, such as the revival meetings which were conducted by Billy Graham in New York. Let us thank God for each new awakening of His church, and for every sincere effort on the part of His own to win new souls for Christ, in obedience to the Great Commission to preach the gospel to every creature.

In South America, also, there are definite facts that point to evangelistic campaigns becoming more prominent and being held on a larger scale than ever before. May this materialize in great revivals in these lands as well.

All the evangelical churches are now preparing for a united evangelistic campaign which is to cover nine of the most important cities in South America, staring in Rio de Janeiro (Brazil), on September 17 and continuing in Sao Paulo and Curitiba (also Brazil), Montevideo (Uruguay), Buenos Aires and Rosario (Argentina), Asuncion (Paraguay), Santiago (Chile), and ending in Lima (Peru) about December 1.

God's instrument for this will be the well-known evangelist Oswald J. Smith from "The People's Church," Toronto, Canada.

This united effort, with the contribution of Christian groups in each city, will be quite unprecedented in South America. The reader will readily appreciate that it has called for much enterprising spirit to embark on what must be considered rather an adventure in countries where the strength of Roman Catholicism and the opposition to the gospel are so tremendous.

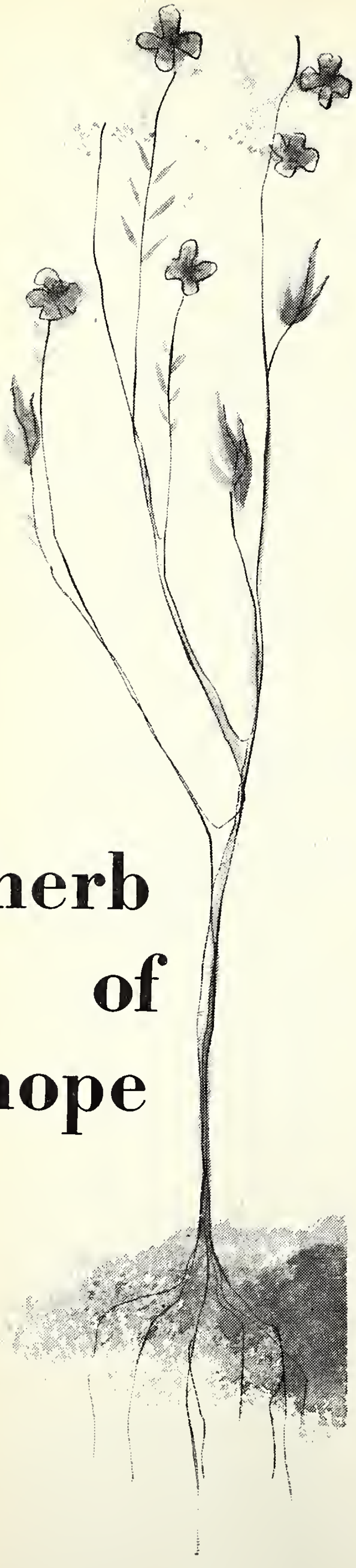
On the other hand, it has already proved a wonderful experience to see all the various principal evangelical bodies in each city uniting in their efforts and prayers, setting aside and forgetting minor differences, and joining hands in such a vast and thrilling adventure.

Another feature worth stressing is that on the whole the Christian church in South America is still somewhat new and young, and although its growth is appreciable in many ways, there has still been need for the help and co-operation of missionaries in the leadership and organization; with this limitation, however, it can be viewed as a purely Latin America effort.

In Buenos Aires, the campaign will last from October 21 to November 3 in Luna Park, the largest stadium for indoor activities in Buenos Aires. It is ideally situated and can hold at least 12,000 people seated or about 25,000 standing. Buenos Aires and its surroundings have been divided into 14 districts, in all of which meetings for prayer and to promote a spirit of revival are being held in an intensive way. A choir of 270 voices has been training for several months on 40 hymns. Organist Fasig from New York City and artist Philip Saint, who has drawn before large crowds in Japan and also from coast to coast in the States by television, will no doubt be a valuable contribution and the means of attracting large crowds.

It remains to add how important it is that every reader should pray very fervently, both privately and in his prayer fellowship, church, or organization, that God may bestow His richest blessings upon this campaign. —Martin Durksen

herb of hope



Art by Regier

By **Arthur Jost**[*]

PREVENTION of emotional illness is becoming a critical issue. Emotional illness looms as a major concern for the nation and state in medical and educational circles. California alone is spending $95 million in 1957 to operate its fourteen mental hospitals which care for more than 50,000 patients. Additional missions are being designated for research and preventative work in clinics.

During our period of civilian public service on wards of state mental hospitals, many of us became concerned to provide better patient care.

Christian Care

It was generally felt that with improved nursing and general care and with an attitude of acceptance, patients would respond favorably. Even as the Mennonite Central Committee mental hospital program emerged, much emphasis was placed on loving and Christian nursing care which would be given patients in our mental hospitals.

There is evidence that our fondest hopes have been realized. Patients have responded favorably to our positive environment so consistently that I believe our position has been validated. To demonstrate how far we have succeeded would be worthwhile research.

As we operate our mental hospital program the emphasis on prevention becomes more and more prominent. More of our time as administrators is devoted to mental health institutes and public education.

Thoughts on future expansion are not only in terms of adding beds but taking into consideration facilities for outpatient care. Here doctors, psychologists, and psychiatric social workers meet with the patient and his family to deal with emotional problems early.

In our planning we take into consideration the need for occupational, recreational, and devotional space and dining hall facilities for the day-care patient. This means the patient stays at the hospital during the day while the spouse is at work, and then goes home for the night. In many cases this is a step to retain the home tie and prevent the drastic adjustment and readjustment required in full-time hospitalization.

We take into consideration educational facilities to teach the regular staff, volunteers, pastors, and other groups of professional and lay persons about emotional illness and its prevention.

Thorough Study

MCC mental hospitals are forcefully realizing that they have a responsibility to record the conviction that emotional illness can be prevented as well as treated successfully.

In the treatment of a patient in our mental hospitals, the doctors first make a study of the patient. What symptoms does the patient show? What underlies the symptoms and how can the needs be met? How can he be helped so he can adjust and his behavior become socially acceptable (social adjustment in the broad sense)?

In the process the doctor and hospital staff become familiar with the patient's history. We assist the doctor in providing the needs of the patient. We note his improvement. We draw some conclusions as to how the illness might have been prevented in the first place.

As an arm of the church it is incumbent upon our hospitals to share with the church our experience and conclusions. Through mental health institutes, evaluation conferences, and publications the findings of our experiment must be disseminated.

Basic Principles

Even if we accept intellectually the nontechnical as well as th technical material and data on treatment and prevention that ou mental hospitals have available a this stage of development, it is no enough. A definite prerequisite t a profitable application of the ex perience of our mental hospitals is the emotional acceptance of several basic principles. These are briefly enumerated.

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[*] Administrator, Kings View Homes

•Emotional illness is not a disgrace. The family physician should be consulted as soon as it is recognized.

•Mental illness is treatable. Less time is required if it is treated early, avoiding a more severe breakdown and hospitalization.

•Inexpensive treatment would not be effective if available. Some patients spend large amounts of money to seek cures and go to a psychiatric hospital as a last resort, alleging at this point that all funds are spent. There is resistance to investing funds if the family believes the case to be hopeless. Effective psychiatric services are specialized and expensive. To depreciate them is to make them ineffective.

•Frequently the patient is a rejected person against whom many conscious and unconscious hostilities are directed. Until this person can be more fully accepted by the family and other important figures, improvement cannot be expected.

•Mental illness is not a form of demon possession which can be exorcised or prayed away. In emotional illness there are needs which are very real to the patient. As these needs are met the emotional illness passes. Certainly prayer can contribute to the needs of the patient, particularly as it helps to straighten out the crooked paths of unhealthy human relationships.

•The mentally ill are hopeless when the family and all concerned agree with the patients and act accordingly.

This discussion refers to such patients who are often characterized as "nervous breakdowns." In more technical terms they are severely neurotic or functionally psychotic. We are not referring to those who are senile or have physically damaged nervous systems. —MCC

The mustard seed of hope that mental illness is curable was planted by Clifford Beers and others a century ago. The seed has grown into a large herb in that a great many institutions, lay and professional groups deal not only with treatment but also with prevention programs.

the reader says

Dear Editor:

I am in agreement with the brother who wrote that our church paper should contain more articles on the hope of the church: the coming of the Lord. However this "blessed hope" is not reserved only for the pre-millennialist, as he indicates. The amillennialist has the same hope: the coming of the Lord; the visible, personal, and glorious return of Christ (1 Thess. 4:15-17). George Ladd of Fuller Seminary in his book, *The Blessed Hope,* says, "Both the amillennialist and the premillennialist insist that the world is evil, that the business of the church primarily is to preach the gospel of salvation, and that the Christian must be living in constant expectation of the personal second coming of Christ."

Our brother in his article says, "Many of my conclusions are original." There are other devout brethren who during the past decades have also presented "original conclusions" and many quite diverse from each other. If the Lord would have to come according to the schedule that each of many devout Bible teachers have illustrated, He would find Himself quite entangled. Oftentimes so much emphasis is placed on the "when" and the "how" of the Tribulation that our thoughts have been distracted from the real hope of the church: the coming of the Lord.

No, I don't wear the amillennialist label, nor am I especially interested in wearing any label (there won't be any labels in heaven). However, I am happy to share in the fellowship with the premillennialist and the amillennialist in the Blessed Hope.

Ward W. Shelly
Lancaster, Pa.

Dear Editor:

In the September 24 issue of *The Mennonite* Mr. J. F. Sawatzky makes a plea for the Christian church to accept and proclaim the doctrine of premillennialism.

On a number of occasions I have been in groups where a warm debate centered around "pre" and "post" millennialism — each side quoting "appropriate" Scripture.

It might be instructive to note that two thousand years ago there were also two hopes in Israel: (1) God would send His Messiah out of the clouds. There was nothing man *could* or *needed* to do about it except "wait and pray." (2) The Messiah would come, but when He came He would be a great military general, who would lead the zealots to destroy the enemies of Zion. Both groups believed that the "worm would turn" and the Gentiles become slaves with the Jews as masters.

When the Messiah came He did not fulfill either hope; and the humbling and ironic fact is that *those who knew their Bibles best missed him,* completely..

When Jesus preached His first sermon at Nazareth (Luke 4), He read from Isaiah 61, "The Spirit of the Lord . . . the acceptable year of the Lord." And in the middle of a sentence "he closed the book." Turn to Isaiah 61, and find that the very next phrase in the sentence is "and the day of vengeance of our God." Read several verses further on: "Aliens shall be your plowmen and your vinedressers" (that is, "slaves"). No wonder they threw Him out of the synagogue!

Those who knew "The Law and The Prophets" from beginning to end missed Jesus; "the accursed multitude" which "knew not the Law" followed him by the hundreds, and turned the world upside down.

It seems possible (to me almost certain) that both hopes ("pre" and "post") will be, or are, missing their Messiah. Nothing we say, no Scripture we quote, can change God's plan for us, His children. So it would seem wiser to channel all our energy to the end of preaching "the crucified and risen Lord," and then we shall be ready, whatever God's plan. Using our energy to argue the points concerned will not change one iota; but it can break up many a fellowship.

Paul's advice to Timothy is still relevant (1 Timothy 1:3-7), and my prayer is we shall continue sharing the Spirit of the Living Christ and permit God to unveil the future in His own "fullness of time."

Carl J. Landes
Wadley, Alabama

Memories of Mary Y. Burkhart

S. T. Moyer*

THOUGH Mary Y. Burkhart has passed on to be with the Lord the memories of her deeds and words are like a sweet fragrance which began at the very beginning of this century and will live on into eternity.

The American Mennonite Mission had just been opened. Mary and her husband Jacob were not the first missionaries but among the first of that mission. The railway from Raipur to Dhamtari was just being built. And so it was when Brother and Sister P. A. Penner went forth from Mountain Lake in 1900 to open up work there for the General Conference Mennonite Church, that they were assured of a temporary home in Dhamtari. Brother and Sister Jacob Burkhart, having arrived six months earlier, were sent to meet the Penners at Raipur. How happy the Penners must have been to have some place to go, and some friends to meet them on the Raipur Railway platform. They boarded the very first passenger train to run from Raipur to Dhamtari. Thus the friendship of Mary and her husband with the Penners began.

Into the Penner home at Champa came two daughters to gladden the parents' hearts and to show them the mysteries of the love of God Then there came a cloud. Linda, the second child, passed away in Champa. Mrs. Penner passed away in Calcutta. It seemed best to send the oldest motherless daughter, Mariam, back home to Mountain Lake with grandfather Penner. Thus P. A. Penner, who had been one member of that happy family of four, was left alone. There was no established church with fellow believers to give comfort, nor a pastor nor a church council. Into that lonely and grief-stricken home came Mary Y. Burkhart and her husband Jacob, performing a deed of love which Brother P. A. Penner could never forget. In those days missionaries were permitted to leave their work only once in three years. And so Mary and Jacob Burkhart forfeited their precious leave in the cool mountains to go to Champa in the hot season, in an effort to banish the loneliness and sorrow. Mary became housekeeper, and Jacob assisted Brother P. A. Penner. That forfeiting of the hot season leave may have been a factor in the early death of Jacob Burkhart shortly after.

One day the oxen disappeared. They had been out to graze, wandered off, and did not return. P. A. Penner reported to Brother Jacob. At once Jacob asked, "Did you tell the Lord about this, and ask Him to send them back?" When Brother Penner said he had not as yet, Jacob said, "Let's get down on our knees here and now, and do so," and they did. In the next day or two the oxen were found, and Brother P. A. Penner reported to Jacob. Again Jacob asked, "Did you thank the Lord?" "Well, no, not yet." "Then let's kneel here and thank Him for sending back the oxen." And they did so.

THE years and decades passed on. My wife and I were in the jungles, opening a mission station 65 miles inland off the railway as the crows fly. And Mary Y. Burkhart, now a widow of about two decades, recently sent to our field, was stationed at our station. It must have been a rainy Sunday evening. She was living alone in a thatched roof bungalow. In spite of the inclement rainy monsoon Sunday evening, she bravely came up to our bungalow, where all the missionaries were gathered for the Sunday evening prayer meeting. With a courageous voice and cheery spirit she said, "When I have to pray alone all week long, you do not know what it means to me to go to a meeting where I can pray with others and hear them pray. No weather could keep me away."

At this jungle station she took steps to establish the first boarding school for the many children of recent converts. Previously she had served briefly at Korba, and later in the Janjgir Bible School. She befriended the humble and poor, and in later years constantly inquired about Bansi and about Sari Ayah. She was, at the same time, a forward looking stateswoman in the building of the church.

Again the decades pass. She is back in America in her Goshen home in Indiana. Her spirit yearned to do something to boost the cause of missions, and so she started the Indiana Mennonite Women's Missionary Conference, which meets annually. All through the years her letters sparkled with creative insights, encouragements, uplifting thoughts. She was ever wide awake. The Lord has removed an eager worker from our midst, and we have lost a true friend for Him.

If you would have the evening of life bright, don't make life's morning cloudy with sinfulness and wickedness.

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*Former missionary to India

The Christian Ministry of Healing in India

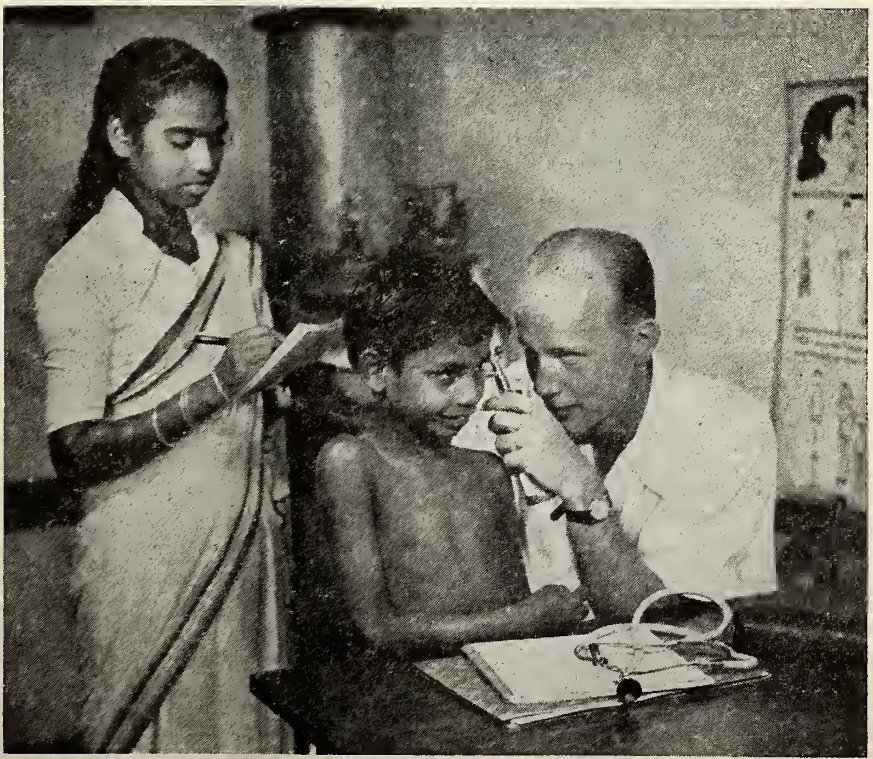
Harvey R. Bauman*

THERE has been a great deal of discussion for some years whether the ministry of healing is an integral part of the gospel message or not. Whatever our opinion on this subject may be, it is a fact that without the medical work our gospel message would not have much of a hearing in India these days. A fellow missionary made this statement to me recently, "The effect of the medical ministry in the Christian hospital in Champa is terrific. If it were not for the medical work and perhaps the school work done by the mission, some of us might no longer be in India, certainly our hearing would be insignificant." We praise the Lord for permitting us to continue in His service through this ministry and at the same time proclaim and demonstrate the full gospel of Jesus Christ.

While India and parts of Africa are still the neediest parts of the world in health and medical lines, medical missions in India are doing a great deal for India and Asia as a whole. There are three Christian medical colleges in India: Vellore, Ludhiana, and Miraj. The latter is temporarily closed and hopes, in time, to qualify for the M.B., B.S. training. The graduates of colleges are doing a great work in India and Asia. Patients from Arabia and the Persian Gulf to Malay, Siam, and Indo-China come to these hospitals for treatment and surgery. Vellore is the greatest medical co-operative mission work in the world. Vellore and Ludhiana admit fifty medical students each year. This is hardly enough to supply the great need for Christian doctors and to staff Christian hospitals and dispensaries.

What about the future of mission hospitals and medical missions in India? Efforts are being made all over India to nationalize the Christian hospitals. Some progress is being made. Some Christian hospitals have national medical and nursing superintendents. Some are doing quite well, while others have had difficulty and missionaries have had to work hard to get them out of their difficulties, financial and otherwise. We have scoured all India during the past year to find an Indian nurse both capable and qualified to act as nursing superintendent during Miss Mary Schrag's furlough, which is due next year. To date we have not found anyone. Some might be qualified but hesitate to undertake such a great responsibility. We are now trying out one of our own nurses, who is not even high school trained, to take over more responsibility. So far she has done good work. This may be our only solution at present but this type of nurse is limited in what she can do.

Missionary doctors and nurses will be needed for our Christian institutions for some years to come. How long permits will be granted for medical missionaries to come to India no one can foretell. Even with the hospitals under national management missionary doctors and nurses will still fill a great need. Bible and medical and nursing training as well as moral support will be welcome. Our aim is expressed in 1 Thess. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Sanctification must affect our whole being. In this, missionaries can be a great help in India for many years to come. As long as we can humbly fit into this program God will be able to use us.



Leon V. Kofod *"The effect of the medical ministry . . . is terrific"*

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*Medical missionary to India

Mennonite Youth

Saskatchewan Mennonite Youth Organization

energy north of the border

AMERICAN EYES have recently been looking at our neighbor to the north with new interest and awareness as Canada assumes an increasing importance in the family of nations. Conference-wise, our eyes are also looking north. One reason is that the population center of our Conference is moving northward. With approximately 30 per cent of the conference membership, Canada has 41 per cent of the children. So Canada will undoubtedly play an increasingly important role in the work of the General Conference. Another reason for looking north with appreciation is that, as members of a family of faith, we are necessary to one another and can learn from each other.

As youth we do well to look at some of the Canadian youth groups. Take the Saskatchewan Mennonite Youth Organization for example. This vigorous group of young people with its energetic program can be an inspiration to our local and district groups in their worship and service for our Master.

The SMYO has been organized relatively recently. In 1938 the General Conference was held in Saskatoon and the youth of the province were encouraged to organize. But they were unsure how to proceed in this matter, so, in the words of one of their group, they "prayed and waited." They wanted to be sure of God's direction in this task. Then in 1940 the first young people's committee was elected and in the following year the first of a series of annual retreats was held.

By Edith Claassen Graber

The Saskatchewan conference program of DVBS was entrusted to the new organization in 1942, an evidence of confidence from the conference. But a base of operations, both for finances and for service projects, was needed by this group. So in this same year, they began praying for a farm which they could purchase.

640-Acre Youth Farm

In 1943 the government experimental farm near Rosthern became available and the youth group recognized the answer to their prayers in the purchase of this 640-acre farm. Within three years payments on this property had been completed. But before they had completed payments, the youth group was moving to new projects. Answering the need for care of the aged and infirm in their churches, they opened an invalid home in the three story farm dwelling and received eight patients in 1944. In 1945 work was begun on an annex which brought the total capacity of the home to 53 patients by 1949.

Then in 1946, when the farm was theirs, work was begun on a children's home on the spacious farm grounds. Within a year children were being cared for there. The home now serves ten children.

VS'ers Serve Annually

In 1947 the first Voluntary Service group — 10 girls from the U. S., of which the writer was one—served at the Youth Farm, assisting chiefly in the invalid home. Since then a VS group has served there annually. Also in that year and in succeeding ones, Canadian youth completed the exchange of workers by assisting at the American Indian mission stations.

The Youth Farm still serves somewhat as a base of operations for the SMYO. Two additional cottages bring the total capacity for invalids to 78 persons. A home for crippled children has been added, serving eight children. The farm has a dairy which supplies the town of Rosthern with pasteurized milk. In a recent year it received the highest score on sanitation and milk quality in the province.

With the tithe of the farm income, the SMYO supports missionary Ben Sawatzkys in India and undergirds the institutions on the farm. They also send substantial support to Esther Patkau in Japan and to mission workers in their own province.

Purchase Retreat Grounds

An energetic program for young people, you say? But that is not all. SMYO also operates an invalid home in Herbert, Saskatchewan, and is in the process of enlarging facilities there. They have purchased 320 acres in the southern part of the

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

province, which includes retreat grounds named Elim Gospel Beach. Here cottages on a hill overlook a beautiful lake and provide a natural setting for a vigorous retreat program. With the conference, SMYO co-sponsors the radio program "Wings of Peace." And recently they sent a substantial gift to the retreat program of another district.

But this youth group is not resting. They are planning further expansion and are praying and waiting God's leading and direction.

Why has this group been able to undertake such a large share of the work of our church in Canada and why have they been able to move forward so consistently? Certainly the youth themselves would answer "Not unto us, O Lord, but unto Thy Name. . . ." Certainly praying and waiting for God's direction, then confidently moving forward in faith has been a most important factor in the story of the SMYO.

Devoted Leaders

Another reason is that there has been continuous leadership by a group of energetic, devoted persons. Such persons as Henry Friesen, J. C. Schmidt, Isaac Unger, Dick Friesen, P. G. Sawatzky, Elmer Richert, and others have served well over a period of years, thus eliminating the loss of continuity that comes in youth groups with a rapid turnover of personnel. These men have given generously and sacrificially of their time, talent, and prayers to that part of the work of Christ which Saskatchewan young people could do.

And a final reason certainly would be that the individuals in local youth groups have backed the program personally with prayers, gifts, and service. For it is the total membership that makes up the vision, service, and witness of a youth group.

One often hears the statement, "Youth are the Church of Tomorrow." But the counter-statement, "They are the Church of Today," is equally true. Certainly the Saskatchewan Mennonite Youth Organization is a significant and vital part of today's church in their service to the cause of Christ.

Gift from Canada

The Western District Retreat Committee gratefully acknowledges a gift of $300 from the Saskatchewan Mennonite Youth Organization. This generous and heartening gift and the spirit of love prompting it are much appreciated. It is another evidence that Mennonite youth are working together in the cause of Christ and that borders and boundaries do not influence our unity in Him.

Inter-Faith Marriage

HIGH IS THE WALL, Ruth Muirhead Berry, 268 *pp., Muhlenberg Press,* $3.50.

Every story should have a happy ending. But here is a novel that suddenly is not just a story. It could happen to you someday, teen-ager. And parents, this might be about your daughter, or your neighbor's son. Few problems are as unsolvable as those encountered in a protestant-Catholic marriage. Does love work the magic expected of it?

Faith McLaren was sure love would. She was prepared to make nearly any concession except becoming Catholic. Neil Mackaig was sure too. Of course his church would not allow any compromise on his part. Faith would not want him to sin against the church, would she? Somehow, she felt they could arrive at an understanding, with no wall between them. There could be no doubt they were in love. That love would conquer every obstacle.

But even before the Catholic ceremony, the marriage was doomed. As is the Catholic requirement, Faith signed papers promising she would rear her children to be Catholic. The wall was already there. The efforts toward tolerance and understanding of the other's religion were all one-sided: Faith could read what Neil recommended, and attend his church, but he could not reciprocate. The church had laws on that.

Could the wall be removed? Did anyone have an answer? The wall only grew higher.

The author treats the subject fairly. Both sides are presented. Mrs. Berry is very qualified to write this book, as two of her own children married Catholics. The story is sane, modern, and convincing. No one is condemned. But the problem is so realistically presented that only one ending is possible: the wall grows higher—love cannot work the magic. So universal a social and religious problem as inter-faith marriage demands recognition. Every high school person, every parent, every youth worker, and every pastor must read this book. It is gripping and it is a powerful warning. Protestants have been ignorant too long. —Elizabeth N. Groth

Girl's Prayer Book

A GIRL'S PRAYER BOOK, compiled by Anne W. House, 96 *pp., Seabury Press.*

"Help me, O Lord, to keep guard over my lips. Save me from words that hurt, from gossip and slander and lies. Let me speak only to encourage and cheer, so that all my words may minister grace to thy honor and glory." —F. J. Moore.

The above is a sample of the prayers contained in this well selected collection of prayers for girls. Intermediate age girls could make use of a number of the prayers, but the majority are written in words and styling that would be more suited to high school age and above.

A foreword in the book gives the primary purpose of prayer. The author has divided the book under the following headings: The World of Girlhood, Day by Day and Holidays, When Things Go Wrong, and Growing Toward Womanhood. Prayers in each section instill in the reader the idea of going to God in prayer in every phase of life.

—Florence Leigh Waltner

Boy's Prayer Book

A BOY'S PRAYER BOOK, Compiled by John Wallace Suter, 96 *pp., Seabury Press.*

The prayers contained in this little booklet are a carefully selected collection, prefaced by a few simple paragraphs entitled "The Adventure of Prayer."

Most of the prayers are especially suited to high school age boys and above, though some are simple enough for intermediates.

The book is divided into five main sections: Personal Prayers, The Church, Country and World, Science and Nature, and Times of Trouble, with sub-divisions in each group covering every area of a boy's life.

—Florence Leigh Waltner

At Seoul Workcamp an American Observes

The Korean College Student

By Joe Smucker, MCC Korea

For three weeks last summer I served in an international ecumenical workcamp at Seoul, Korea.

Although other foreigners had been expected, a short-term missionary from Japan and I were the only foreigners in the 30-member camp. When the missionary became ill during the second week and was taken into Seoul, I alone made the camp "international."

One of the greatest contributions the students received was the idea of the value of work: eliminating the "walls" separating them from common working people.

For myself the camp enabled me to understand more fully the Korean student, his problems, his philosophy and attitudes. I also had the opportunity to explain my philosophy of peace. This, however, they termed "impractical."

The Korean student is nationalistic in the sense that he seeks to elevate his country to that of western nations which seemingly have progressed by means of aggressive behavior.

He is not so much interested in Korea as a national entity but in Korea as an "enlightened" westernized oriental country. Hence one can see an attempt at wholesale adoption of western manners, morals, and behavior. A feeling of inadequacy results from this acceptance, because the benefit of understanding the growth and meaning of these western mannerisms is lacking.

The result is pride in being western rather than pride in developing Korea's own resources. However this is not altogether the fault of students, but rather it seems to be a means of escape from the almost insurmountable obstacles facing a college student who seeks to be a sincere contributing member of society.

The actual work of the camp involved carrying stones, tile, lumber, and mud, and doing construction work. This was done in co-operation with other laborers while building housing units for refugee families. The project when complete will house a thousand families.

The families themselves worked on the units. Temporary living quarters were in government tents. Food is supplied by voluntary relief agencies.

The location of this project will furnish the majority of families with a livelihood. This will include quarrying, tile-making, farming and poultry raising, and various cottage industries.

Woodlawn World

A thousand people throng the streets . . . cars squeal tires endlessly around corners . . . the steady hum of children shouting, quarreling, laughing . . . and sometimes the tragic scene of a woman lying across a doorstep or a man handcuffed around a tree. This is Chicago, but more than that, it is Woodlawn.

Woodlawn is a unique area of the big city, small but very crowded. Less than ten years ago Woodlawn with wide shaded streets was the home of the wealthy, the elite. But almost overnight a major shift took place and Woodlawn became the overcrowded jungle it now is. For as the first Negroes were allowed into the area, the white populace moved out. Landlords took advantage of the situation and cut up nine room apartments into one, two, and three room apartments, renting them for $90 and up a month. Overnight the population doubled and tripled.

Woodlawn cannot be called a slum area if compared to the so-designated slum areas in the city. Its chief problem is overcrowding. There are apartments which are ramshackle, dirty, and seemingly unfit for human inhabitants. But there are those apartments also which rival any middle-class home.

Each block is organized into a block-club which works toward keeping the neighborhood clean, providing play areas for the children, keeping housing rules from being violated. Through these groups much is done to make the community a better place in which to live.

But the community is disrupted. Much of the reason lies in the fact that many homes are broken. The complete family is the exception. It is common for children to have one name and their parent another. Often a child lives with an aunt, grandparent, or older sister. Mother, sister, and daughter can all live together, each with children near the same age and the children are quite unaware of who belongs to whom.

Into this area the Chicago VS'ers go, to meet situations their rural backgrounds have little equipped them to handle. But through work and contact comes experience. As strangeness wears off, VS'ers begin to feel a part of the Woodlawn World.

our schools

SEMINARY EVANGELISM GROUP

A new type of service group has been organized under the direction of Leland Harder, practical-work supervisor, called Evangelism Group, which brings the different types of service to a total of 9, involving a total of 32 students. The first project of this group was a service in a nearby prison on a recent Sunday morning. Other assignments involve various churches: Woodlawn Mennonite Church, Kenwood Community Church, Markham Community Church, and Grace Mennonite Church.

Some students are in deputation, and others are engaged in regular pastoral work.

Leland Harder comes to the seminary staff from the First Mennonite Church here in Chicago, where he served for the past five years. Leland comes to us with a wealth of experience in city mission work and shows a great deal of enthusiasm for the evangelistic outreach of the seminary students. He will serve on a part time basis while he continues his studies at the Northwestern University.

STAFF CHANGES AT F. J. C.

There are several changes in personnel at Freeman this year. New on the staff are LaVera Schrag, Mrs. Barbara Schmeichel, Mrs. Annabelle Lerch, Russell Waltner, and Daniel Hirschler.

Miss LaVera Schrag of Pretty Prairie, Kansas, joins the music department, replacing Walter Jost who is beginning work toward a doctorate in church music at the University of Southern California. She graduated from Bethel College this spring and is a talented lyric soprano and pianist with considerable concert experience.

Mrs. Barbara Schmeichel is a homemaking graduate from State College, with four years high school teaching experience, having taught at Armour and Marion. She has been active in the South Dakota Homemaking Teachers' Association and prior to her marriage served as state president of the organization. She takes the place of Mary Ann Heiser, who plans to do graduate work at the University of Illinois.

Mrs. Annabelle Lerch is a science major graduate from Goshen College. She was married to Robert Lerch this summer and joins her husband in the science department at Freeman. She replaces Professor Benjamin Waltner who graciously came back last year to help out after several years of retirement. The Lerches, who come from Ohio, live near the campus in the Orlando Goering home.

Freeman Junior College welcomes an alumnus to her staff this year in Russell Waltner, who is taking over the post held by Leland Voth (Voth is enroute to Korea for a period of Voluntary Service). Mr. Waltner is a 1956 State College Agriculture Department graduate with a major in mechanics. He was active in Ag Club work and brings a background of practical experience to his new position. While at Freeman he took part in several dramatic productions and sang in the a cappella choir.

Daniel A. Hirschler takes the place of Arnold Nickel, who resigned to accept the pastorate of the Eden Church near Moundridge, Kansas. He graduated from Bethel College this spring with a major in social science. While there he sang in the college choir and was manager of both the track and the football team. Mr. Hirschler comes from Jansen, Nebraska, where his family operates a large farm.

The resignation of Willard Unruh, who left for Longview, Texas, where he enrolled in the Le Tourneau Tech program, left the shop program at Freeman shorthanded. To help out, Louis Linscheid, who taught Industrial Arts at the College several years ago, is coming to the campus for an hour each day to teach a class in woodworking. The school appreciates his willingness to take time off from his busy work schedule at the Freeman Wood Products Company.

John H. Ewert, Dean of the College Department at Freeman, was granted the Doctor of Education degree at the summer graduation exercises at the University of Wyoming. The title of his dissertation was "An Analysis of Pre-Service Education of Teachers in Eight North Central Colleges of South Dakota." Ewert took his high school work and first two years of college at Freeman Junior College. Both his B.S. and his M.A. degree he received from the University of South Dakota. His experience includes classroom and administrative work in junior and senior high schools in South Dakota and Iowa. He has been director of teacher education at Freeman since 1948 and Dean since 1956.

BLUFFTON REGISTRATION

Official figures released by Admissions Counselor Robert Hamman state that as of Sept. 30 there are 293 full time students enrolled at Bluffton College. The total registration totals 311.

There are representatives in the student body from ten countries and thirteen states. Foreign countries include Holland, Ethiopia, Japan, Formosa, Taiwan, Germany, Puerto Rico, India, Hawaii, and Canada. Distribution according to states is as follows: 216 from Ohio, 33 from Pennsylvania, 21 from Illinois, 14 from Indiana, 6 from Iowa, 4 from Michigan, and one each from Minnesota, Massachusetts, Virginia, Missouri, Mississippi, Kansas, and California.

Denominational distribution includes the following main groups: 143 General Conference Mennonites, 34 Methodists, 23 Evangelical United Brethren, 18 Presbyterian.

Homecoming activities have been scheduled as follows:

Saturday, October 19, 1957.

10:00 a.m.—Crowning of homecoming queen

11:00 a.m.—Groundbreaking, Ropp Hall addition

1:00 p.m.—Tug-O-War, freshman vs. sophomores

2:00 p.m.—Football game with Ohio Northern U.

6:00 p.m.—Homecoming Banquet

8:15 p.m.—Program in Founders Hall

Sunday, October 20, 1957.

10:30 a.m. — Worship in local churches

1:15-2:15 p.m. — Open House in dormitories

2:45 p.m.—Vesper Service

3:45 p.m.—Reception in Founders Hall

MCC news and notes

Congregations May Hear of Paraguay and Jordan

Four MCC workers will fellowship with local congregations through the autumn months to share the challenge of foreign relief and services which they will illustrate by their respective projects. C. L. Graber of Goshen, Ind., will present the projects of Paraguay in congregations of western Canada during October, following engagements in congregations of the great plains area.

In the east during October Ada and Ida Stoltzfus of Morgantown, Pa., are telling about orphanage work of Hebron, Jordan. Robert Unruh of Richey, Mont., who directed the agricultural experiment farm in the Chaco of Paraguay, will speak in the Midwest and east during November and December.

VIETNAM:

Books Don't Teach Everything!

Nurse Juliette Sebus (Utrecht, Netherlands) is concerned about what to tell her successor to prepare for—a nurse can expect anything in Vietnam! The interior tribespeople of Vietnam expect much, she cautions. "For instance: Esther Lefever was asked for advice in the case of a sick chicken. . . . Margaret Janzen was asked to treat a monkey . . . and I gave shots to a dog!"

These are some of the lighter moments in the work of the MCC medical team at Banmethuot which serves medical needs. Miss Sebus said one of the leprous workers at Banmethuot leprosarium became an out-patient and now has a "clean" house. "The patient and his wife come into the church of the nonleprous people. I was so glad when I saw them there! Is it not beautiful that these two persons who, because of a small spot on the hip, formerly were separated and kept at the leprosarium, now are free to live like anyone else?"

NEWFOUNDLAND:

Volunteers from Manitoba

Leona Fast and Frieda Schellenberg of Kleefeld, Man., members of the Evangelical Mennonite Church of Canada, joined Voluntary Service projects in Newfoundland. Miss Fast is secretary and cook for the unit of teachers at Baie Verte. She is the daughter of Mr. and Mrs. George S. Fast. Miss Schellenberg is joining the medical project at St. Anthony. She is a graduate of Grace Hospital school of nursing in Winnipeg and the daughter of Mr. and Mrs. J. R. Schellenberg.

WASHINGTON:

Junior Village Volunteers

Hundreds of unwanted children at Junior Village in Washington, D. C., have attracted the concern of four more volunteers to the Mennonite service unit. They are Nancy Atha, daughter of Mr. and Mrs. Kent Atha of West Liberty, O., member of Wesley Chapel Methodist Church; Leon McElmurry, son of Mrs. Elsie McElmurry of Hesston, Kan., member of Hesston Mennonite Church; Mr. and Mrs. Leonard Mellinger of Sterling, Ill., who belong to Science Ridge and Roanoke Mennonite congregations respectively.

Iowan Contributes to Research

Darold Powers of Washington, Ia., as a normal control volunteer is participating in medical research studies in heart diseases at the National Institutes of Health near Washington. He is a graduate of the University of Iowa and a member of the Christian Church (Disciples). He is the son of Mrs. George Powers.

KANSAS:

West Coast Men Begin as Aides

Harlos Shrock of Salem, Ore., and Ray Senner of Monroe, Wash., began voluntary psychiatric aide work at Prairie View Hospital, Newton. Shrock is the son of Mr. and Mrs. Clarence R. Shrock and a member of First Baptist Church in Salem. Senner is the son of Mr. and Mrs. Emil P. Senner and a member of First Mennonite Church in Monroe.

COLORADO:

Volunteers to Denver

Carol Greider of West Liberty, O., and Mark Miller of Meyersdale, Pa., joined the unit of Mennonite volunteers in the Colorado Medical Center. Miss Greider is the daughter of Mr. and Mrs. J. A. Greider and a member of Bethel Mennonite Church. Miller is the son of Mr. and Mrs. Evan J. Miller and a member of Maple Glen Conservative Mennonite Church.

PENNSYLVANIA:

New Workers in Akron

Shirley Stauffer, daughter of Mr. and Mrs. Menno Stauffer of Gordonville, Pa., is a new secretary at MCC Akron. She is a member of Monterey Mennonite Church. Ruth Zook, daughter of Mr. and Mrs. Omar Zook of Manatawny, Pa., has begun secretarial work in the Menno Travel Service office in Akron. She is a member of Oley Valley Mennonite Church and attended Eastern Mennonite College. Mr. and Mrs. Arthur Schmell of Silverdale, Pa., are serving in the production department and laundry respectively. They belong to Deep Run Mennonite Church.

bookmarks

BIBLE PICTURE ABC BOOK by Elsie E. Egermeier. Revised edition, by Zelpha Henderson; Warner Press, 1957, $1.95.

Elsie Egermeier is no stranger to most children, for among the works which she has produced are the following: *John Wesley, the Christian Hero,* 1923; *Girl's Stories of Great Women,* 1930; *Boy's Stories of Great Men,* 1931; *Bible Story Book,* 1935; and *Bible Picture ABC Book,* Revised 1957.

Several features make this revised edition a book to be recommended to parents and teachers. Not the least of these is the durable cloth binding and the good quality of the paper used. For children's books this is a 'must.' The pictures, found on every left-hand page opposite the story on the right, are excellent. A brief caption identifies the scene or story which the pictures portray. The twenty-six stories, one for each letter of the alphabet, are chosen at random from the entire Bible and are presented interestingly and with telling effect. Following the stories, a short section is devoted to listing various Bible verses selected in keeping with the characters which are discussed in the main section. A little poem and a prayer of thanks make a fitting conclusion to the little book as a whole.

The stories, told with vivid imagination, on the whole remain true to the facts. However, there are a few questions which the careful reader will raise. The choice of the story of two oxen for the letter 'O' was a poor one. The story has little point to it. One may also observe that the telling of only part of a biblical story tends to leave a wrong impression at times. Aside from this, the book will serve a useful purpose in many homes.

—Henry Poettcker

(Books reviewed in this column may be purchased from Mennonite bookstores in Berne, Indiana; Newton, Kansas; and Rosthern, Sask.)

jottings

PASTOR IN ACCIDENT —Upper Milford Church, Zionsville, Pa.: A Voluntary Service team from the YPU presented a program, showing slides and telling the story of their Voluntary Service work, for a missionary program. A few families shared their homes with colored "fresh air" children who came from our mission in Philadelphia. Mr. and Mrs. Robert Nyce brought their daughter Robin Dawn to be consecrated. May God bless and guide them. The Youth Fellowship had a farewell social gathering for our young men leaving for school. We have five students attending Bluffton College, one at West Chester S. T. College. A special council meeting was held, with all invited to attend, to discuss the spiritual welfare of the congregation and plan means for increased church attendance. During Sept. we were privileged to hear Rudolph Martens, missionary; Harry Yoder from Bluffton College; and Andrew Shelly from the Seminary. Our pastor Burton Yost, and Glenn and Lloyd Geisslinger were all seriously injured in an automobile accident. We are grateful to God for the healing He has given Glenn, Lloyd, and our pastor. God has so wonderfully answered the prayers in their behalf. W. Shelly has supplied the pulpit in our pastor's absence.—Corr.

PENNERS WELCOMED —Calvary Church, Barlow, Ore.: Twenty-two Christmas bundles were dedicated June 23 and sent by the different church groups. The Missionary Society is preparing clothing for the fall shipment. Pastor Henry Penner, Mrs. Penner, and their four daughters enjoyed a few days at the Oregon beaches. Mrs. Jessie Bonney has been ill and recently moved from the hospital to an Oregon City rest home. Mr. and Mrs David Jones were in an accident Aug. 2 but are happy to report that no lasting injuries were received, even though their car is a total loss. They returned home after a few days in the hospital. The Men's Brotherhood meeting was Sept. 19, the first one for the coming year, and Frank Morris is the new president. Jeannette and Gordon Jones entered Bethel College; Carol Zehr is a freshman at Hesston College; and Gail Zehr a senior at Hesston Academy. Mrs. William Zehr accompanied the girls and is spending the school term at Hesston. Our church had the pleasure of a visit from former pastor Paul N. Roth and Mrs. Roth, Carlock, Ill., and their son, Paul Edward Roth, Newton, Kansas. The Penner family were surprised with a welcome party and presented a gift of chinaware. Jack Purves, in behalf of King's View Homes, was a guest speaker. Several from our church gave the $6.00 per Conference member. Junior and junior high camps were held this year near Dallas, and the senior group at Christian Missionary Alliance Camp on the Molalla River at Barlow.—Mrs. Ivan Learfield, Corr.

KAZADI MATTHEW SPEAKS —Goessel Church, Goessel, Kan.: Several of our members have passed into the beyond since the last correspondence: John Klassen of rural Canton, and Mrs. C. A. Reimer, who passed away while visiting her children in Calif. In pulpit exchange this summer we had Henry Goosen on July 21, J. J. Voth, N. Newton, Aug. 11, and Orlando Waltner Aug. 17. Loma Lee Dirksen, daughter of Mr. and Mrs. P. K. Dirksen, Oraibi, Ariz., was accepted into the membership of our church Aug. 17; she was baptized at Oraibi on Easter Sunday. Mr. and Mrs. W. O. Schmidt had open house Sun. p.m., Aug. 25, in observance of their 25th wedding anniversary. Brother Kazadi Matthew of the Belgian Congo spoke in our church the evening of Aug. 26; Rudy Martens interpreted for him. The ladies of the local Y.W.C.A.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED:

Dietitian—Immediate opening for a registered dietitian to supervise food service and instruct student nurses in diet therapy. Apply: Administrator, Bethel Deaconess Hospital, Newton, Kansas (No. P 190).

Medical Technologist—Opening in modern Mennonite hospital in the central Midwest for a trained person to fill a much needed position. Good arrangements available. Contact: Mutual Aid (No. P 191).

Medical Secretary—Opening for person with secretarial experience and knowledge of medical terminology, to serve as medical secretary in the Mennonite Hospital, Bloomington, Illinois. Contact: Mr. T. F. Kapp, Jr., Mennonite Hospital, Bloomington (No. P 192).

Housekeeper—Mennonite family in Morton, Illinois, looking for housekeeper. Help in the housework, cooking and care of children. Contact: Mutual Aid (No. P 193).

BUSINESS OPPORTUNITY

Farm—Good Mennonite farm for sale; full set of buildings; 80 acres of land; some poultry buildings. Located near Bluffton, Ohio. Contact: Howard Raid, Bluffton College, Bluffton, Ohio (No. P 194).

into the beyond

Mrs. Susana Decker, daughter of Benjamin and Helena (Becker) Buller, was born in Osterog, Poland, on November 7, 1872, and passed away at the General Hospital in Enid, Oklahoma, May 6, 1957. She was a pioneer member of the New Hopedale Church at Meno.

Tresler Boshart, member of the First Church of Upland, California, died at his home on August 3 of a heart attack, at the age of 56 years.

John J. Niessen, a member of the First Mennonite Church of Mountain Lake, Minnesota, was born May 2, 1897, and died September 8, 1957.

Miss Emma A. Ewy, a nurse (R. N.) of Halstead, Kansas, and member of the First Church of Halstead, was born June 22, 1896, and died August 13, 1957.

John W. Lehmann, residing at Long Beach, California, but a member of the First Church of Halstead, Kansas, was born September 2, 1868, and passed away August 28, 1957.

Mrs. Christine Lichti Schroeder, of Deer Creek, Oklahoma, and member of the First Church, Halstead, Kansas, was born October 17, 1873, and died September 21, 1957.

Mrs. Catherine (Gilliom) Lugibihl, of Pandora, Ohio, and member of the Grace Church, Pandora, was born October 6, 1870, and died September 21, 1957. She is survived by 8 children, 26 grandchildren, and 72 great-grandchildren.

ev S F Pannabecker C-174
12 Woodlawn Avenue
Chicago 15 Illinois

served a hot hamburger supper the evening of Sept. 30 with the Y-teens as guests. An interesting film depicting teaching methods, school problems, and solutions was shown on the school opening program Sun. eve., Sept. 1. Home and Hospital Gift Day was held Oct. 3.—Corr.

HARVEST FESTIVAL

—Woodland Church, Warroad, Minn.: Aug. 10 we had a youth rally with Don Unruh as speaker. He showed slides of the five martyred men in Ecuador. He works under the Gospel Missionary Union and was with us Sun., Aug. 11, both morning and evening. Sylvia Unruh graduated as an R.N. Aug. 26 in Chicago. Her parents, Pete Unruhs, sister Elsie, and aunt, Mrs. Anna Krahn, were present for the occasion. Aug. 25 Brother Skoglund, who works with the American S. S. Union, was with us in our young people's meeting. Films, "The Master's Face" and "Buttonwood Inn," were shown Sept. 6. Sept. 8 ten young people were baptized and received as members. One was received by letter. We had communion services in the evening. Sept. 11 four men went to Carrick, Man., Canada, to help get a supply of wood for the chapel. Sept. 14 and 15 Ben Nickel showed slides and told about the work in Alaska. Sept. 22 was our Harvest Festival. Daniel Smith of Three Hills, Alberta, was with us in the afternoon. A boy was born to Mr. and Mrs. Cornie Harder on Aug. 7; a boy was born to Mr. and Mrs. Melvin Ortmann Sept. 4; a girl was born to Mr. and Mrs. Peter H. Heppner on Sept. 18. Sept. 24 James Thiessen, working under the "Go Ye" Mission, was with us in the evening.—Mrs. Peter Thiessen, Corr.

"THE TABLES TURNED"

—First Church, Newton, Kan.: Seven members of our church attended the Sixth Mennonite World Conference in Germany. They were Mr. and Mrs. H. J. Andres, Mr. and Mrs. Ted E. Claassen, Mr. and Mrs. Ernest J. Claassen, and Miss Marie Duerksen, who stopped on her way to India. The new mission film *Home Front*, which has just been released by the Gen. Conf. Board of Missions, was shown in our church Sun., Aug. 18. For many years missionaries have been sent to Africa, but the tables were turned Aug. 21 when Brother Kazadi Matthew, an evangelist from the Belgian Congo of Africa, challenged our church. Fremont Regier and Rudolph Martens accompanied him as interpreters, and showed slides of the mission work in which Mr. and Mrs. Martens are engaged. Our pastor, Arnold Epp, and family went to the Colorado mountains to spend part of their well deserved vacation. The final week they spent in Henderson, Neb., at the home of G. E. Friesen, parents of Mrs. Epp. Bill and Helen Kruger left Newton Aug. 13, to renew their visas in Winnipeg, Man., for the continuation of their stay in the United States. While in Canada our minister of music and his family will visit their parents in Sask. A very interesting program was enjoyed by 100 women at the Mission Study Circle on Sept. 17, as Mrs. Andres and Mrs. Ted Claassen told of their experiences at the World Conference in Germany. Mrs. Claassen showed movies which were taken on the trip. Two worthwhile projects were also adopted: a $110 pledge to support a student pastor for one year at the Belgian Congo Bible Institute, and a $115 pledge for the purchase of supplies for the migrant work in Eloy, Ariz.—Corr.

UNRAU ACCEPTS CALL

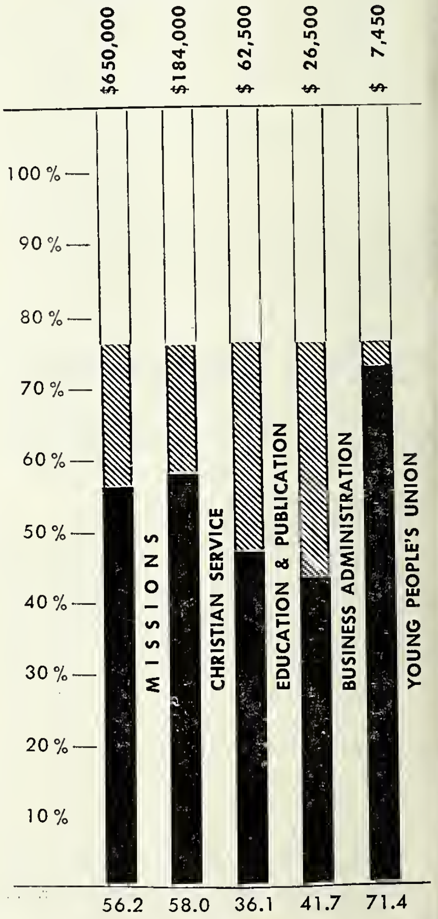
—Bethany Church, Freeman, S. D.: Wm. G. Unrau filled our pulpit July 14. He accepted the call to the Bethany pastorate, and we are looking forward to the Unraus' coming by the beginning of the new year. A Children's Consecration Service was held July 28, which was Arnold Nickel's last Sunday as supply pastor with us (he served us since the Hostetlers left). Harold Gross is now serving until the coming of Brother Unrau. Consecration and installation of Church School teachers took place Sept. 29. Clarice Schmidt was married to Wallace Haar July 14. Born: a son to the Orville Tiesens, July 7; a daughter to the Derald J. Walters, Aug. 22. —Ben J. Waltner, Corr.

CAMP SITE LEASED

—First Church, Aberdeen, Idaho: On Sept. 1 the sanctuary lights, consisting of ceiling lamps and wall lamps which were installed in May, were dedicated to the service of God in memory of and in gratitude to Mrs. Lizzie Leisy and Alfred Wedel. During the dedication of the lights an organ meditation was played by James Rinner, who with his wife and daughters were visiting at the home of her parents. In the absence of our pastor Mr. Frell Owl brought the morning message on Sept. 8. He is supt. of the Indian Reservation at Fort Hall, Idaho. At a recent congregational meeting our church voted to make application for leasing a specific camp site from the U. S. Forestry Service to be used for retreat grounds. This site will be developed for the Idaho Mennonite Retreat Grounds. In the past our church has been renting retreat facilities and was finding it difficult to obtain a site and time available. On Sept. 22 our young people conducted services here for the first time. Duane Friesen taught the S. S. class and Eldon Harder brought the morning message. After a picnic lunch the group made an inspection trip studying various possibilities for location of buildings, water line, etc. We seek God's guidance as we develop these grounds for the use of our church. A Promotion Day Program was given by the various S. S. departments during the S. S. hour on Sept. 29.—Corr.

conference stewardship

September 30, 1957



Percentages as of September 30, 1957
(9 months is 75 % of year)

■ Receipts to Sept. 30;
▨ Short of Budget
☐ Remaining 3 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

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Other foundation can no man lay than that is laid, which is Jesus Christ.

nstrong Roberts

The Gospel In Japan by Robert L. Ramseyer

Number 42 Volume 72 October 22, 1957

in this issue

ARTICLES:
The Gospel in Japan
By Robert L. Ramseyer 660
He Called Himself Christ's Slave
By H. H. Smith, Sr. 662
"We Will Give Our Heads . . ." 664
Appeal to the Leaders of Nations 665
DEPARTMENTS:
Editorials 659
Bookmarks 663
MENNONITE YOUTH:
Youth and the Dollar
By Frank Epp 666
Stewardship Completion Contest 668
Our Schools 669
MCC News Notes 670
Mutual Aid Placement 670
Jottings 671

of things to come

Oct. 27—Reformation Sunday
Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.

THE MENNONITE

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Denver Mennonite Fellowship

Denver, Colorado, is the city in which the Western District Conference is starting another new city mission work. On September 29 at 3:30 p.m., an installation service was held for Donald Wismer, the new Western District Home Missions worker for this field. Howard G. Nyce, chairman, and Ben Rahn, secretary of the Western District Home Missions Committee, officiated at the service.

The congregation met after the installation service for an organizational meeting, at which time officers were elected. A fine group of General Conference Mennonites were present for both meetings. It was decided to begin immediately with a full church program the following Sunday with Sunday school at 10:00 a.m. and worship service at 11:00 a.m. Services are being held in the Seventh Day Adventist Church located at the corner of York and 13th in the city of Denver.

The Home Missions Committee wishes to encourage all General Conference people living in and near Denver to support this new work by their attendance and affiliation with the group. Any pastors or other persons knowing of General Conference people living in Denver are requested to send their names and addresses to Donald Wismer, 5005 East Missouri Ave., Denver, Colorado, or to the Western District Home Missions Committee.

Respectfully submitted,
W. D. Home Missions Com.

Demonstration School For Teachers

Pawnee Rock, Kansas, and Danvers, Illinois, were the scenes of a new experiment in leadership education on September 29. The first in a series of demonstration schools for Sunday school teachers, these schools will be held in many different General Conference communities in the United States and Canada during the coming year.

Especially prepared for giving guidance to groups conducting demonstration school is the *Demonstration School Manual* which has been sent to education committees in all regions. This manual was prepared by the Committee on Education in Church, Home, and Community of the Board of Education and Publication.

A demonstration school is a one- or two-leadership education conference that uses several real live Sunday school classes taught by their regular teachers as the course of study. Teachers from other congregations wanting to improve their teaching methods observe the class in action and later evaluate what happened with a guest leader.

This is a simple procedure, but its use indicates that for the time invested more help is produced for Sunday school teachers than any other method.

The Pawnee Rock demonstration school was held in the Bergthal Mennonite Church with teachers from Ransom and Hanston, Kansas, participating. Guest leaders included Mrs. Anton Richert, Wichita; Mrs. Rosella Dirksen, Moundridge; Mrs. Herbert Miller, Newton; and Maynard Shelly, Newton. The school at Danvers drew participation from most of the Illinois churches. Willard Claassen, Mrs. Eldon Graber, and Mrs. Carl Voth, all of Newton, Kansas; and Kenneth Cross, Congerville, Illinois, served as guest leaders.

Mission Literature

A. J. Metzler, who is on a world tour in the interest of Christian literature, met with missionaries of several Mennonite groups in a meeting in Dhamtari, M.P., India. Among the missionaries represented in that meeting were the Edward Burkhalters of Saraipali. Long range planning for the training of personnel in the field of literature production and distribution was the major concern of the meeting. The conviction is that literature must have a status comparable with other departments or divisions of our traditional foreign mission program such as evangelism, medicine, education, and agriculture.

editorials

SCIENCE'S BABY MOON

At this writing the whole world is more or less excited about the launching into outer space of the little satellite now revolving around the earth. The world is wondering what the significance of this event might mean.

For one thing, it will probably increase the pressure on the governments of the world to cease nuclear testings. For the possibility of small satellites carrying nuclear weapons to be dropped anywhere around the world is terrifying.

The arguments for stopping such tests are clear: certainly the "fall-out" danger has people really frightened. Perhaps it is not as serious as many claim, but it is serious enough. The other main reason for calling for stoppage of such tests is that they but tend to accelerate the mad scramble among nations for bigger and more terrifying destructive war devices that could achieve mass obliteration.

Printed elsewhere in this issue is an "Appeal to the Leaders of Nations," that there be an immediate cessation of nuclear tests and explosions. Those ministers wishing to add their voices to this appeal may do so by writing to Rev. John R. Shaffer, University Methodist Church, 817 W. 34th Street, Los Angeles 7, Calif., and simply state that they are in accord with and wish to support this "Appeal to the Leaders of Nations" as printed and wish to add their names to those who have previously signed.

REFORMATION SUNDAY, OCTOBER 27

The 440th Anniversary of the day Martin Luther nailed his 95 theses to the door of the Wittenberg Cathedral will be widely observed in protestant churches this Reformation Sunday. For many churches it is a high point of the year as they check again into their heritage. For the protestant church has its roots in centuries of Christian history through a long procession of heroes and martyrs who not only prepared the way for the Reformation, but continued in its subsequent history.

The Voices of the Reformation included not only Martin Luther but also the "great Johns"—Hus, Calvin, Knox, and Wesley—and, of special interest to us, that of Menno Simons.

This is a good time for Christians to review the foundations of their beliefs, and to hold clearly before the world the fundamentals of the Christian Faith. The world is in desperate need of the clear light of Christ shining through His professed followers.

BALANCE THE BUDGET

Why not spring a surprise on the various Conference Boards this year? Before they become too worried and bothered about the prospects of a year's shortage in their budgets, and before they frame their final desperate appeals, why not give generously—now—as God has given?

We have our Harvest Meetings and Thanksgiving Services and rejoice at the goodness of God to us. But let's not make the rejoicing merely selfish; let's rejoice that we have the privilege of sharing. What a blessing and what a fine feeling all around if we would rise up with determination and balance the various budgets during the Thanksgiving week and immediately after. The whole tone of our religious experiences would be lifted!

The Gospel In Japan

In Two Parts: Part one

Robert L. Ramseyer*

WHAT DOES IT MEAN to proclaim the gospel in Japan? How is it different from proclaiming the gospel in America or China or India? Since the gospel is not proclaimed in a vacuum but to real people with real problems, we must have some understanding of their situation if we are to understand the proclamation of the gospel to them. As the work of our mission is largely confined to the rural areas of Japan our discussion will deal mainly with that segment of Japanese society.

No Privacy

At first glance the most obvious thing about this country is the smallness of the land and the multitudes of the people. Here people are packed together in a way which can be matched in very few other countries. This crowdedness, this being jammed together with millions of other people on four little islands, has left a peculiar mark on the culture. In Japan there is no such thing as privacy, no place where one can go to be alone, and thus there is very little room for individuality. For hundreds of years there has been no real frontier where a man could go to develop his own individual personality.

Cog on a Wheel

Rather, the traditional culture of this land emphasizes finding one's place in the social structure, being a smooth cog on the wheel of society. The traditional structure of this society is a rigid one in which every man has his place and in which every social relationship is clearly defined. This sharp class structure is perhaps most easily seen in the language where the pronouns, verb forms, etc., differ radically according to the social position of the one addressed. There is nothing left to guess work or personal whim or fancy. This kind of society was perhaps necessary to preserve peace in a small island country where men rubbed shoulders continually, and it worked admirably during hundreds of years of feudal life.

The "Web"

This social structure has been called a "web" society because it is built on the concepts of duty and obligation which reach out in every direction. The obligation between parent and child, between lord and subject (in modern Japan this became the state and the citizen), between teacher and pupil, and many of the relationships between employer and employee have been on this same kind of basis. Traditional Japanese society provides for a total way of life and is by its very nature totalitarian. Thus it was a relatively simple thing for the military to take over this society before the last war and use it for its own purposes.

Since this society provides for a total way of life religion is of necessity a basic part of it. In fact the religious is so interwoven into this whole cultural framework that it is practically impossible to tell what is religious and what is secular. Actually, in Japan there is no such distinction and the Japanese do not make it. The emperor is not only head of the state but he is also the high priest of the religious cult.

When a new building is begun in Japan the Japanese religious cult provides a religious service to bless the construction. Naturally for the building of our Christian bookstore we wanted a Christian groundbreaking service and I went to the contractor's office to request this. When my request was relayed to the man in charge it was stated that we requested a foreign service instead of the usual Japanese one. This complete identification of the old religion with the nation is the rule rather than the exception.

Country at a Crossroads

Since the end of the last war there has been much said about the new freedom and democracy in Japan and the disintegration of the old cultural pattern. There is much truth in this of course, but for many this change was no more than obedience to a new authority and has involved no real change in ways of thinking. Japan today is still at the point where she can either swing toward real democracy and freedom or back to a military state. She has not yet gone to either but is still waiting at the crossroads where she has been for more than ten years. She cannot stand at this point much longer; she must soon decide.

In writing of any country one must of course guard against overgeneralizing. For example there is a great difference between the cities of Japan and the rural areas. There is a great difference in thinking between many of the young people and the older people, between those with a higher education and those without it. In the cities much of the older culture has broken down and there is freedom for the individual. However in the rural areas, and this includes the great majority of the Japanese, the centuries-old culture is the dominant one and the old ties, including the religious ones, are very strong.

Problem of Participation

The activities of the community all center around the local shrine or temple and involve some form of worship there. Holidays and festivals are all religious so that to participate in them involves participation in these religions. In this kind of culture it is virtually impossible to pick and choose, saying, "I will

---

*Missionary to Japan

From top to bottom: part of the Hiroshima atom bomb memorial; farmers planting rice; priests ready for a religious festival; a household altar.

participate in this and this function but not in that one because my Christian conscience will not permit it," and still remain an active member of the community. One is either a full-fledged member of the community participating in all of its activities or one is not an accepted member of the community at all. The problem that this presents for Christian evangelism is obvious.

Specters in Japan

There are at least two specters that haunt the Japanese today. The first of these is the fear of atomic war. Japan is the center of the anti-H-bomb movement and understandably so. Not only has Japan had two cities wiped out by atomic weapons with many of her citizens still dying painful deaths today as a result; but also because of wind currents and her position in the Pacific, Japan receives a high proportion of radioactive contamination from nuclear tests. Japanese from the smallest hamlet to the largest city are deathly afraid of war breaking out and being wiped off the map as a result.

The second specter is the fear of unemployment and depression. The economic life of Japan is precarious in the extreme and loss of markets, raising of tariffs in foreign countries, etc., could easily plunge the country into a major depression. When this happened in the late twenties and early thirties Japan moved from democratic freedom to military dictatorship and this could easily happen again.

These are a few of the elements in the very complex picture that is Japan today. When one desires to communicate to the Japanese, this social structure, these fears, must be borne in mind. The gospel is the same for all men—it is one message that we present—but the method, the approach, must be adapted if the message is to be received and understood. Just as one would not preach the gospel in French to a Chinese audience so one cannot hope to preach intelligibly to a Japanese audience unless one understands them and the situation in which they find themselves.

(to be continued)

He Called Himself Christ's Slave

H. H. Smith, Sr.

THE APOSTLE PAUL has been called the world's greatest Christian, preacher, theologian, and ambassador for God. Next to Christ our Saviour he is most worth knowing and, fortunately, the Bible provides a full account of the man in the Acts of the Apostles and the several Epistles the Apostle wrote.

The aim of this article is to recall some of the salient facts about this great servant of God—especially as they have been portrayed by a distinguished minister and theologian of Scotland, Dr. James Stalker. Dr. Stalker, whose ministry covered the last quarter of the last century, was the author of a short but intensely interesting *Life of St. Paul.*

His Place in History

"There are some men," says Dr. Stalker, "whose lives it is impossible to study without receiving the impression that they were expressly sent into the world to do a work required by the juncture of history on which they fell ... This impression is produced by no life more than that of the apostle Paul ... The Christian movement at the moment when Paul appeared upon the stage was in utmost need of a man of extraordinary endowments who, becoming possessed with its genius, should incorporate it with the general history of the world; and in Paul it found the man needed ... Christianity obtained in Paul an incomparable type of Christian character. . . . He was naturally of immense mental stature and force. He would have been a remarkable man even if he had never become a Christian. The other apostles would have lived and died in the obscurity of Galilee if they had not been lifted into prominence by the Christian movement, but the name of Saul of Tarsus would have been remembered still in some character or other even if Christianity had never existed. Christianity got the opportunity in him of showing the world the whole force that was in it."

Paul was probably born about the same time as Jesus. Dr. Stalker says: "When the boy Jesus was playing in the streets of Nazareth, the boy Paul was playing in the streets of his native city (Tarsus), on the other side of the ridges of Lebanon. They seemed likely to have totally diverse careers. Yet by the mysterious arrangement of Providence these two lives, like streams flowing from opposite watersheds, were one day, as river and tributary, to mingle together."

Mission to the Gentiles

Paul, who called himself a "Hebrew of the Hebrews," became the great missionary to the Gentiles. Dr. Stalker says: "Originally attached more strictly than any of the other apostles to the peculiarities and prejudices of Jewish exclusiveness, he cut his way out of the jungle of these prepossessions, accepted the equality of all men in Christ, and applied the principle relentlessly in all issues. He gave his heart to the Gentile mission, and the history of his life is the history of how true he was to his vocation. There was never such singleness of eye and wholeness of heart."

Spectacular Conversion

Bible readers are familiar with the account of the miraculous conversion as Saul journeyed toward Damascus to persecute the Christians.

Continuing, Dr. Stalker says: "The language in which he ever afterwards spoke of this event forbids us to think it was a mere vision of Jesus he saw. He ranks it as the last of the appearances of the risen Saviour to His disciples, and places it on the same level as the appearances to Peter, to James, to the eleven, and to the five hundred."

Outstanding Characteristics

Dr. Stalker gives as the two most distinctively Christian features of Paul's character: the sense of having a divine mission to preach Christ, which he was bound to fulfill, and personal devotion to Christ. "This was the supreme characteristic of the man and from first to last the mainspring of his activities. From the moment of his first meeting with Christ he had but one passion; his love to his Saviour burned with more and more brightness to the end. He delighted to call himself the slave of Christ, and had no ambition except to be the propagator of His ideas and the continuer of His influence. He took up this idea of being Christ's representative with startling boldness. He says the heart of Christ is beating in his bosom toward his converts; he says the mind of Christ is thinking in his brain; he says that he is continuing the work of Christ and filling up that which was lacking in His sufferings; he says the wounds of Christ are reproduced in the scars upon his body; he says that he is dying that others may live, as Christ died for the life of the world. But it was in reality the deepest humility which lay beneath these bold expressions. He had the sense that Christ had done everything for him; He had entered into him, casting out the old Saul and ending the old life, and had begotten a new man, with new designs, feelings, and activities. And it was his deepest longing that this process should go on and become complete—that his old self should vanish quite away, and that the new self, which Christ had created in His own image and still sustained, should become so predominant that, when the thoughts of his mind were Christ's thoughts, the words on his lips Christ's words, the deeds he did Christ's deeds, and the character he wore Christ's character, he might be able to say, 'I live, yet not I, but Christ liveth in me.' "

What a high ideal of the Christian life! But let no one imagine that it is an ideal attainable only by such an exalted character as an apostle. Writing to his Philippian converts Paul said: "What you have learned and received and heard and seen in me, do; and the God of peace will be with you" (Phil. 4:9, RSV).

His Priceless Writings

It should be borne in mind that the writings of Paul cover a large part of the New Testament. Of these priceless writings Dr. Stalker says: "If his Epistles could perish, the loss to literature would be the gretest possible, with only one exception—that of the Gospels which record the life, the sayings, and the death of our Lord. They have quickened the mind of the Church as no other writings have done, and scattered in the soil of the world hundreds of seeds whose fruits are now the general possessions of mankind."

Dr. Stalker closes his interesting life of Paul with these words: "Even on earth Paul could not die. He lives among us today with a life a hundredfold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on earth. Wherever the feet of them who publish the glad tidings go forth beautiful upon the mountains he walks by their side as an inspirer and a guide; in ten thousand churches every Sunday and on a thousand hearths every day his eloquent lips still teach the gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends."

bookmarks

CHEROKEE RUN, Barbara Smucker, 123 pp., Herald Press, $2.50.

Mennonite parents and teachers of nine-to-fourteen-year-olds will be glad to know that the author of *Henry's Red Sea* has now written a story of pioneering Mennonite families in the days when Kansas and Oklahoma were being settled.

Church history and nonresistance teaching are blended into pioneer adventures very palatably. Twelve-year-old Katie questioned: Was Father really going to let Jeb take their new sod house? Didn't God punish the wicked? How could she forgive an evil, cruel man who kicked her dog and beat his horse and now came to steal their land and their home?

The author is well-versed in the lore of pioneering days. Her grandparents were early settlers of Kansas; from her childhood she remembers hearing true stories of Indians, grasshoppers, and prairie fires. Much of the book is based on actual happenings.

Cherokee Run is a real addition to the Mennonite home or church library.

—Elizabeth N. Groth
Barnett, Missouri

CHILDREN'S PRAYERS FROM OTHER LANDS selected and adapted by Dorothy Gladys Spicer. 124 *pp., Association,* $1.75.

Miss Spicer toured the world to collect these hundred prayers from twenty-one countries, "chiefly from mission centers." In her selections are prayers for praise and thanksgiving, family, better life, mealtime, church, missions, peaceful world, and other occasions.

Boys and girls from 8 to 12 will understand and love most of the prayers. A few may be difficult to understand. Younger children will also enjoy them with guidance from adults. The introduction will be a help to parents and teachers in leading children to the true meaning of prayer.

Here is a book of prayers that should help us understand that people from all over the world are very much the same.

—Linda V. Kaufman

The Day of Peace

God hasten the day when the world shall know peace,
And the nations learn war nevermore;
When the wolf shall lie down with the kid and the lamb,
And Gilead shall heal every sore;
When the thorn and the brier shall perish and die,
And the fir be established instead;
When the beautiful myrtle shall prosper and thrive,
And the vicious by children be led.

God hasten the day when the earth shall know peace,
And the lion eat straw like an ox;
When the righteous decrees of the Judge shall replace,
The cunning deceit of the fox;
When the earth shall be full of the knowledge of God,
As the waters that cover the sea;
And the mountain of God be a haven of peace,
For the child in his innocent glee.

God hasten the day when the world shall know peace,
And the Devil be bound with a chain;
When men shall know God and abound in His love,
And joy in His glorious reign;
When the isles of the sea shall no longer await,
The judgment of God in the earth,
But join in the praise and thanksgiving to God,
In jubilant carols of mirth.

Written during the midnight watch of December 31, 1941.
—Silvanus Yoder

This account of how Mr. Chen, an alcoholic, was won to Christ, is written by a Formosan laboratory technician who with his wife, in the words of missionary Marie J. Regier, "probably did more to help Mr. Chen become a Christian than anyone else."

"We Will Give Our Heads..."

Peter Chao

FIRST OF ALL I want to tell you something about this man. He is now 41 years old and for 28 years has worked as one of the coolies in the local harbor. Both of his parents were heavy drunkards; the father died of tetanus, the mother was giving her hands to carry the alcohol bottle into his mouth until the point of his death. His mother is still living and drinking as usual. So Mr. Chen started drinking from his childhood.

He was a strong boy, carrying 220-pound packages from boat by himself when he was fourteen years old. At the age of twenty-two he could carry 750 pounds of freight; he was the strongest man among the hundreds of coolies. He was made chief of the shipping group; he was praised, flattered by his family, by friends, and even by his superintendent, for his giant strength.

When these coolies were out of work they did drinking, gambling, and cutting silly jokes instead of quiet rest. But that was not all that Mr. Chen was. He was so cruel to his dear family, even to his old mother. He not only left them alone day and night but when he did come home it would be in drunkenness and then he would strike them with his fists on every part of their bodies. Once his wife was bruised on both her shoulders and arms—in her ninth month of pregnancy. She was treated at our hospital. His mother was knocked down by him, so that she could not help but send for a policeman to resolve their problem and fight.

This man lost his human nature in our human society. He never paid for things at the time he bought and was always in debt. We never thought he was such a man who was hated deeply by all the people in Milun. He behaved exactly like a villain in this town and the citizens were concerned and felt uneasy, so the local government sent him from this Island to Quemoy to the hard labor and under the awful gun-ball shooting so that he might be changed.

After four years these people expected him to come back with a different human nature, but we can not express how badly our people were disappointed with his wild-animal-like doings. He went to the harbor again but had lost his position as a chief of a group. He continued his wild drinking again and again. No doctor downtown would treat this drunkard any more. Nothing was good to himself or to our people. So he went to one of the big temples in Hualien to ask those heathen gods to cure his alcoholism. That did not help.

He got the mental abnormality and carried a knife and slept under the bed, wherever he happened to be, and jumped down from the high hill, and ran along the seashore, and made awful dreams and so on. He was led to one of the doctors who was his friend but who advised him that Mr. Chen would die of hypertonicity in a few days.

How terrible a thing death seemed to him! He promised the doctor he would quit drinking. So many times he decided this but he was a man who never forgot such a smell as the smell of alcohol; he liked to taste different kinds of alcohol when his friends were serving him; he didn't have power to refuse the hearty invitation of his friends; each drinking party brought him back to alcoholism. He hated his parents because he was born to alcohol.

Because of such serious suffering of alcoholism, he could not help himself, but thought of total abstinence, so one day he carried a piece of paper in his pocket with two Chinese characters which mean "teetotalism." When he was invited to an alcoholic party he showed them the characters on this paper on his back. He was laughed at, teased, and criticized by all of his alcoholic friends; it seemed that he missed so many a friend in his working place.

He didn't have any power to stand against these temptations: he abandoned himself and quickly made friends by drinking, drinking, until this step: For three weeks, day and night, he had never taken a bit of rice, water, or fruit—only alcohol, averaging one pound of that liquid each hour. He was so sick and lost his consciousness of all things; only alcohol could cure him from such chills and shakings at this time.

The rest of the families realized that all they could expect was that he die quickly. His wife who attended the hospital morning prayer meeting each day came to know that her family had fallen into the depth of the hell. So one day she came and asked Dr. Pankratz for his help. This was Mr. Chen's last request to his wife because no doctor would accept him as a patient. Poor Mr. Chen was so sick at home.

Dr. Pankratz and the nurses and his workers went over to see this strong man. At first we tried to refuse him too, for we knew that he was very bad to his family. Thanks to God for His guidance, we went to this man with a shot of needle, gospel of salvation, and faithful prayers of our staff members, which worked together on this man each day.

At last this drunkard yielded himself before God and asked His forgiveness of his sins when we read him Matt. 11:28, "Come unto me all ye that labour and are heavy laden, and I will give you rest." All of his heavy ladens and labors were taken away by our Lord. He wished to hear the gospel before, and he was so sorry he hadn't known such a wonderful Jesus in his past life. How wonderful that Mr. Chen has been brought back into His fold. He knew he was a lost sheep from his birth, and he worked and lived among a circle of wolves and lions —that was why he failed so many times in such radical steps.

After his conversion we had a short hour of Bible study with Mr. Chen each day. One day as we studied John 1, he was moved by the Holy Spirit and he was reminded of his awful sins which he had done to his dear mother. Just a few weeks before he had gone back to his mother and cursed her and said, "If I die before you, nothing to do with you; if you die before me, I never even see your coffin off this door." How awful sins they were. He felt he could not live in the world without going to see his dear mother.

Then, during the heavy rain and typhoon he went and knelt down before his mother's feet and asked forgiveness from her. Both mother and son were full of tears on their eyes, the son confessed that he had become a Christian, and the Lord Jesus Christ saved him from his sins, and they were praying and crying.

How wonderful this picture was to their family and to their neighbors! Before he became a Christian, we had been laughed at by Mr. Chen's neighbors who said, "If this man can ever be changed, we will give you our heads, and when it happens, the sun will rise in the west and set in the east." Our answer was, "We will not ask for your heads but we will ask for your hearts!"

They are heathen folks; they were filled with wonder to see this man really changed; his voice became kind to his old mother, family, and friends. His house has been fixed up so nice and clean, and his family are full of God's blessings, prayers, Bible readings, and singing. One of his faithful prayers said, "Dear Jesus, thanks for your great salvation, for friends who brought us your gospel instead of alcohol bottle and cup. Grant me Your power. . . ."

Thanks to God for His miracle upon this drunkard. Our continuous prayers have been listened to by God our Father. The Medical Committee members agree to use Mr. Chen in our hospital as the gatekeeper so that he may continue to be instructed by God through Christian folk. We request each of our readers for the remembrance of this man in prayer. We believe that God has used Mr. Chen to be the living witness to those friends and does glorifiy Himself through this alcoholic person. Thanks to God for His wonderful guidance, by the name of Jesus, Amen.

—*Taiwan Home Bond*

Appeal
to the leaders of nations

THE GOSPEL OF JESUS CHRIST drives us to a concern for the welfare of every person as a son or daughter of God. We must reject any philosophy which would imply that the life of a single child in the most obscure family on earth is less precious in the sight of God because it is "statistically insignificant."

As trustees of the future we deeply believe that for us to cause any degradation of the life which God has given us to pass on, is to sin against His creation. Scientists even in their disagreement have pointed out the dangerous cummulative physical and genetic effects which past and present nuclear explosions have upon present and future generations of man.

We believe that nuclear weapons, whether used to destroy or to threaten, represent a contradiction of the way of God as revealed by Jesus. As individual American and Christian clergymen we must assume our share of the guilt for these actions, and do all we can to insure that this sin shall cease. We believe that God is able to use an act of courage and faith as a means of grace, to help us and other nations to go forward to disarmament and peace.

To continue further testing of nuclear devices is to be, as Dr. Albert Schweitzer has said "... committing a folly in thoughtlessness. . . ."

Therefore, as concerned Christian clergymen we call upon our government, and the other governments of the world, to proclaim, by agreement, the immediate cessation of nuclear explosions and the halting of further testing of nuclear devices *now.*

Further, we affirm that an international agreement to stop testing of nuclear weapons now, before man passes the point of no return in the armaments race, could serve as a first step toward a more general disarmament and the ultimate effective abolition of nuclear weapons, averting the possibility of a nuclear war that could be a catastrophe to humanity and an abomination unto God.

Mennonite Youth

Today's prosperous young people have a greater financial responsibility to the church

Youth and the Dollar

By Frank H. Epp

MONEY for youth projects and budgets comes from the older people anyway!" This is a common objection to greater financial goals in youth work.

"Young people don't have money anyway!" is heard again and again.

Whatever may have been the reason for this alibi in the past there certainly is little to justify it in the present.

"There's $100 million a year—or more—burning holes in our high school kids' jeans," says *MacLean's*, a Canadian magazine. "The merchants are out—hustling each other in the scramble for the teenage dollar."

Elvis Presley's merchandising manager would also be difficult to convince that young people don't have money. He and his associates expected to sell no less than 19 to 24 million dollars' worth of gadgets and gimmicks with Presley's name on them to North American young people during the current twelve months.

This did not include income from Presley phonograph records, which runs close to $900,000 a year, or from personal appearances, at $25,000 a week. The dough in the pockets of American teenagers makes the Presley industry pay off.

How much money do young people make? How much do they save? How much do they spend?

Surveys Reveal Cash

The Gilbert Youth Survey last fall indicated that 16 million teenagers between the ages of 13 and 19 had an average annual income of $531, four times the figure of twelve years ago.

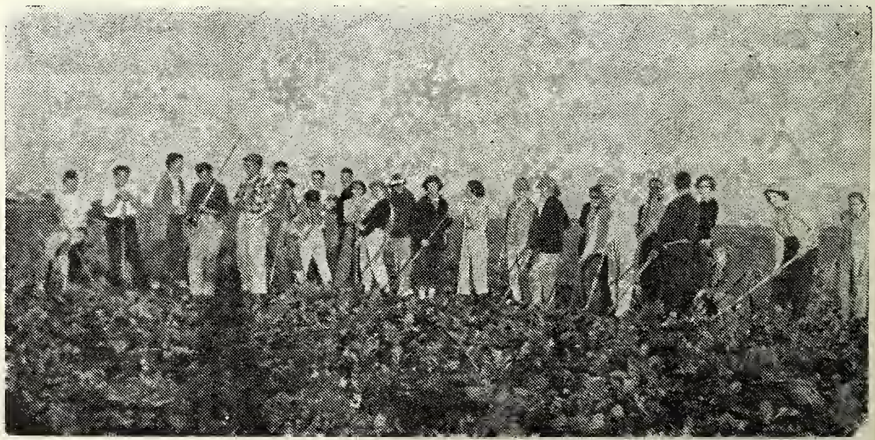
More than one boy out of three has an after-school job and four girls out of five do some kind of work for which they receive pay.

The High News survey in Canada revealed that the average weekly income for students between 12 and 19 for boys was $6.61, for girls, $5.24.

The Gilbert Survey again revealed that millions of youths were buying their own cars, phonograph records, fountain pens. Car ownership was the only goal of 25 per cent of the youth.

Contributions to church and charities were listed by only five per cent of girls 11 to 13 years old, and by two per cent among the 14 and 16 year olds in another survey.

A quarter of all teenagers in Canada buy typewriters, eighty per cent of them own watches, seventy per cent have a bank account, and most teenagers have a regular system of saving. Sixty per cent have cameras. Girls own four to ten



FUND RAISING: Young people do their share of weeding in the several acres of sugar beets raised by the Altona (Manitoba) Church to secure funds for building.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

WORK CAMP: As his contribution to the provincial camp project, Victor Schulz helped build some of the five new cabins at Assiniboine Mennonite Mission Camp near Winnipeg.

WORK DAY: Delores Loewen, Shirley Sawatzky, and Esther Loewen worked in a hardware store for a day, then gave their earnings to the Altona Mennonite Youth Fellowship.

sweaters, whereas boys have an average of two to four. Of the 125,000 to 150,000 records sold each week in Canada, sixty per cent are bought by teenagers.

Stewardship Education Needed

What do all these cold facts mean? First of all, they mean that all our talk about youth not having money is unquestionably outdated. Merchandisers and fashion experts again were far ahead of the church in spotting and capitalizing on the earlier economic maturity and financial independence of youth.

The Young People's Union of the General Conference Mennonite church did well to make a major effort in stewardship education among its youth groups, through stewardship workshops and stewardship slogan contest. The facts presented above, however, suggest that we may yet have a long way to go.

Caught in the pressures of budget financing and credit purchases, the teenagers' and the young couple's dollar is often spent in advance of its being earned. With donations to church and charity last on the list, and the church treasurer least likely to exert any legal or social pressure, the dollars in the pockets of youth have not gone in the direction of the church.

Stewardship education and financial goals might well be near the top of the list in youth work, in the light of the facts revealed by the Gilbert and the High News surveys.

$2,055.35 Raised in Year

One youth group, the Altona (Manitoba) Mennonite Youth Fellowship, with an average attendance of about 60 at the regular Monday meetings, took finances seriously and recently raised $2,055.35 over a twelve month period.

Most of the income came from three sources: offerings at weekly meetings; pledges received at the beginning of the youth year, amounting to $475.35; and a workday project which netted $236.70.

From this income the youth paid $50 each to the Manitoba, Canadian, and YPU youth organizations. An additional $50 each went to the Canadian Youth Organization's mission chapel project in Northern Manitoba.

Some $250 was spent for Bibles to Russia and other Mennonite witness behind the Iron Curtain, $100 was set aside for the setting up of an outdoor bulletin board, $700 was spent for a complete set of Mennonite Hymnaries for the local church, $150 was sent to Canadian Mennonite Bible College for its dormitory project, and other amounts were spent for miscellaneous items.

In addition to projects involving money transactions, the youth group participated in a beet weeding project as its contribution to the church building fund, and spent a weekend in a work camp project at the provincial camp grounds.

Other youth groups have given a similar emphasis to the financial aspect of youth work. According to observations, the respective young people are the happier for it.

Dedicated Pocketbooks

In winning young people for the cause of Christ, we commonly refer to the three stewardship categories of time, talents, and treasures. Of these three the latter may be last, but it certainly is not least.

Loyalty to Christ and His work today essentially involves dedication of the pocketbook. Where conversion appeals and moments of dedication bypass the dollar, a very basic ingredient in the surrender of all to Christ as Lord and Saviour is missed.

There was a rich young ruler, according to Luke, who wanted to gain eternal life, but he was not willing to dedicate his possessions to the Lord. He could not be Christ's disciple.

Unless we give even more attention to stewardship education and the bulging pocketbooks of youth, the story of Luke 18:18-23 could easily become a commentary on Mennonite young people.

Improvements Made At Community Center

The Christian Community Center of North Gulfport, Miss., has recently undergone some remodeling to make possible increased service to local young people. A large share of the work was done by Orlo Kaufman, Harold Schrag, and E. Neufeld, with assistance from summer VS'ers and other staff members.

The recreation room has been enlarged by the removal of a wall and more convenient access to the refreshment counter has been provided. A partition in the library provides separate reading rooms for young people of different age groups.

The addition of a back porch with concrete floor and roll roofing provides space for four benches and improves the building's exterior. Some new sports equipment has also been purchased.

In Spite Of Everything!

Paul Speicher, writing in *Southland Life,* tells what happens to men who refuse to be stopped:

Cripple him and you have a Walter Scott.

Put him in prison and you have a John Bunyan.

Bury him in the snows of Valley Forge and you have a George Washington.

Have him born in abject poverty and you have a Lincoln.

Load him with bitter racial prejudice and you have a Disraeli.

Afflict him with asthma until as a boy he lies choking in his father's arms, and you have a Theodore Roosevelt.

Stab him with rheumatic pains until for years he cannot sleep without an opiate, and you have a Steinmetz.

Make him second fiddle in an obscure South American orchestra, and you have a Toscanini.

The list could be continued indefinitely. History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory "in spite of everything."

BEGINNING NOW

Stewardship Completion Contest

Sponsored by the General Conference Young People's Union

Moreover it is required of stewards that they be found faithful, 1 Cor. 4:2.

PURPOSE

The Stewardship Completion Contest is to encourage the youth of our church to acknowledge God in the use of their time, talents, and treasures.

CONTEST RULES

1. HOW TO ENTER:
   - Complete this statement in fifty (50) words or less: **I am a faithful Christian steward when . . .**
   - Write your entry on one side of a card or sheet of paper.
   - On opposite side write your full name, address, and name of home church.
   - **Indicate whether you are in Group A (ages 13 to 18) or in group B (ages 19 to 30).**
   - Place entry in envelope and mail to:

     Stewardship Contest
     722 Main Street
     Newton, Kansas
2. **WHO MAY ENTER:** Contest is open to all General Conference young people from ages 13 to 30 inclusive. **Four prizes will be given in Group A (ages 13 to 18) and four in Group B (ages 19 to 30).**
3. **HOW MANY ENTRIES:** You may submit as many entries as you please, provided that each appears on a separate sheet of paper, with name, address, and home church on the reverse side.
4. **DEADLINE: Contest closes November 30, 1957.** All entries must be postmarked not later than this date.

BASIS OF JUDGMENT

Entries will be judged on the basis of originality, clarity, and expression of the full meaning of stewardship. **Entries should be about Christian stewardship in the broad sense of the word.** (They should not be limited to financial stewardship, since this is only one aspect.)

★ **Eight Cash Prizes:**

Two First Prizes of $20.00 Each
Two Second Prizes of $10.00 Each
Four Third Prizes of $5.00 Each

★ **Winning Entries will be published in "Mennonite Youth"**

★ **Names of congregations whose young people submit most entries will be published.**

our schools

Bluffton Scholarships

Bluffton Scholarships Awarded

Annual honor scholarships were awarded to the following Bluffton College students on the basis of having the highest grade point averages in their class for the 1956-57 school year. Seniors: Connie Diller and Joyce Musselman from Wooster, Ohio, and Ortanna; Pa., respectively; juniors: Frank Wilcox from Montreal, Quebec, Canada, and Jerome Shenk from Van Wert, Ohio; sophomores: Emil Kreider from Wadsworth, Ohio, and Marilynn Weidner from Allentown, Pa.

Spencer D. Irwin, associate editor and foreign affairs columnist of the *Cleveland Plain Dealer*, Cleveland, Ohio, was presented in the second of Bluffton College's Music-Lecture Series, Oct. 15. The next number of the Music-Lecture Series will be a Vocal Arts Quartet Oct. 28.

Associated Seminary Meetings

Three committees of the Associated Mennonite Biblical Seminaries met recently at the Seminary. The joint Administrative Committee considered questions of faculty recruitment and of the work of the Institute of Mennonite Studies as related to the participating seminaries. The members of this committee are Erland Waltner, Paul Mininger, Harold S. Bender, and S. F. Pannabecker.

The Joint Curriculum Committee gave attention to the co-ordination of course work and especially to those courses in which students of both schools will be together. The members of this committee are H. S. Bender, J. C. Wenger, Erland Waltner, and J. J. Enz.

The major attention of the Library Committee was given to the complex problem of developing a union catalog of all books in the libraries of the two schools, including the books at the Mennonite Historical Library at Goshen, and coordinating the libraries so that each one can render maximum service to all concerned. Members of this committee are J. J. Enz, H. S. Bender, S. F. Pannabecker, two librarians: Magdalen Friesen and Esther Weber. Plans were laid for the third joint faculty meeting of the Associated Mennonite Biblical Seminaries to be held November 2.

Kazadi Addresses Students

Kazadi Matthew, native Congo pastor, and missionary E. J. Dick visited Freeman Junior College. Brother Matthew presented a challenging chapel message based on the life of Daniel. His sincerity and fine Christian spirit communicated itself to his audience even before the interpreter could convey the words. He also spoke at the annual Freeman College Corporation meeting. Both Brother Matthew and Brother Dick are working under the Congo Inland Mission, a united Mennonite mission field in the Belgian Congo.

School was dismissed Tuesday afternoon for the funeral of Lawrence Graber who graduated from the Academy this spring and now was a member of the College Freshman class. He was killed Saturday, Sept. 28, when a falling tree limb struck his head.

C.M.B.C. Enrollment

Enrollment has reached an all time high of 87 and school life is in full swing. A faculty-student reception helped us to get better acquainted, and the first of our regular Saturday evening prayer meetings set a goal for our spiritual aspirations of the year: "Trust in God." David Janzen gave the address.

Four ordained ministers are among our students this year. They are H. T. Klassen, who has been teacher and principal in the Rosthern Bible School for many years; P. K. Raman from India; Abe Reimer from Crystal City, Manitoba; and George Neufeld, Margaret, Manitoba. A ministerial candidate is Henry Claassen from Yarrow, B. C.

Menno ('57) and Margarete ('54) Ediger and family left by car for Sudsbury, Ont., where Menno will become a home mission worker under the Canadian Conference Home Mission Committee. A number of Mennonite families have moved to this prosperous mining city from all over Canada who will form the nucleus of another gospel outreach.

Bethel College Work Day

College Work Day, a traditional institution at Bethel College, has been designated for Monday and Tuesday, October 28-29. On these days students, faculty, and staff members will leave books and classrooms and accept jobs of any nature to earn money for the new college women's dormitory. Goal set for the two-day work period is $6,000.

Farmers, businessmen, homeowners, and housewives who have extra fall jobs are urged to call the college public relations office (AT3-2500, Ex. 27) at once.

The women's dormitory is now under construction with completion date set for August 1958. Some $40,000 is still needed for the building fund.

"Apple of His Eye," a comedy in two acts, has been announced as the Bethel College fall play to be given by an all-school cast Friday and Saturday, Oct. 25 and 26, at 8 p.m. in Memorial Hall. The play will be directed by Mrs. Virginia Edgett of the college speech and drama department.

Annual Bethel College Homecoming activities began October 19. Included in the schedule for the day were a coffee hour for alumni and friends at 10:30 a.m., the homecoming parade at 1 p.m., the football game with Friends University at 2 p.m., and the banquet at 6:30 p.m. Speaker for the banquet was Willard K. Jantz, Bethel graduate of 1943, now representing the sales service division of Du Pont in Wichita.

Waldo Hiebert, pastor of the Mennonite Brethren Church of Hillsboro, is this year's speaker for the annual Christian Life Week services sponsored by the the Student Christian Fellowship and held Oct. 7-11. Services were held each morning and evening in the Bethel College Mennonite Church. Theme for the morning messages was "Parables of Jesus," while the speaker's evening theme was "Moving into the Greater Life."

The first Memorial Hall Series program at Bethel College presented on Oct. 22, was a Cavalcade of Song featuring the 18-man Ralph Hunter Choir, the American mezzo-soprano Carol Jones, and an instrumental ensemble.

MCC news and notes

Timor Aims Toward New Era

INDONESIA — On Timor Island, Rhode Island Red and Astorlorp chicks pecked their way to a new life from the confines of the egg shell. In a sense these chicks may symbolize the new era that may come to the people of Timor if the MCC-Church World Service agricultural assistance project is successful.

The hatching of these chicks inaugurates a demonstration project in poultry, one of several projects being carried out on the experiment farm at Oenitu, near the capital city of Kupang. Because Timor soil is unsuited for raising crops, experiments are being conducted in raising improved strains of livestock and poultry. It is hoped that this type of voluntary Christian assistance will raise the island's economy and thus strengthen the 300,000-member Christian communion there.

Elsewhere in Indonesia, Juanita Brenneman RN, daughter of Dr. and Mrs. Fred S. Brenneman of Tanganyika, Africa, joined the medical staff in Java. She is a member of Pennsylvania Mennonite Church near Hesston, Kan., and a graduate of Goshen College.

Paxmen Assist Krefeld Church

GERMANY—A unit of Paxmen has been dispatched to Krefeld, Germany, to help expand the facilities of the Mennonite congregation in preparation for the resettlement of a large number of refugees. Krefeld, an industrial city where Mennonites have been centered many years, is located in west-central Germany in the Cologne area near the Netherlands' border. First members of the unit are Peter Dirksen (Taber, Alta.), David Gingerich (Chappell, Neb.), Jesse Mack (Collegeville, Pa.) and Paul Stucky (Archbold, O.).

NSBRO Head Resigns

DISTRICT OF COLUMBIA—C. LeRoy Doty Jr., for the past two years the executive secretary of the National Service Board for Religious Objectors, has resigned to become pastor of a Church of the Brethren congregation near Washington, D. C. The resignation will be effective Jan. 1. The board of directors is taking steps to secure a successor. John R. Martin, associate executive secretary and a Mennonite pastor in Washington, will continue to represent MCC on the NSBRO staff and will provide continuity until a successor is appointed. NSBRO is an interchurch agency established to deal with the government on conscientious objector affairs.

Kansan Serves at Wiltwyck

NEW YORK—Norma Woelk, daughter of Mr. and Mrs. Henry Woelk of Newton, Kan., is assistant to the activities director as Voluntary Service at Wiltwyck School for Boys at Esopus, N. Y. She is a member of Walton Mennonite Church.

New Workers Begin in Reedley

CALIFORNIA — Ruth Hartzler of Goshen, formerly a nurse at Elkhart General Hospital, has become a nurse at Kings View Homes, Reedley. She is a daughter of Mr. and Mrs. Roy E. Hartzler and a member of Yellow Creek Mennonite Church. She was graduated from Goshen College school of nursing.

Mr. and Mrs. Floyd J. Miller of Hartville, O., joined the staff in the MCC regional office and Kings View Homes respectively. They belong to Marlboro Conservative Mennonite Church and attended Kent State University.

Herman Weaver, pastor of the Mennonite Church in Reedley, is acting patient activities director at Kings View Homes.

Couple Serves at Boys Village

OHIO—Mr. and Mrs. Gladwin Bartel of Hillsboro, Kan., joined the seven-member unit of Mennonite volunteers at Boys Village near Smithville, O., the home for 36 teenage boys. The couple attended Bethel College two years. Respectively they belong to Alexanderwohl Mennonite Church at Goessel, Kan., and Menno Mennonite Church at Ritzville, Wash.

Girls Join Brook Lane Staff

MARYLAND—Marguerite Reed of West Liberty, O., and Sara Suderman of Newton, Kan., joined the Brook Lane Farm staff as a psychiatric aide and office secretary respectively. Miss Reed is the daughter of Mr. and Mrs. Charles Reed of Jackson, O., and a member of South Union Mennonite Church. Miss Suderman is the daughter of Mr. and Mrs. Herman H. Suderman and a member of First Mennonite Church in Newton.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED:

Dietitian—Immediate opening for a registered dietitian to supervise food service and instruct student nurses in diet therapy. Apply: Administrator, Bethel Deaconess Hospital, Newton, Kansas (No. P 190).

Medical Technologist—Opening in modern Mennonite hospital in the central Midwest for a trained person to fill a much needed position. Good arrangements available. Contact: Mutual Aid (No. P 191).

Medical Secretary — Opening for person with secretarial experience and knowledge of medical terminology, to serve as medical secretary in the Mennonite Hospital, Bloomington, Illinois. Contact: Mr. T. F. Kapp, Jr., Mennonite Hospital, Bloomington (No. P 192).

Housekeeper—Mennonite family in Morton, Illinois, looking for housekeeper. Help in the housework, cooking and care of children. Contact: Mutual Aid (No. P 193).

BUSINESS OPPORTUNITY

Farm—Good Mennonite farm for sale; full set of buildings; 80 acres of land; some poultry buildings. Located near Bluffton, Ohio. Contact: Howard Raid, Bluffton College, Bluffton, Ohio (No. P 194).

into the beyond

David F. Schmidt, of Peabody, Kansas, and member of the Lehigh Mennonite Church, Lehigh, Kansas, was born February 28, 1885, and died October 1, 1957.

Mrs. Marie Wiebe, a member of the First Mennonite Church, Paso Robles, California, was born October 26, 1892, and died July 17, 1957.

Otto Toevs, a member of the First Mennonite Church, Paso Robles, California, was born November 27, 1869, and died September 10, 1957.

He who forgives an offense seeks love, but he who repeats a matter alienates a friend. Proverbs 17:9, RSV.

jottings

BUNDLES FOR PATIENTS

—Bergtal Church, Pawnee Rock, Kan.: Pastor and Mrs. Victor Sawatzky attended the one-day Western Dist. Ministers' Retreat at Camp Mennoscah. The August Schmidts from Oklahoma and the Alvin van der Smissens worshiped with us Aug. 25. The Mission Workers' regular meeting was held recently with a study program. The Sept. project was bundles for both men and women for leprosy patients in Vietnam. There was a good response for the Montana cash project in Aug. Mrs. Clarence Smith, Mrs. Allen Smith, Mrs. Chester Siebert, and Mrs. Elmer Lantz attended the All-Mennonite Women's Meeting at the Bethel Church in Inman. Ten young people from our church will attend schools of higher learning this year. We will miss them, and wish them success and God's blessings.—Corr.

KANSAS WOMEN MEET

—Bethel Church, Inman, Kan.: A daughter, Joleen Sue, came to brighten the home of Mr. and Mrs. Henry R. Neufeld on Aug. 28. Word came from Champa, India, that the home of Dr. and Mrs. Arthur Thiessen, our missionaries there, has been blessed with a third daughter, Wilma Lois, born Sept. 4. About 600 women attended the Kan. All-Mennonite Women's Meeting which was held here Sept. 12. Brother and Sister Harold Ratzlaff, missionaries from India, told us of their work and showed slides on Sept. 29. A ladies' trio from the West Liberty Church furnished the special music. This program was sponsored by the Charity Society.—Mrs. A. F. Enns.

PEACE INSTITUTE

—First Church, Reedley, Calif.: Peter Voran gave an interesting message on a recent Sun. morning on the work in Japan. The S. S. supt. for 1958 is John Rogalsky; asst. supt., Clayton Aurenheimer. There are about 34 teachers in the different departments. Mr. and Mrs. A. A. Aurenheimer left to make their home in Augusta, Kan. We will miss them; may God's blessings go with them. Quite a number of friends called at the J. J. Eyman home Sun. p.m., Sept. 29, on his 87th birthday, to wish him God's grace and much patience. He has been a bed patient for 14 years. Many cards were also sent. May the good Lord give him the strength he needs day by day. Nov. 10-11 will be the Mennonite Peace Institute; the speakers will be Robt. Miller (MCC) and Dr. Roy Just, Fresno. Summer pictures of the trip to Europe, series 1 and 2, were shown by Pastor Epp on two different Sundays.

REPORTS ON SUMMER VS

—Inman Church, Inman, Kan.: Vernon Lohrentz, former pastor of the Faith Mennonite Church in Greensburg, brought us a message on "Faith in Action" Sept. 1. Mr. and Mrs. Lohrentz are now attending Mennonite Biblical Seminary in Chicago. At our Sept. C. E. we were happy to hear enthusiastic and challenging reports from a group of our young people on their summer activities. Caryl Smith reported on Summer Bible School at Canton, Okla.; Margaret Ann Schierling told of experiences at Saratoga, Wyoming, with Kathryn Ann Schierling; Virginia Heidebrecht and Donna Froese reported on the High School Work Camp at Swan Lake, S. D. Our pastor, Ben Rahn, with Howard Nyce, participated in the first service of the anticipated Gen. Conf. church at Denver, Colo., on Sept. 29, and also the installation of their pastor. P. K. Regier brought us the morning message Sept. 29, sharing experiences from the World Conference. The choirs have again reorganized with Mrs. Clarence Froese directing the Junior Choir and Miss Shirley Garrison the mixed choir. The wedding of Mildred Ann Penner to Thomas Vernon Rogers took place Sept. 20. Allan James was born to Mr. and Mrs. Rein Peters Aug. 31. Our congregation is anticipating rich blessings at our Mission Festival Oct. 27.

CONFERENCE REPORT

—Immanuel Church, Downey, Calif.: We welcome the Frank Mannings back from Africa. The entire family is living in Glendale at the present time. It certainly is good to hear reports from their work. Miss Lorraine Schroeder spoke to us in an evening service at church. She showed many interesting pictures and told of her work in India. Those families that attended the Family Retreat at Cambria Pines were the Ferd Wiens', Dan Schroeders, Orlando Schroeders, Wendell Andersons, Mrs. Cooprider, Sandy, and Mrs. Unrau and Harlan. The Women's Missionary Society had a potluck dinner at Lynwood Park. Miss Lorraine Schroeder was the speaker and held the attention of everyone. There were 57 present including children. A program of community visitation has been going on quite strongly every Thurs. evening. We need lots of prayer to back this up. The Coulter family was with us one Sunday evening and gave us many musical numbers. The children play in the Los Angeles all-city orchestra and for Youth for Christ. We were also privileged to have Reynold Weinbrenner from Santa Monica speak to us; Mrs. Weinbrenner sang two lovely numbers. The Ben Beckers have just celebrated their 40th wedding anniversary. Two of our members have gone to college: Nancy Cooprider is attending Biola and Loretta Lepp is attending Pacific Bible Institute at Fresno. On Sept. 29 we had our annual S. S. picnic at South Gate Park especially honoring Lorraine Schroeder and the Frank Mannings. A most enjoyable time was had by all. In the evening at church Dr. and Mrs. Eitzen gave a report of their travels to Europe this last summer and a report of the World Conference in Karlsruhe, Germany. We are certainly looking forward to having the Peter Vorans and Dr. A. J. Harms with us next month.—Mrs. Allen Sukau, Corr.

HOMECOMING-HARVEST

—Menno Church, Ritzville, Wash.: This fall has been filled with many church activities. The young people's retreat for the high school age group was held at Lake Wenatchee Aug. 28-31. The Annual Homecoming and Harvest Festival on Sept. 15 was a time of blessing and thanksgiving for the bountiful harvest. Brother Regier was the guest speaker for both the morning and afternoon service. The choir gave beautiful messages in song at both services. A fellowship meal was served at noon. After the conclusion of the afternoon session many families drove to Warden, Wash., to attend the groundbreaking at the Warden Mennonite Church site. The annual Sunday School and Christian Endeavor Convention met at the First Church in Monroe, Wash., Sept. 28-29. The new Sunday school classes in the elementary department have been organized and the children promoted.—Corr.

WELCOME FOR DICKS

—Gospel Church, Mt. Lake, Minn.: The month of Sept. has been a busy one. C. P. Klaassen of Kansas City, Mo., gave the morning message Sept. 1. That afternoon Mr. and Mrs. Henry P. Klaassen observed their silver wedding anniversary at the church. Special feature on the Lightbearers' program Sunday evening was missionary Peter Voran who spoke and showed pictures. Welcome home services for the missionary Elmer J. Dick family, who arrived home from Africa, were held Sept. 5. E. B. Clark, representing the United Temperance Movement, was guest speaker Sun. morning, Sept. 8. Thurs., Sept. 12, the King's Co-Workers' Mission Society met in the afternoon for work; in the evening the regular meeting included a shower for missionary Elmer J. Dick. A special congregational business meeting was held Sept. 19, at which time it was decided to start with church improvements. Sunday school teachers have been elected for all classes and new teachers took over in October. A Sunday school rally sponsored by the Mt. Lake Sunday School Association was held Sunday evening, Sept. 22, at the high school with Dr. Joseph W. Schmidt of Omaha as speaker. An impressive service was held Sunday morning, Sept. 29, at which time Bro. Kazadi Matthew of Belgian Congo, Africa, gave the message in his native tongue, and missionary Elmer J. Dick did the interpreting into the English language. Special music was brought by the Junior Choir under the direction of Mrs. A. H. Schultz. Following the worship service the audience went outside for the dedication of the missionary carryall which will be sent to the Charlesville Station in Africa for missionary Tina Quiring. Sunday evening, Sept. 29, Mr. and Mrs. Emil Quiring observed their silver wedding anniversary at the church. Also that evening Ernest A. Friesen and Nancy Jane Marth were married in St. James.—Mrs. Waldo Stoesz.

CHURCH PICNIC

—Hanston Church, Hanston, Kan.: R. R. Cunningham of the Jetmore Presbyterian Church gave the dedicatory address at the dedication services for our new benches on June 9. Brother Gaeddert of Inman conducted baptismal and communion services in the parsonage chapel because of bad roads. Fourteen Christmas bundles were presented by the children at the close of the Sunday school hour on June 30. Brother Harry Albrecht and family were guests at an informal hour of refreshment and fellowship after the evening service on July 7. Funeral services for Mrs. Henry Miller were held on July 8. Pastor and Mrs. Krahn were accepted into the membership of the church. The Krahns served as Bible teacher and camp nurse for Camp Mennoscah. Contributions toward the Paraguay Road Building Project came to $34.10. The ladies of the church were guests of the Women's Missionary Society of the U.P. Church in Jetmore Sept. 5 to hear Miss Marieta Zimmerman of Sterling, Kan., tell of the four and one-half years she had just spent in a Mennonite Mission Station in the Dominican Republic. A church picnic with a short service and a covered dish dinner was enjoyed very much by young and old at the Wright Park in Dodge City. Eleven members of our church attended the area S. S. workshop at Pawnee Rock on Sept. 29.—Mrs. Frank Sebes, Corr.

Christian Farming

Our mission program is more and more concerned with the Christian farmer. Christian farming is not only a matter of using right methods but also of living by right attitudes. Surely there is great importance and much dignity that comes to the farmer who, in the words of Mark Rich:

- Offers grace at table and with his family acknowledges God as the Creator and Giver of all.
- Observes family devotions and guides his family in the practice of prayer and Christlike living.
- Loves his home and seeks every means of improving it physically, economically, culturally, and spiritually.
- Attends church and loyally supports its work.
- Keeps Sunday as a day set apart from unnecessary work and in fellowship and rest uses this day for new strength of body and soul.
- Is industrious and efficient but not so burdened with work that he fails to have time for the enjoyment and appreciation of the unseen values of his calling.
- Tills the soil with reverence and maintains its fertility because he recognizes that God has given it for the use of all generations.
- Treats his animals kindly as a Christian should.
- Counsels with his neighbors and co-operates with constructive agencies for the making of a better community.
- Seeks in every way to serve the world's needy by producing well, by favoring economical and equitable marketing, and by refraining from selfishness and greed in individual and corporate forms.

Rural Mission Magazine

books for juniors

CHEROKEE RUN by Barbara Smucker

Here is a pioneer story to capture the attention of young and old. Experiences of our forefathers live on every page of this book: the story of the race for government land, and the witness of God-fearing settlers among the hundreds who struggled in that event of the 1890's.

The story is told through the experiences of twelve year old Katie Becker, member of one of the Russian Mennonite families that settled in the Turkey Red wheat belt. Price $2.50

HENRY'S RED SEA by the same author

This popular children's book tells the story of Mennonite refugees who fled to safety from Russia to Canada and Paraguay at the end of World War II. For children 9 - 14. Price $1.65

Order from Mennonite Book Stores in Berne, Newton, Rosthern.

THE Mennonite

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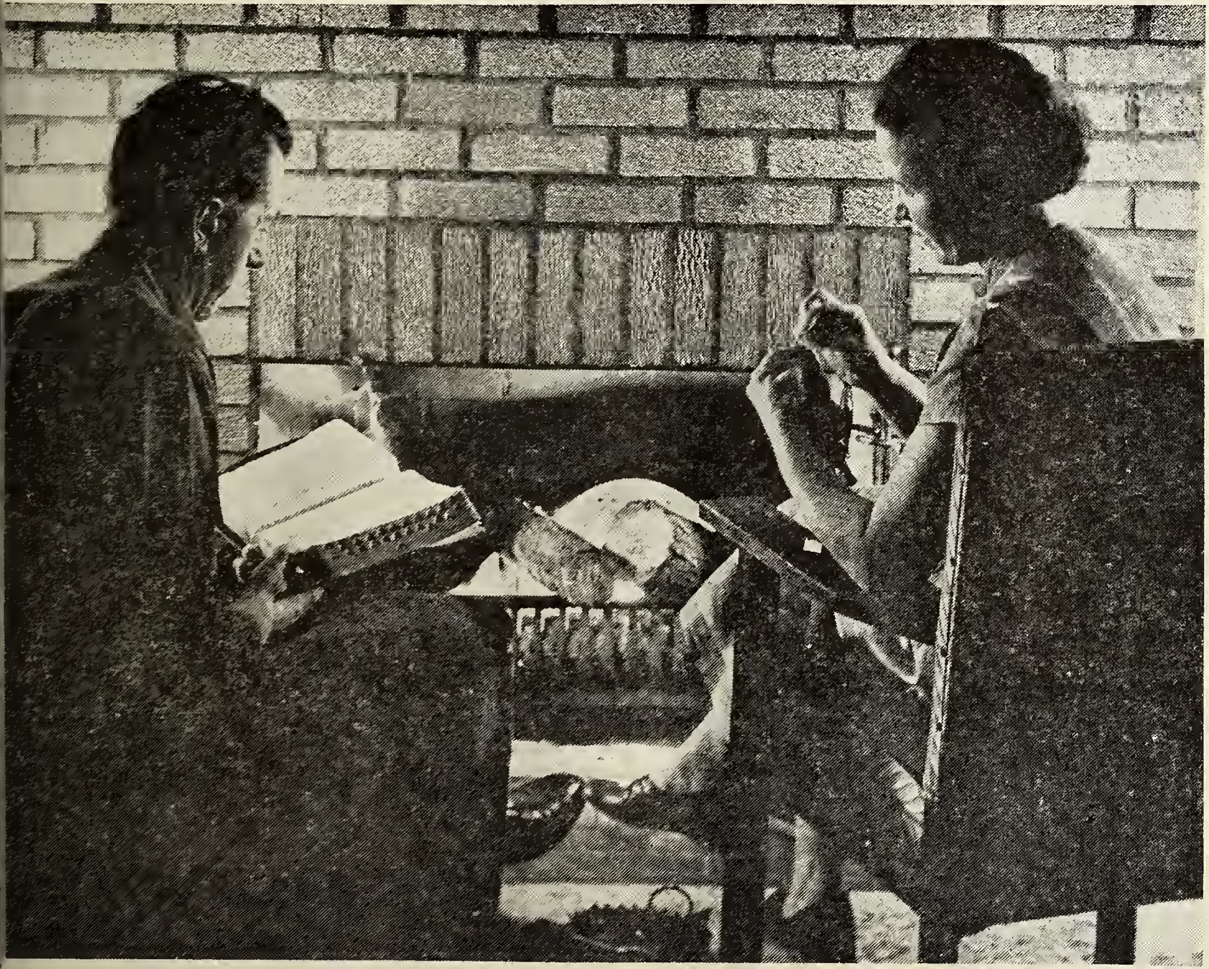
Other foundation can no man lay than that is laid, which is Jesus Christ.



by Waltner

AUTHORITY OF THE BIBLE, PAST AND PRESENT by William Unrau

THE SET OF THE SOUL by Roy Henry

THE GOSPEL IN JAPAN, PART 2 by Robert Ramseyer

Volume 72 Number 43 October 29, 1957

in this issue

ARTICLES:
Authority of the Bible, Past and Present By William G. Unrau 676
The Set of the Soul By Roy W. Henry 678
The Gospel in Japan, Part II By Robert L. Ramseyer 680
DEPARTMENTS:
Editorials 675
The Reader Says 679
Flashes of Thought 679
MENNONITE YOUTH:
Visiting Pax in Europe By Albert Gaeddert 682
History of European Pax 684
Our Schools 685
MCC News Notes 686
Jottings 686

of things to come

Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

CORRECTION

William Klassen, not Willard Claassen, was the author of the book reveiew appearing in the October 8 issue of *The Mennonite.*

THE MENNONITE

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For 1958 And Beyond

Bethel College Campus, North Newton, Kansas, from December 30 to January 2, will be the scene of the Second General Conference Workshop on Retreats and Camps. The first one was held in 1954 in Chicago.

Planned by the Retreat Committee of the Board of Education and Publication the workshop is designed for helping General Conference retreat leaders with all the things on which they want help, but particularly in the area of program, training leadership, and teaching. Invitations have gone out to all retreat committees, of which there are about thirteen.

Retreat committees are asked to send at least six delegates including two from their planning committee, two of their past or present directors, and then two other people not representing any of the two groups above.

Members of the General Conference Retreat Committee include Jacob T. Friesen, Bluffton, Ohio; Betty van der Smissen, Iowa City, Iowa; Elmer Richert, Rosthern, Saskatchewan; Oswald H. Goering and William Gering, North Newton, Kan.

For further information the address which will bring results is: Maynard Shelly, Board of Education and Publication, 722 Main Street, Newton, Kansas.

This Too Is Our Witness

Twenty-eight General Conference congregations have completed qualifications for Mennonite Aid Inc. hospital-surgical aid groups which provide health care to the members in a spirit of Christian brotherhood. During the last year over 2,500 General Conference members joined the MAI health plan, to share together in the problem of meeting high health costs for their own families and their brethren. MAI aid groups make health plan coverage available for all members regardless of age or health condition. This too is a way to minister in love.

Europe and Peace

During recent weeks three requests from Europe for available peace literature, especially in German, were received by our Central Offices. A real need and a searching for the Christian answer to man's violence and the problem of war is reported by our workers in Europe. All this points to a troubled conscience for many people who have personally experienced the horror of war.

At the same time many people, Christians and nonchristians, look to America with apprehension and fear because we do nothing to stop the armament rampage or bomb testing. With the incredible inhumanity of an "atomic missile-war" on the brink of our tomorrow, we dare not become lulled by the soothing falsehood of military might. There can be but one answer: that is to reject altogether the idea of violence in human relations.

Lest We Forget

The tragic story of Korea and man's hate for his neighbors already seems dim in our minds. Today hundreds of children in Korea as well as in Jordan, Indonesia, and the countries of western Europe suffer for want of food, clothes, school supplies, and human love. Today, though the rumble of war has ceased, children need your help. The sufferings and sins of our own generation live on after us. You can help now by giving generously in Christian love to the ongoing program of relief and service sponsored by the Board of Christian Service and carried out through the Mennonite Central Committee. Children can help by sending school supplies which are needed by children in Europe, Jordan, Korea, and the Indonesian countries, to the nearest MCC center. Adopt a needy child in your heart and give regularly to feed, clothe, and minister to "one of these little ones."

editorials

NEW EXPANSIONS

There are indications that we are becoming more home mission minded. There have recently been opened at least four new centers in our large cities: Markham (suburb of Chicago), Topeka (Kansas), Kansas City, and Denver, with a full time worker in each center.

In many more of our larger cities where our people are residing there are growing up fellowships where they can gather for worship and fellowship. These may be expanded into centers of worship to which the whole community is invited. The next logical step is to start a new church in the locality where there is a real need, as new communities are rapidly being formed in the suburbs.

Of course such churches should not be opened hastily without a careful survey and investigation as to possibilities and needs. There is no virtue in trying to duplicate the work of other churches already in the area. But certainly we should be aware of the opportunities in the larger cities brought about by the rapid shift of population. We would do well to make careful surveys of possible new openings for more such outlet centers. Too long have we been satisfied to live quietly by ourselves in neat, undisturbed communities, and have let pass opportunities to witness in other regions.

TOPSY-TURVY SPENDING

How a country or a church spends its money is some indication of its interests and concerns. With that in mind, it is of interest to note how the United States government and the churches of the U. S. spend their money. From figures now available we learn that of the government budget of $59.1 billion for the fiscal year of 1958, seventy-five per cent of this amount is assigned to national defense, military security, and past wars; while the amount assigned to social security, health, education, and welfare is only five per cent of the total.

In looking at the amount of money raised by the churches of the U. S. as given in the new Yearbook of American Churches, we learn that the total amount raised by the churches for all purposes is something over one billion, eight hundred million dollars, or about one-twenty-fifth the amount the government plans to spend for military purposes alone. The contributions of the churches for benevolences and missions shows that for every dollar so spent the U. S. government plans to spend $127 for military might and past wars. Are we as taxpayers and church members spending our money in the proper proportion?

HALLOWEEN—IMPROVED STYLE

The common Halloween custom of children going from door to door and demanding "trick or treat" is being improved upon in certain communities. The improvement seems like a forward step both in its purpose and in its effect upon the youthful Halloweeners.

Representatives from the churches of a community get together and decide upon some worthy project in need of funds—probably some children's welfare work or orphanage care. These needs are publicized with the suggestion that when children call at a home they will be ready to receive contributions for these causes. Then, as children ring door-bells, instead of the common "treats" of candy or cookies, etc., the children are handed sums of money which in turn are paid into the designated fund.

Authority of the Bible, Past and Present

William Unrau*

THE REFORMATION emphasis period offers a splendid opportunity to rethink the nature of biblical authority. The earthly ministry of our Lord was conducted in the face of a caste of self-appointed guardians of the Law of God. Wherever Christ went, He was confronted by the opposition of the Pharisees. These men were exacting students of the sacred text of the Old Testament. They were also close interpreters of the Word, and on the turn of a sentence or the placing of a vowel they suspended many important doctrines.

In the course of time these interpretations were codified in a system of tradition which prescribed for the Jewish people not only the ritual of their worship, but many of the minutest details of daily life as well. By the time of our Lord these traditions had become more important for the common people than the biblical text. As one famous rabbi put it: "The words of the scribes are more beloved than the words of the Law."

This practice in Judaism found its parallel in Christendom with the rise of the medieval church, and that parallel persists in the Roman church to our day. Scripture is not the supreme authority for the Roman Catholic, because in principle he sets another authority upon the same level as Scripture, and in actual practice he sets it above the Scriptures. This is the authority of tradition. Though the Council of Trent accepted both the Bible and tradition with reverence, Father John A. O'Brien, in his widely disseminated book, *The Faith of Millions, The Credentials of the Catholic Religion,* states the Roman position more bluntly when he writes: ". . . it must be abundantly clear that the Bible alone is not a safe and competent guide because it is not clear and intelligible to all, and because it does not contain all the truths of the Christian religion."

It is no wonder that the Roman laity on the whole is biblically illiterate, to say nothing of the lamentable ignorance of the Bible on the part of modern protestants whose profession is so much better than their practice. Without the right of private interpretation Bible study becomes meaningless. The authority of the church has taken the place of the authority of the Scriptures. The Scriptures cease to be the determinant of the message and practice of the church. The church itself has become the determinant of the meaning of Scripture. It was this exaltation of tradition to the level and even above the level of Scripture that made it possible to bring into the Christian faith a large element of paganism.

Against this enthronement of the traditions of the fathers, the prophets of the Reformation insisted that the Word of God contained in the Holy Scriptures was the only authentic rule of faith and practice. Like the Pharisaic accretions to the Old Testament Law, so the pagan accretions of the medieval church must be swept aside that the will of God may be seen clearly in the Scriptures. Nowhere is the apostolic character of protestantism more clearly evident than in its insistence that we must go back to the apostolic witness of the New Testament. The reformers did not agree on how to give expression to every aspect of the Christian faith, but they were in agreement that authority rested with the witness of the Scriptures.

But what is *our* concept of the Scriptures and their authority? We accept the Scriptures as the supreme authority for faith and life because we accept them as the word of God to man and man's response to God. This authority rests upon three aspects of God's activity among men in the production of these sacred writings.

I

The first of these is *divine revelation.* The God whom we adore and worship is not one who has secluded Himself from the knowledge of His creatures. He created man in His own image, with the capacity for knowing his Creator. Behind the writings of the Scriptures is a series of acts in which God disclosed Himself to His people. In a variety of ways as varied as human experience itself, God conveyed to men the knowledge of His own personality, His eternal purpose and His redemptive activity. The Christian faith does not rest upon human speculation concerning the nature of God. It rises out of the self-disclosure of God in a dramatic series of revelatory acts which reached their climax in the coming of God into the world of men in the person of Jesus Christ (Heb. 1:1, John 1:18, Gal. 4:4). It is this event that gives a center to the biblical story. There is a new beginning within the process, which does not, however, divide or cut it into parts, but gives to it an ultimate unity. Christ as the fulfillment of the Old Testament inaugurates the New and therefore becomes the fulfiller of both.

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*Pastor, Deer Creek Church, Deer Creek, Okla.; pastor-elect, Bethany Church, Freeman, S. D.

But what is actually revealed is God's concern for man. God appears before man, He speaks and converses with him so as to reveal to him the meaning of his existence and the ultimate purpose of his life. Moreover, we hear in the Scriptures not only the voice of God, but also the voice of man answering Him in words of prayer, awe and love, hope and despair. Florovsky suggests that this revelation is not a divine monologue. it is a dialogue in which both man and God are speaking. The Scriptures were written because God had thus revealed himself. They record for us the history (heilsgeschichte) of God's self-disclosure and redemptive activity.

II

The second aspect of God's activity in the production of the Scriptures is *divine inspiration.* If the Scriptures are to be regarded as authoritative, it is not enough that they be regarded as mere human witnesses to divine revelation. In some way the record itself must be safeguarded that the full truth revealed may be preserved and conveyed to succeeding generations. Those of us who have listened to men relating past experiences know how easy it is, without intention of misrepresentation, to discolor or pervert the facts which one is trying to relate.

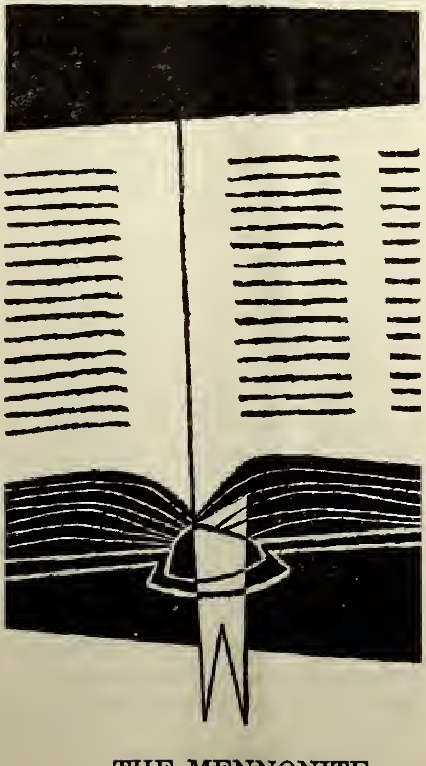
Is the Bible a completely reliable and trustworthy record of what God has revealed and what He wants man to know and do? The Bible itself makes the clear assertion, not only that it records a definitive witness of God's revelation to man, but also, that the record itself was produced under the guidance of the Holy Spirit of God (2 Tim. 3:16-17). God who had spoken, guided those who wrote that oncoming generations might have a trustworthy record (2 Pet. 1:19-21).

The New Testament is the record of what took place in the minds and hearts of men as they came under the influence of the Holy Spirit in their encounter with Jesus Christ. They were inspired to a fuller understanding of the revelation which God had made of Himself in His Son. The New Testament is the result of that inspiration. This does not mean that the Holy Spirit gave the writers all the words they used: He gave them the *truth,* which they then expressed in their own way. Our task is through those words to apprehend that truth.

III

The third aspect of God's activity with regard to the Scriptures is *divine illumination.* God has spoken. Holy men of God have given us a reliable record of Word in their experience. One thing more is needed to guarantee the authority of the Scripture: some assurance that the record itself shall be rightly understood by those who read it, that men will get out of the Bible the Word of God and not their own notions read in and then read out again.

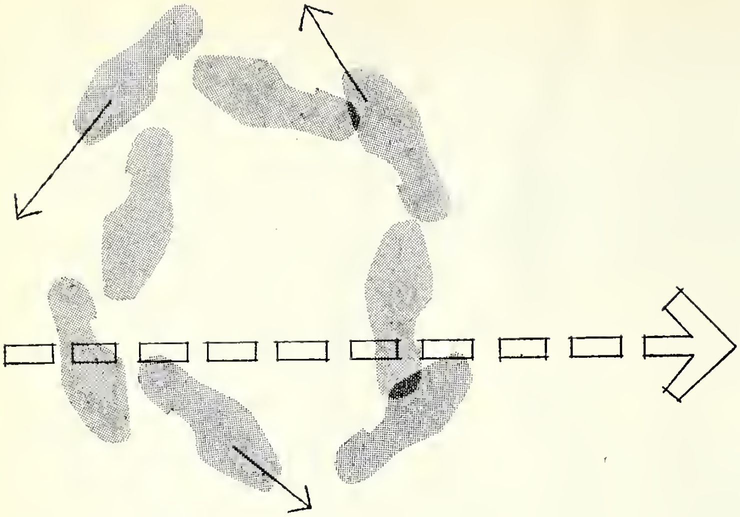
It is at this point that protestants and Roman Catholics part company. The Roman apologist insists that the only guarantee of an authoritative Scripture is an authoritative interpreter, and that interpreter is the hierarchy of the Roman church. Like the Pharisees of old, the Roman church has established itself as the self-appointed guardian and interpreter of the Word of God.



Protestants on the other hand insist that the truth of Scripture is safeguarded, not by some human agency as likely to pervert it as did the Pharisees of old, but rather by the continuing activity of the Holy Spirit in the minds and hearts of His people. The same Spirit who guided the writers of Scripture in the production of the Sacred Book also illumines the minds of those who read it. Our Lord never promised to establish another cult of self-appointed guardians of His Word. But he did assure his disciples that the Holy Spirit would "teach them all things," and would "guide them into all truth" (John 14:25-26, 15:26, 16:13f).

It is not enough for God to reveal himself perfectly and finally: men must be brought to comprehend Him. It is the work of the Holy Spirit to bring about this comprehension. When any person picks up the Bible and reads it with a heart sincerely open to God, the same Spirit who inspired the writing of the Book will speak to him out of its pages, revealing both the way of salvation and sanctification.

What is sorely needed in our Church today is a view of the Bible which holds Christ to be the Lord of the Scriptures, yet revealed through the Scriptures, and responded to in the Scriptures. Authority on the one hand rests not alone upon a particular theory of inspiration, nor alone on the words of the historical Jesus on the other. The Scriptures derive their authority from the revelation of all that God has done in Christ. It is this self-disclosure that produced inspiration. Men by the action of the Spirit of God were so inspired by their encounter and experience with God that they became new men and were challenged to leave a record, a witness of what they had experienced. The continuing activity of the Holy Spirit makes it possible for any individual to be illumined by the reading of the Scriptures, hearing again Christ's promise of forgiveness, His warning of judgment, His call to bear His cross in obedience.



the set of the soul

Roy W. Henry*

SATURDAY can be the most hectic day of the week. In many homes this Saturday there will be far more for the housewife to do than she will accomplish. If there are children in the home, they demand and deserve considerate attention. So the time flies by and the sun is ready to set but the work is not finished. It is interesting that in this day when we have more time-savers than ever before, we continue to run out of time. The fast tempo of life keeps us scurrying here and there, and often when we arrive we don't know what to do. One is reminded of that simple little poem which says,

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush around and worry so!"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

Most of us will have to confess that at times, at least, we rush around as anxious human beings. This does not seem to be a trait altogether peculiar to our day and age, for we hear Jesus warning people of his day: "Be not *anxious* for your life; what you shall eat and what you shall drink, nor yet for your body, what you shall put on." We remember that our Lord was not ignorant of the needs of the body. We recall that at a gathering of over five thousand people he supplied them with food because he knew they were hungry. But Jesus knew that anxiety often prevents us from providing for the necessities of life and blinds us to the needs of the soul. In our better moments we know that our nervous tension does not help us, nor does it contribute to the Kingdom of God.

Besides, as we look around us we discover those who seem to get things done in good order without the strain with which we work. Sometimes we pass this off by saying that such people are just easy going by nature, or we may even hint that they do not do as good a job as we. But usually that is not quite the whole truth of the matter.

There was George, for example, who just couldn't understand why his easy-going neighbor seemed to get more work done in a shorter time than he. George didn't realize that in his rushing around he broke more machinery than his neighbor and more of his time went into repairing. George's cows were nervous and inclined to kick and delay the milking. The neighbor's cows seemed mild and tame in comparison. George often missed church services. It seemed that haying or harvest or something always kept him just too busy to be able to get away. The neighbor seldom missed a service and yet it seemed his farm work was just as far along. George's anxiety did not result in an abundant life. Every day of his life was like a busy Saturday.

Perhaps it was a Saturday when Mary sat at the feet of Jesus listening to His teaching. Martha was busy, very busy in the kitchen. She must have become more and more upset as she rushed about, getting ready to serve, for Jesus was a special guest. Mary was absorbed in what the Master was saying when Martha burst into the room. She went straight to Jesus and said, "Lord, do you not care that my sister has left me to serve alone? Tell her to help me!" Jesus answered, "Martha, Martha! You are *anxious* and *troubled* about many things. One thing is needful, and Mary has chosen the good portion which shall not be taken away from her." Many go to the defense of Martha. "After all," they say, "she was the *practical* one. Mary could sit at the feet of Jesus but there had to be a Martha to prepare the meal!" A certain poet also takes exception to Jesus' rebuke and writes,

Yes, Lord, yet some must serve!
Not all with tranquil heart,
Even at thy dear feet,
Wrapped in devotion sweet,
May sit apart.

The poet continues to remind the Lord that He has been unfair, for some must bear the burdens of the day; some must do daily tasks while others pray, etc. It is a very common attitude, but does it not seem strange that the Carpenter of Nazareth should be accused of not realizing the necessity of labor? That some would suggest that He who went without food for forty days in the wilderness should not know the value of a cooked meal?

Another writer writes as though we are faced with an either-or prop osition: either we become a Martha or a Mary. If we become a Martha we serve; if a Mary, we pray. Work *or* worship, those are the alternatives the author suggests. But how wrong are such interpretations! Jesus himself came to serve, and He bids His disciples to become the servants of all. Surely to go about doing good is service of the highest kind. One does not always have to stop serving to worship. To work sometimes *is* to pray, but it is a mistake to think that all work is prayer. Martha's sin, according to Jesus, was that she was *anxious and troubled about many things,* not just in preparing a meal. Her service might have been done in a spirit of worship, but it is evident in her words to Jesus that her serving was not being carried on in a spirit of devotion.

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*Pastor, Topeka Church, Topeka, Ind.

How necessary it is for each of us to take some time during the day to sit at the feet of Jesus. Then our work can take the form of devotional service. Work in itself can become a source of pride. But when the Spirit of Christ gives it perspective and brings the worker inner poise, it can be consecrated service, a fragrant offering to the Lord.

Private devotions do not then seem a burden or a hindrance to service. They will provide that "set of the soul" which enables us to meet the circumstances of the day with calmness of heart and efficiency of service. They will lead us to the House of God on Sunday to sit at the feet of Jesus in the midst of a fellowship of believers. Private devotions and worship in the sanctuary are the best investment of time a person can make to gain that set of the soul. For at the feet of the Master we hear His words of challenge and comfort. In His presence we permit His Spirit to move within our hearts and souls that our lives might become more meaningful and our service rendered to the glory of God. May this Saturday find us unruffled in the midst of the many demands of the day because we have paused at the feet of the Master. May this Saturday prove to be a soothing prelude to the dawning of a new day when we can say with honesty and reverence, "I was glad when they said unto me, Let us go into the house of the Lord."

FLASHES OF THOUGHT **Walter Gering**

Identity Revealed

This was not the first time that it happened, but somehow this time it made a greater impression.

We had almost given up. The address picked out of the classified phone book was a bit deceiving. Printed in dark gold characters the name gave the impression that the company was a large, well established institution. In reality it was anything but that. After considerable walking we saw that we were leaving the more prominent part of the city and heading for the slum area.

Had it not been for the fact that we were determined to see this to the end we might have turned back.

The address at hand, we paused for the final decision. Could it be that the company so prominently lettered in the telephone book could be housed in such a delapidated building? A second glance at the number assured us that we had arrived at our destination. Up the flights of dark stairs we climbed, turned to the right, and found ourselves in what proved to be the office of the institution.

All this was preparatory to the words of the man at the desk. After we had explained the nature of our business, he observed: "You are not from Boston!"

It was true: we were not. We were far from home, strangers in this great city of historical sites dating back to Revolutionary days. How did he know it? Our speech had betrayed us!

Strange, is it not, that our speech should stamp us so clearly as coming from the Midwest? Yet, was it not by his speech that Peter was known as one of the followers of our Lord? Is it not by our speech that we often reveal our true identity? God grant that our speech may be such that others may recognize that our citizenship is in the Kingdom of our Lord, Jesus Christ.

the reader says

Dear Editor:

I read the article of our good brother Sawatzky in *The Mennonite* (Sept. 24). I appreciate brother J. F. and his loyalty to the cause of Christ in our conference. There was a time when I felt very much like our brother on the issue of the millenium. It is understandable that I should have felt and thought that way for I was taught it in one of our outstanding Bible schools in the United States. I had had no definite other teaching on the question. Then I began to have trouble with it and after much inner turmoil and re-evaluations I became a moderate on the issue, if that is possible, and finally gave up the view completely. Surely I hold to the second coming of our Lord, but I cannot any longer hold to the premillennial view of it. Here is a resume of my conclusions:

In my thinking it distorts the moral attributes of God the Father. It can hardly preserve the unmotivated love of John 3:16.

I inwardly cringed under what it did to the person of Jesus Christ. It was the changing of the attitude of Christ from "Come unto me and I will give you rest" and "O Jerusalem, Jerusalem" to that of an oriental despot. I could no longer hold to it.

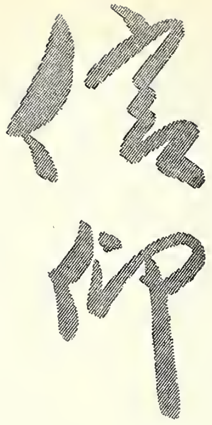
It had caused me to maintain that the fruit of the Holy Spirit as given by Paul in Galatians 5 was not necessarily what would be the attitude of these reigning with Christ over those who were not believers. It caused me to feel what Jesus said to Peter: "You know not of what spirit you are."

Certain tenets of the teaching were so foreign to the inner spirit of the teachings of Christ that many teachers felt that certain portions of Christ's teaching had to be relegated to another dispensation. No wonder that I had trouble with our Conference attitude toward war!

It did away with a social responsibility; true, it was concerned with the individual's salvation, and that we must maintain, but it played truant with our responsibility toward society as a society.

As a committed rational Christian I had to leave it, but not with a lesser appreciation of the revelation of God set forth in Jesus Christ.

George G. Dick
Winton, Calif.



The Gospel in Japan:

LET US CONSIDER some of the problems involved in communicating the gospel in Japan.

Since Japan is a modern country with high standards of education, we can use most of the media for evangelism which we would use in any other modern country. These include preaching within the church, special tent and other evangelistic services outside the church, Sunday schools (both at the church and in the homes of the Christians), personal house visitation, street meetings, Bible classes, radio, literature (we are in the process of building a Christian bookstore and reading room in Miyazaki), personal witnessing in trains, etc.

It must be said also that the church is present in Japan and has been present for many years. Thus while as far as the Mennonites are concerned the work is new and often we are working in places where people have never heard the message of God in Christ, still we are not engaged in completely pioneer evangelism. There is a great deal which we can learn from the history of the church in Japan and from listening to its leaders. We cannot start again from the beginning even if we had the desire to do so, but must in some sense build on the one hundred years of protestant history in Japan.

As examples of the way in which these media are used let us look at radio, literature, and witnessing while traveling. Almost any home in Japan has some kind of a receiving set. At the present we are sponsoring a fifteen-minute program called "The Light of the World" over Radio Miyazaki on Saturday evenings at 5:30. This program is prepared in Tokyo and played on tape over the air.

In addition we sponsor this program or a half hour one over many small hookups in the farm villages. These hookups are something like the student stations on some of our college campuses. Their area is small but they have very complete coverage in it and provide a good means of making an initial contact in remote places. Inquiries are followed up and a Bible correspondence course is offered.

Many Japanese are avid readers (literacy is almost 100%) and there is much opportunity to present the message of Christ in books, pamphlets, etc. While few people are won to Christ by reading a pamphlet many make a first contact in this way. We are hoping that our new bookstore and reading room will enable us to make real progress in this field.

Since the trains in Japan are usually full of travelers there is often opportunity to begin a contact with those sitting around one. On a long trip there can be an extended contact and some permanent fruit has come from this. These are only a few of the types and ways in which contacts can be made.

While we use most of the usual media of evangelism in Japan, it must of course be understood that the way in which the message is presented must be modified and geared to meet the special problems of this land and its people.

For example, it is often difficult for a Japanese to feel any sense of sin or even to understand the concept, for while in the Japanese society there is of course a concept of sin or wrongdoing it is far different from the Christian one. In Japan sin is thought of in terms of relative social relationships rather than in terms of an absolute standard. Failure to do one's duty, to fulfill an obligation, either intentionally or involuntarily, this is sin. A holy righteous God simply has no place in this thought pattern. Thus of course there is no feeling of sin, no feeling of standing condemned before a righteous God, and consequently there is no feeling of joy and release when the good news of forgiveness in Jesus Christ is preached. The gospel only becomes good news to one who understands that in himself he is lost and condemned. As Jesus Himself made so clear, only the man who realizes that he is sick can be healed. Thus it becomes perhaps more necessary in Japan than in the West to emphasize the lostness and helplessness of man in himself, in other words, the sinfulness of man before the absolute standard of the Lord God.

One other special emphasis is the need for proclaiming a total gospel for the total life of man. We must emphasize the fact that Jesus Christ is Lord of and transforms the whole life of the Christian. When a man becomes a Christian in rural Japan he is cut off from much of the community life around him. There is much from which he is excluded because he is no longer a part of the parish of the local shrine or temple. Therefore if he is to have a whole and full life this gap must be filled by the church of Jesus Christ. One of our biggest problems is to help the church do this. The emphasis in the Mennonite church on the total discipleship of all believers to Jesus Christ can meet this need. The Anabaptist idea that the Christian must serve Christ in all that he does is essential and it is not too difficult for new Christians to understand, because it is taught so clearly in the New Testament.

In Japan it isn't enough to preach salvation through the blood of Jesus Christ, to ask for and receive a decision for Christ, and then to move on. Some groups in Japan have followed this method in the past but in a very short time the fruit almost entirely disappears. The individual falls back into the "web" and is swallowed up by the culture of which he has been a part. He goes back to the old pattern which leaves no room for the total commitment which Jesus

-- Part Two

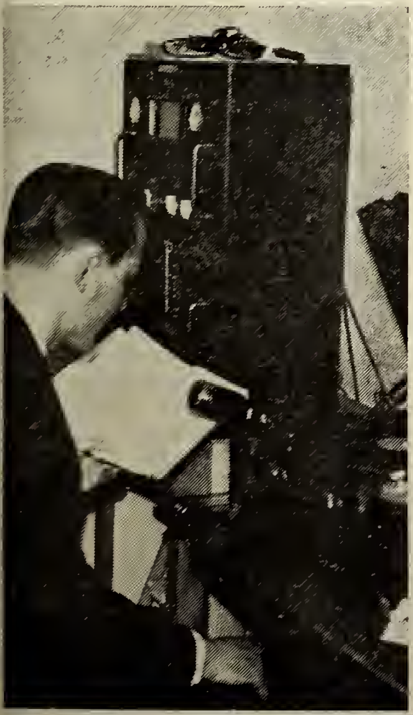
By Robert L. Ramseyer, missionary to Japan. The Ramseyers and Bernard Thiessens are located at Miyazaki City.

Christ demands. He is "severed from Christ" and "fallen away from grace."

We must have a message and method which deal with life here and now as well as the hereafter, in other words, the gospel as it is given to us in the New Testament. Thus the day-to-day, week-to-week teaching of the New Testament is basic to any proclaiming of the gospel in this country. This is not to say that this problem is completely solved in all of our churches. Since all of us are imperfect, perhaps it never will be, and yet this is what Christ has called us to do.

As a preliminary or foundation step in this direction we are attempting to help a church take root in Japan which can grow and spread through the land, a church which will be dependent only on Jesus Christ.

In building such a church in Japan one of the most important things is the encouragement and upbuilding of local leadership. This is often difficult, especially when all of the members of the church are very new Christians with very little understanding of what the Bible teaches. Often we are reluctant to turn over leadership and direction as fast as the local people would like because of this feeling that they are not ready. Thus tensions and misunderstandings can develop. However more and more of the responsibility is being given and we look forward to the day when the administration of the church can pass out of the hands of the mission.



The radio ministry

In order to train leadership for the church a number of young men have been sent away to college and seminary. As another step a two-week Bible school was held last spring for the many who could not go away to study. It was felt that this was very helpful and worth repeating and perhaps expanding. There have also been Bible conferences in the churches continuing for a week or ten days with classes in the evenings for employed persons. And most important of course is the regular teaching of the Bible to the church members throughout the year. This is basic and there is no substitute for it.

On some mission fields one of the greatest hindrances to the growth of the church has been a dependence on foreign funds. Thus far in Japan we have endeavored to keep this from happening and have been very sparing in giving aid to the churches. This is a real problem for us because of the demands of Christian love and the duty of Christian brothers to share with each other of all that they have. How can we share our resources in love and yet keep the church from growing weak and dependent? This is a problem which we have not yet been able to settle and is a live problem for most of the mission groups working in Japan. To the present we have been wary of giving any financial aid to the churches but have tried not to be doctrinaire on the subject.

If the church of Jesus Christ is really living then it must be growing spontaneously as well. Therefore we have given a great deal of emphasis to the encouragement of personal witnessing on the part of all Christians, especially to their own families, most of whom are not Christian, and to their fellow workers and students. Many of the Christians have been very zealous in this and are continually bringing in new friends and acquaintances in a way that would shame many home churches.

A church that is begun on this basis does not grow spectacularly in the beginning, at least not very often. Laying a strong and deep foundation for any building takes a considerable amount of time. None of our churches has yet been able to build church buildings, but rather meet in garages, kindergarten classrooms, homes, etc. Only one of our congregations has yet been able to call a Japanese pastor, but most of his support does come from the Japanese. The memberships of our churches are not spectacularly large.

However there are many signs that point to a glowing future. Although the memberships of our churches are not large, the vast majority of those members are convinced Christians for whom Christ comes first. They are willing to give their lives for Christ if necessary and are daily sacrificing their time and other resources for Him. There may be only one pastor serving a church now but there are more young men who have gone out from the church to school to prepare for pastoral and evangelistic service and will soon come back to begin working with the church. To become pastors in this country they will have to make extreme sacrifices and live at near starvation wages, but they have counted the cost and made their commitment. We expect great things from them for the Lord.

The church in Japan is small and some might call it weak, but it is the church of Jesus Christ. It is the body of which He is the Head. As long as it serves Him it will grow and become strong and lead many to him. This we believe.

Mennonite Youth

Penetrating Observations of 1-W Witness in Germany, Austria, and Greece.

Visiting Pax in Europe

Albert Gaeddert

The following are excerpts from the travelog of Albert Gaeddert, Board of Christian Service representative at the Mennonite World Conference, who recently visited MCC work in the European area. These are his observations on MCC Pax in Europe:

BECHTERDISSEN, Germany—A very effective Pax unit, where 39 apartments have been built, some of them for two families, others for four families. A church is being planned for Mennonites, to be built by Pax men. We were in several homes where refugee families now live. They saw us go by and, recognizing Dwight Wiebe, the Pax director, called from their windows and we had to come in. They have arranged the rooms so well, papered, provided good furniture, painted. They are grateful for the help received. We had the joy of observing them coming out of their homes and walking to church—whole lines of them, by families, and then families joining other families. It was an impressive sight.

A community has been formed with the church at the center. Brother J. J. Thiessen preached to them in German. Many had known Peter Dyck, and met him again here. A building project cannot last indefinitely, and this one too will come to the point where the Pax men may be able to be used at another place more profitably. However that time has not yet come.

ENKENBACH, Germany—This is another significant Pax project—sixteen houses already built, a church with a large youth center provision nearing completion. Families living in the homes (four apartments per building) are likewise well pleased about again being able to live in their own home, and in a community with a church at the center. Right now in the adjoining room a Bible school class is singing and drilling on memory work. A busy place—morale among Pax men is very high.

PANAYITSA, Greece—I went to Greece with the Pax fellows who had come with a Ford station wagon for the Conference. Five of us in the car: Charles Ensz, Ira Zook, John Wenger, Alexander (the interpreter), and I. Drove through Switzerland, northern Italy, Yugoslavia, and into Greece.

Greece is a country of rocks, hills, and valleys. We went through Salonica (Thessaloniki) where the Apostle Paul was. From there it is another 125 kilometers to the village of Panayitsa, where the original Pax unit started. Unit of five men, living in the village among the people. They do their own cooking and housekeeping besides their regular work. Their work is demonstration, to get villagers to adopt better methods of agriculture.

The villagers have native cattle but they are a poor breed, producing very little milk. Brown Swiss cattle have been shipped in, and villagers who would agree to build a good barn and provide proper feed were given a cow. Calves go to other villagers, and thus in time provide a substantial breed of Brown Swiss in the village of about 150 to 200 families. Construction can be inexpensively done, for rock is plentiful and they use native clay for mortar joints. The Pax unit also sponsors a poultry improvement project, hog improvement, rabbits, and the introduction of better producing seeds: corn, wheat, and other small grains.

I visited several homes. Their furnishings were very, very simple, but the villagers live happily with what they have. Some of the homes are desperately poor; they live on the ground floor and their animals live in another part of the same building.

TSAKONES, Greece—A second village near Panayitsa where a group of Pax workers stay. Here, in addition to the poultry and livestock program, there are demonstration plots and a cannery. They were about finished with the canning of peaches. MCC owns and operates the canner, which is run by a gasoline motor. This project goes over big in the village and will likely be carried into other villages, too.

I had the privilege of speaking to the Greek Orthodox priest. He spoke in very appreciative terms, saying that the men were a godsend to the villages, and that without Pax they could hardly have survived. He only hoped they would not be taken from them.

Pax men in Greece do not give handouts. They are working to help the villagers to better help themselves. The men are doing a commendable job of it.

IOANNINA, Greece—Two of our MCC men are seconded to Church World Service, which has a headquarters unit at Ioannina. Or-

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag. 722 Main Street, Newton, Kansas.

ville Sherman, Church of the Brethren, is in charge of the work here. The Pax men work and live out in the villages, and come into Ioannina for the weekend. This is a very good arrangement, in that it provides weekly contact with the headquarters, where they spend time in going over their work and problems, and share their plans and purposes.

I drove out by jeep (not even a pickup truck can pass these roads) with Ira Zook to the house where he lives by himself in the village. Through the introduction of hybrid corn he has increased the production in several cases more than double. Slowly people follow his suggestions and demonstrations. They had the practice of scattering the corn as they planted, then thinning it later by hoeing out the surplus plants.

It is a tremendous work being done here. The Pax units are operating on very, very small margins, and in many cases cannot do any more unless they receive an increase in budget allowance. If our people could see the need and could know the story, I am confident they would say: "You tell us what you need and we will give you what you want."

The whole question of sanitation and health in the villages is an area where there are seas of possibilities. The realm of direct spiritual help is another chapter that remains to be written.

VIENNA, Austria—The Pax work in Vienna is one that tests the patience and perseverance of unit members. The school building on which they work is of no small proportions. There might well be forty men at work so that progress could be noticed. However they have much to show already, for the front end of the outside wall is finished, and it stands as a picture of what is yet to be. The morale of the men seemed to be good. More Pax men are coming, and this is good. It is a very good co-operative venture of Brethren Service Commission and MCC.

WEST BERLIN—Here I met the two men from British Columbia who serve as Pax fellows in the Flüchtlingsheim (Refugee Home), Herb Wiebe and Arthur Driedger. I saw also a number of the refugees, who seemed to be fairly contented under the circumstances. The large Red Cross quarters have facilities for 1,500 to 1,800 though now they had 2,100 there. Arthur said that there were still 450 coming daily. Theirs is a transit camp, with almost 1,000 children, and many mothers with babies. They are housed in large rooms. They get one hot meal a day and cold food in the afternoon.

The feeling that Arthur expressed was that MCC might well do more with the unrecognized refugee, of whom there are about 300 families with about 800 children in West Berlin. There is nothing for them to do—especially so for the children and young people. A needed work could be rendered by a community center type of service. One could easily see that this is an area where we could fit in.

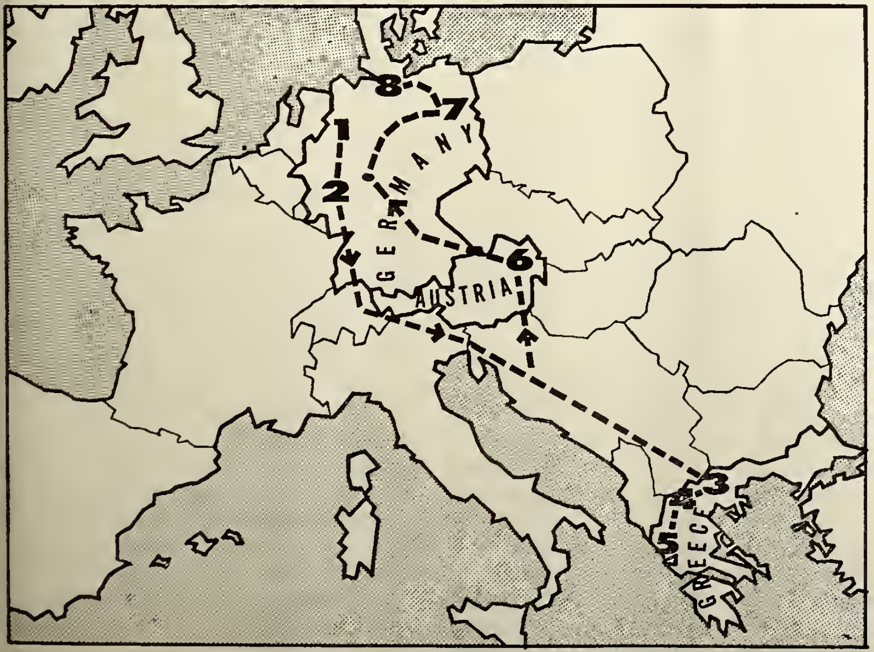
WEDEL, Germany—From Berlin I flew to Hamburg, and then by commuter train to Wedel which is only about 45 minutes. In Wedel I took a cab and the driver knew immediately where to take me. He even mentioned the street Menno Simons-Weg, where I would likely want to go. He did not know where the Pax fellows lived, but he was sure that the first house could tell me.

This is typical of community attitude to the work of Pax men. They have made and are making a contribution which is appreciated, and their witness must have been convincing.

The unit is now building a church in Wedel. Twenty-four homes have been built, and there are plans for a few more. The morale in the unit is high. We talked about this, and wondered why it was so, despite the fact that they felt the reason for the building of homes was perhaps not as direct a need here as in other areas. Partly, I think, the high morale is to be attributed to the character of the fellows. They work together well and have learned the art of accepting one another as they are. They sense the difficulty of trying to help people to receive a more pronounced Christian emphasis, but feel that this is actually *the* task of the unit now.

My sincere thanks to the Board of Christian Service for helping me to make this tour. It was a great experience and in many ways a decided eye opener.

Author's Route in Touring European Pax



1—*Bechterdissen*, 2—*Enkenbach*, 3—*Panayitsa*, 4—*Tsakones*, 5—*Ioannina*, 6—*Vienna*, 7—*Berlin*, 8—*Wedel*.

History of European Pax

Refugee Housing Continues As Main Phase of Program

When Pax came to Europe in 1951, dirty and crowded camps were still home to approximately 5,000 Mennonite refugees who had fled East Germany, Poland, and Russia. Many of them, having been quartered in camps for six to eight years, had little hope of ever living in homes of their own again.

GERMANY

To help meet this need, Pax Service was organized by the Mennonite Central Committee with a first building project of five houses at Espelkamp, Germany, in 1951. Following closely was the beginning of another Mennonite settlement in early 1952, at Backnang and at Luebeck in June of that year.

The five-house project (20 apartments) at Luebeck was completed in 1953 but the program grew as housing began at Enkenbach and Wedel.

During 1954, with a total of 67 men, three units were building houses. More than 25 houses were finished by the close of the year.

As a great housing need remained, however, the most recent Mennonite settlement was started at Bechterdissen near Bielefeld in April, 1955.

Late 1956 saw the completion of a 12-house project (48 apartments) at Wedel as well as 20 large houses for 110 families at Backnang.

Further Pax construction in Germany is to include a church for the settlement at Wedel. At a large Mennonite community in Krefeld near Bonn, Pax is to build a four-story church center followed by 60 apartments for refugee families.

GREECE

In 1952 Pax men entered the poverty-stricken mountain village of Panayitsa in northern Greece. The inhabitants had come from Turkey thirty years before and were forced to make their living by farming the barren mountainside though they actually had little knowledge of farming. World War II and the following communist guerilla fighting in the area caused further hardship.

During 1952 Pax men with a tractor began breaking hard soil that had lain idle for many years. They started a program of experimentation and demonstration of improved crops and livestock to show the villagers how to help themselves.

Since 1955, the village of Tsakones, about thirty miles from Panayitsa, has been included in the Pax program.

Preceding the distribution of twenty donated heifers from the United States in 1956, much was taught toward improving feed grains and hay. The use of simple pit silos for feed storage was successfully introduced.

An extensive poultry project has involved demonstrations of proper housing and management. Improved-stock incubator chicks are being sold by the Pax unit to many Greek villagers who have adopted the better methods.

Food canning, entirely new in the area several years ago, last year expanded to include a Pax-supervised community cannery at Tsakones.

At Ioannina, Greece, for the past three years, Pax has supplied two men on the Inter-Church Service Team under World Council of Churches. These young workers of various nationalities and church backgrounds are each in charge of the improvement program at a different village near Ioannina.

AUSTRIA

Early in 1955 six Mennonite Pax men joined Brethren Service Commission conscientious objectors in Vienna to help rebuild a war-damaged protestant elementary school.

Pax was called to special emergency service during the winter of 1956-57 when the October revolt in Hungary sent thousands of refugees across into Austria. To give some of these people a Christian home atmosphere, three homes in the Vienna area were established by MCC and staffed with Pax men who then served under the MCC Relief Department.

As emergency needs subsided, the homes were closed out in May and June and the Pax workers returned to the housing projects in Germany.

—From *Euro Pax News*

YPU Cabinet Meets in Chicago

Members of the Young People's Union cabinet held their semiannual meeting on October 4 and 5 at Mennonite Biblical Seminary, Chicago. Harris Waltner, YPU president, presided at the two-day gathering.

What should be the future function of the YPU-sponsored youth worker was a major question under discussion. The cabinet expressed the opinion that the responsibility for contacting local youth fellowships should increasingly become the task of the district organizations rather than the job of the conference-wide youth worker. This shift of emphasis would mean more intensive leadership training on the district level. Under this plan, the youth worker would supervise leadership training, serve as a general resource man and writer. William Gering, present youth worker, will continue to serve YPU until June, 1958.

Harris Waltner and William Gering reported on their summer YPU deputation work in the United States and Canada. A report on a special budget study by Gordon Dyck, Helen Coon, and Bill Block outlined various ways other denominational youth groups conduct their financial programs.

The cabinet approved final plans for a Stewardship Completion Contest to be conducted through "Mennonite Youth." Other areas under discussion were the Gulfport project, high school age workcamp, and YPU publications—Program Helps, Area Manuals, and Prayer Calendars. Plans were announced for a retreat workshop to be held at North Newton, Kansas, December 30 to January 2, sponsored by the Retreat Committee.

our schools

Education Costs More, Bethel Boosters Learn

"The cost of operating colleges has increased forty per cent in the last ten years," stated Pres. D. C. Wedel at a dinner Saturday, Oct. 12, given by the college in recognition of the "Booster Club" program. Guests of Bethel College were members of the Booster Club, Mennonite ministers, and local Bethel Fellowship members.

According to Pres. Wedel the twin problems confronting college administrators are faculty and finances. The population explosion of the last fifteen years will force colleges to provide more room or refuse to admit worthy students. In spite of the fact that it is becoming increasingly difficult to staff college faculties, Mr. Wedel complimented the Bethel faculty as being professionally trained and loyal to its task.

Harry Martens, assistant to the president, spoke of the guests as being "salesmen" of Bethel College. Through a series of charts he presented the acute financial problem of the college—increase of costs and decline in gifts.

Paul Zerger, Salina, spoke on behalf of the Booster Club members, while Virgil Flickinger, Partridge, pledged the continued concern of the college fellowship groups in the churches.

The Bethel College Booster Club now numbers over 130 members. They have each signed a pledge to contribute $50 or more each year to Bethel College, until October 12, 1963, the 75th anniversary of the school.

Bluffton Seniors In Student Who's Who

Seven seniors at Bluffton College were chosen to represent the college in the 1957-58 edition of *Who's Who Among Students in American Universities and Colleges.*

The students are Connie Diller from Wooster, Ohio, majoring in biology; Joyce Musselman, Orrtanna, Pa., majoring in dramatic literature; Donald Pannabecker, Peoria, Ill., majoring in history; Mary Ramseyer, Bluffton, Ohio, majoring in education; Paul Snyder, Sugarcreek, Ohio, majoring in business administration; Muriel Thiessen, North Newton, Kansas, majoring in English; Marvin Zehr, Gridley, Ill., majoring in Bible.

Two girls' quartets, sponsored by the Bluffton College Gospel Team, have been chosen to represent the college through deputation tours and programs in the local churches.

Personnel of the quartets is as follows: Evaleen Bachman, Bloomfield, Iowa; Jacqueline Berry, Bluffton, Ohio; Shirley Burry, Bluffton, Ohio and Margaret Litwiller, Wooster, Ohio; Elizabeth Clemens, Souderton, Pa.; Miriam Gierman, Bluffton, Ohio; Doris Liechty, Berne, Ind.; Nancy Yoder, Topeka, Ind.

Seminary Faculties Meet

On November 2 the third joint faculty meeting of the Associated Mennonite Biblical Seminaries will be held at the seminary. The essential concern will be to give further consideration to objectives as well as to the matter of the conjoint courses. The group will be making use of the recent report by D. D. Williams and H. Richard Niebuhr on the conditions and progress of theological education in America. The prayer support of the constituency in behalf of co-operative efforts is urgently solicited.

Recent chapel speakers at the seminary have included Erland Waltner, Henry H. Epp, and Glen E. Smiley, an ordained Methodist minister who spoke specifically regarding the Montgomery, Ala., and Little Rock, Ark., situations in which he pointed out the positive Christian witness of pastors, Christians, and other groups that were using the power of love, prayer, and nonviolence to bring about better race relations.

C. J. Dyck, seminary business manager, gave five messages at a Stewardship Conference October 12-13 in Ontario sponsored by the following churches: Niagara United, St. Catharines United, and Vineland United.

J. J. Enz To Present Menno Simons Lectures

Jacob J. Enz, professor of Old Testament at the Mennonite Biblical Seminary, Chicago, will present this year's Menno Simons lectures at Bethel College Nov. 3-6. A native of Newton, Mr. Enz is a graduate of Bethel College and the Biblical Seminary in New York. He has done graduate work at Chicago and Johns Hopkins University, Baltimore. His practical experience includes that of pastor, college and seminar instructor, and editor of *The Mennonite.*

Past speakers on the Menno Simons lectureship series include Roland Bainton, Wilhelm Pauck, Franklin Littell, and Robert Kreider.

F. J. C. Fall Banquet

The students in the college department held their annual fall banquet October 4. Decorations, menu, and program carried out a harvest frolic theme. Leslie Senner was the toastmaster. Mrs. Barbara Schmeichel and her Homemaking II Class prepared a meal featuring roast duck with all the trimmings.

President von Riesen, Dean Ewert, and Principal Buhler were supper guests of the Vermillion South Dakota Lions Club on October 3. They were given a demonstration of the telebinocular eye testing machine which that club owns. The machine was loaned to the college and all students were given the tests, which are useful in detecting sight defects. Mr. Buhler has been active in service club work for many years and is president of the Freeman Lions Club.

Spanish Choir At Bethel

On Saturday, November 2, the famed Pamplona Choir from Spain comes to Memorial Hall, Bethel College. Organized in 1946 by its conductor, Luis Morondo, this 16-voice choir has won many honors at international music competitions. The chorus has made an outstanding contribution in reviving the choral music of the fifteenth to seventeenth centuries. In addition the repertory of the chorus includes madrigals, Spanish folk songs, as well as classical and contemporary choral music of every nation.

MCC news and notes

Midwestern Communities Alleviate Hunger

The MCC portable canner is swinging into operation for the tenth season as congregations in ten Midwestern states co-operate to can beef, pork and chicken to be shipped to areas of the world where there is acute hunger.

Operators this season are Leonard Steider of Shickley, Neb., and John Ruebke of Pretty Prairie, Kan.

PENNSLYVANIA—

Jordanian Teacher Receives Medical Aid

Munera Hammouri, a teacher from Jordan, is recovering satisfactorily from a delicate heart surgery offered gratis by the Bailey Thoracic Clinic in Philadelphia and arranged by American Mennonites.

Physicians in Jordan suggested surgery for Miss Hammouri's heart ailment, diagnosed as mitral stenosis. When attempts failed for admittance to a hospital in England, arrangements to enter Hahnemann Hospital in Philadelphia were made by Ada and Ida Stoltzfus, MCC relief workers on furlough from Jordan.

Bailey Clinic is well-known by Dr. Charles P. Bailey, one of the most prominent innovators in heart surgery today. Young men in 1-W service in Philadelphia and Norristown, Pa., donated blood.

Munera Hammouri and her sister Hiyam, both of the Islam religion, were students at Eastern Mennonite College from 1954-56. Munera was in her first year of teaching when this ailment became known.

AUSTRIA—

Work Accelerates on Karlsschule

Work on the Evangelical school in Vienna by MCC and Brethren men is progressing to the point where the crew is being enlarged to do interior work during the coming winter.

The enlarged unit includes eight Mennonite and nine Brethren men. Tina Warkentin (Superb, Sask.) has become matron of the unit. Leader of the group is Mast Stoltzfus (Elverson, Pa.).

TAIWAN—

Medical Ministry Has Variety

Helping with hospital administration, teaching classes in Bible, giving English language instruction, assisting with the mobile unit and transporting patients and workers are some of the activities of relief worker JoHan van den Berg (Netherlands) at Hwalien, Taiwan.

"We are constantly working on improving the hospital witness, as the medical work is bound to bring the patient in contact with the Great Physician when all the hospital faculties are constantly dedicated," he writes.

He said six languages are spoken in the hospital, Japanese being the most common. Many members of the staff are learning Chinese as it is expected to be the most commonly used language in the future. A Mennonite church is being established in Hwalien.

SPAIN—

Project Promotes Better Living

Mennonites participated in a renovation project during the past summer at El Pozo del Tio Raimundo, a suburb of Madrid, Spain.

They helped renovate an old house into a residence for students of Madrid University who plan to conduct classes in sanitation, reading, writing and arithmetic for residents of this slum area.

The project as an international workcamp was sponsored by European Mennonite Voluntary Service and directed by Hans de Jonge (Netherlands). Other leadership was provided by Spanish volunteer Ishmael Sancho and the Rev. J. M. de Llanos.

Other participants included four Spanish students; three English volunteers; and American Mennonites David Gingerich (Chappell, Neb.) and Paul Stuckey (Archbold, O.).

It was a joint endeavor with a Spanish student service organization, Servicio Universitario del Trabajo. Members of the camp formed friendships with Spanish Christians of the area. A similar workcamp was conducted the previous summer.

jottings

DEMONSTRATION SCHOOL

—Bergtal Church, Pawnee Rock, Kan.: The Men's Fellowship enjoyed the evening with a new type of program: each member gave notice at the door of his part on the program. Sept. 29 the Demonstration School for S. S. teachers and officers was held in our church. Nursery, primary, junior, and intermediate classes were observed, and in the afternoon the teaching experience of the morning was evaluated. Leaders participating in the school were Maynard Shelly, Newton; Mrs. Anton Richert, Wichita; Mrs. Rosella Derksen, Moundridge; and Mrs. Herbert Miller, Newton. Local people serving as demonstration teachers were Mrs. Olin Unruh, nursery; Mrs. Robert Boese, primary; Mrs. LaVerne Unruh, junior; and Mrs. Earl Schmidt, intermediate. Other churches participating in the school were Hanston Mennonite and Ransom Mennonite. A basket dinner was served at noon. Brother Shelly brought the sermon at the morning worship service. The Mission Workers' regular study program Oct. 2 had as its topic, "The Bible." New officers were elected and the Year Book Program was planned.—Corr.

PLAY PRESENTED

—Alexanderwohl Church, Goessel, Kan.: The afternoon of June 16 our annual S. S. program was held. The Guhr Brothers' Quartet gave a program the evening of June 23. The young people of Goessel, Tabor, and our church enjoyed an evening of recreation and a program in the Tabor Church June 30. They also enjoyed a one day retreat July 28 at Camp Wood, Elmdale, Kan. The play, "Faith of Our Fathers," was presented by our young people the evening of July 14. Erwin R. Wedel of the Pioneer Gospel Mission of Jackson, Miss., spoke to us on the evening of July 21. He had with him two blind colored boys, who sang and played the piano. John Thiessen brought the message July 28. We had our MCC crop drive for one week beginning Aug. 5. Pastor P. A. Wedel enjoyed a well-deserved vacation in the month of Aug. In his absence J. J. Voth, Orlando Waltner, and Andrew Shelly served us. Three new babies were added to the cradle-roll the past months: Thomas Deane was born to Mr. and Mrs. Pete B. Hiebert May 26; Debra Sue was born June 18 to Mr. and Mrs. Lester Schmidt; Ruth Ann was born June 21 to Mr. and Mrs. Ralph Janzen. The following new homes were created: Mary Elaine Duerksen and Marlow R. Ediger of Inman were married June 2; Willard Banman and Shirley Ann Blosser of Newton were married June 8; Orletta Fern Nikkel and John R. Goering of Moundridge were married June 14; Eldon Pankratz and Ardith LaVon Schmidt were married June 16; Meretta Yvonne Goertzen and Wilbur Witke were married June 30; Gladwin Bartel and Lois Franz of Lind, Wash., were married Aug. 18 in the Lind Church; also on Aug. 18, Vionetta Voth and Robert L. Schmidt of Inman were united in marriage.

50TH ANNIVERSARY

—Friedensfeld Church, Turpin, Okla.: The afternoon of Oct. 16 we observed communion services in our church. Footwashing was also observed in connection with the service. The second Sun. in Oct. we celebrated the 50th anniversary of our church with an all-day observance. A basket dinner was served at noon to approximately 160 people. A. J. Dyck of Buhler, Kan., was our guest speaker. Among the former pastors who were invited only Brother and Sister John Unruh of Newton were present. Letters from other former pastors were read. Recognition was given to 6 of the 21 charter members, and also to over 30 persons who were members 25 years ago. Music from the church was presented during the day. Commemorative booklets had been prepared for the occasion. A church history was read. A replica of our present church placed on a large Bible, with baskets of flowers decorated the sanctuary; 50's of gold were used as table decorations. The Home Builders' Class presented a three tier anniversary cake which was served after the afternoon service. It was a happy and blessed occasion, and will long be remembered by all who attended.—Mrs. Chester Windsor.

MISSION SPEAKERS

—Immanuel Church, Delft, Minn.: Aug. 7 missionary Luella Loewen spoke and showed pictures of her work in China before the doors were closed to missionaries. Aug. 14 Fremont Regier visited our church and told of his experience as a 1-W worker in the Congo. Esther Wiebe, a missionary nurse in India, spoke at the close of the Sunday school one Sunday morning. Aug. 25 the morning message was brought by Robert Wiens, missionary to French West Africa under the Gospel Mission Union. In the evening after the regular C. E. program, pictures were shown, sent to us by missionary Adline Fast from the Congo. They depicted some of the schools and pupils with whom she worked. The Alvin Fasts have been with us, reporting on their work for the Lord in Cuba. Mrs. Fast also spoke to the Mission Society, which had as its guests the Missionary Society from the Gospel Church. Sept. 22 after a pot-luck dinner we had our annual S. S. officers and teachers election. Sept. 25 James Thiessen from Tahlaquash, Okla., visited our church. Sept. 26 Bill Gering spoke to our young people, some of whom attended the workshop at the First Church the following Sun. We had a very unusual service Oct. 4, at which Kazadi Matthew from the Belgian Congo spoke to us through an interpreter. Our fall meetings will begin with a revival service Nov. 17-24 with Brother Hartley as speaker, and will conclude with a missionary emphasis Nov. 24 to Dec. 1. Various missionaries will speak. A joint C. E. program was given Oct. 6 with the Gospel Church. Peter Tschetter from the Butterfield Church was the speaker.—Corr.

ORDINATION SERVICE

—Brudertal Church, Hillsboro, Kan.: Betty Bartel, daughter of Mr. and Mrs. Ben J. Bartel, was married Oct. 4 to Lawrence Hart of the Hammond G. E. Church. Mr. and Mrs. Wesley Pankratz announced the birth of their daughter, Karen Sue, born Sept. 26. Nov. 3 has been the day set for the ordination of our pastor, Walter Neufeld, to the position of elder. Roland Goering will perform the ordination and John Thiessen will bring the message. We trust this will be a very meaningful occasion. On the fifth Sun. of Sept. we had our pulpit exchange. Esko Loewen from the Johannestal Church brought us the message. Sept. 10 quite a number of our members attended an illustrated lecture given by J. E. Hartzler in Lehigh, Kan. Oct. 6 the S. S. Convention was held at Elbing, Kan.; a number of our S. S. teachers were present. P. F. Funk, one of our members, has been sick for a number of months. He had a stroke.—Mrs. J. E. Rempel, Corr.

MESSAGE FROM CONGO

—Swiss Church, Alsen, N. D. Congratulations to Mr. and Mrs. Richard Graber who were married Sept 15 at Newbury, N. D. Richard is the son of Mrs. Katie Graber and a member of our church. Alvin Bartel was in charge of prayer service recently while our pastor and his wife and Mr. and Mrs. Leonard Harder attended the S. S. Convention at Harvey, N. D. Oct. 2 we had Ben Nickel from Mountain Lake, Minn., as our guest speaker. He also showed slides of his work in Alaska. Recently we were privileged to have missionary Elmer Dick from Belgian Congo, also S. Ediger. They were interpreters for Brother Kazadi Matthew, who is mission pastor in the Belgian Congo. Brother Matthew gave an interesting message from the Word of God. A large group attended the Harvest Festival at Munich Sun., Oct. 6. Youth Fellowship was held Sun., Oct. 6, in the evening. An election was held.—Mrs. Fred Feil, Corr.

BIBLE CONFERENCE

—First Church, Pretty Prairie, Kan.: Brother and Sister Carl Flickner, returned missionaries from India, spoke at the evening service Aug. 4. Pastor Nyce taught the Bible course at Camp Mennoscah during the High School Retreat the first week in August. Peter Voran brought the message during the morning service Aug. 4. In the evening a farewell service was held for the Vorans, at which time both Brother and Sister Voran brought brief messages. The C. E. Society of our church held a three day retreat at Camp Mennoscah Aug. 23-25. Leaders were Marles Preheim, Harris Waltner, Howard Nyce, Boyd Bonebrake, Ted Graber, and John Hean. Sept. 1 Brother Kazadi Matthew of the Belgian Congo brought the morning message. Fremont Regier acted as interpreter. Frank Peters was the leader of the Bible Conference held Sept. 8-15. The study in the morning was from the book of Philippians. The evening services were on the parables of Jesus. As a member of the Western Dist. Home Mission Com., Pastor Nyce was in Denver Sept. 29 to help in the installation of Donald Wismer as the pastor of the Denver Fellowship. In the pastor's absence D. C. Wedel of Bethel College brought the message. Elsie Winsinger, another of our members supported by our S. S., returned home from her first term in Africa, Sept. 24, and was welcomed home by the church at a service Oct. 6.—Corr.

DISASTER RELIEF

—Salem Church, Freeman, S. D.: The Disaster Relief Committee was very active in helping the many families whose crops were destroyed and buildings damaged due to the severe hail storm. On Sunday afternoon, July 14, we had a German service for the benefit of our older folks. Many of our intermediates and young people took part in the two retreats held at the Swan Lake Camp grounds. Our church was also well represented at the Young Married Couples' retreat. A mission rally was sponsored by the Women's Mission Society Aug. 4. The guests were our own missionaries to Japan, the Verney Unruhs and Ray Reimers. We had a fellowship meal at noon in the church basement. They left for Japan in August. Martin Trystad, chaplain at the State Hospital at Yankton, gave a very helpful address on the work at the hospital. Mr. and Mrs. Will Senner have accepted the responsibility of being our church custodians. Harold Becker, who spent several years in Formosa, spoke at the Women's Mission Society. The Mennonite Disaster Committee sponsored the Billy Graham film, "Souls in Conflict." A large crowd attended the showing in Pioneer Hall. We welcome the return of Pastor Fretz from his trip to the World Mennonite Conference and the Holy Land. He plans to present his impressions and reports in a series of morning messages and also illustrated messages on Wednesday evenings. Our interim pastor and his wife, Mr. and Mrs. Arthur Dick, returned to the Seminary for further study. Our guest speakers were Max Miller, J. D. Unruh, and Abe M. Wiebe, pastor of the Hutterthal Church, Freeman. Some of our organizations have already reorganized for the coming year. The others will also do so in the near future. Philip Waltner entered into Pax service in Germany this summer.

GROUNDBREAKING SERVICE

—Warden Church, Warden, Wash.: On Sept. 15 our church service was dismissed so that we could attend the Harvest Festival at the Menno Church, Ritzville. A potluck dinner followed, and an afternoon service. We were very grateful for approximately one hundred in attendance for the groundbreaking service at 5:30 p.m. on Sept. 15, 1957. Opening remarks were made by Pastor Wilbur Schmidt. The Honorable Mr. Millward, mayor of Warden, gave an address and welcome on behalf of the City of Warden. Lester Janzen, pastor of Menno Mennonite Church, read the Scripture and led in prayer. Dan Regier, pastor of Lynden Church and president of Pacific District Conference, gave the devotions. A men's quartet from the Menno Church sang. Remarks were given by the following: Milo Voth, representing Warden Mennonite Church; Joe Jantz, advisory member of building committee from Menno Church; P. D. Unruh, chairman of Evangelization Committee of Pacific Dist. Conf. Then a ladies' trio of Warden Church sang "The Church's One Foundation." Those participating in groundbreaking were Milo Voth, our deacon; Dan Regier; Joe Jantz; and Jim Unruh, our Sunday school superintendent. Lester Janzen offered the dedicatory prayer. These impressive moments will be long remembered as we were reminded of God's greatness and goodness to us. Henry Franz then broke a strip of ground with the bulldozer. Mr. Franz also excavated for the basement. Work is progressing nicely with the builder, George Kubik. The footing has been poured and the forms are being set at the present time with the walls scheduled to be poured October 11. The Washington C. E. and S. S. Convention was held at Monroe, Wash., on Sept. 28-29.—Mrs. W. Schmidt.

MIGRANT WORK

—St. John Church, Pandora, Ohio: Our pastor, John P. Suderman and his wife held special meetings at Friendly Corners near Eloy, Arizona, among the migrants Oct. 6-13. They also plan to visit the mission station at Oraibi, Arizona, where they served as missionaries many years. Speakers asked to minister to us in their absence are Mark Houseman, who was born in Russia and survived the terrible ordeal of Siberia and the famine; Alvin Becker from the Northern Bible Society; and Howard Raid from Bluffton College. Missionaries from our church who left this year for the field are Donavin Dillers, working among the Indians in Montana; Wallace Geigers, who went to France; and Peter Vorans, returning to Japan. A missionary team consisting of Pastor Kazadi Matthew, a national Christian from the C. I. M.; Harvey Driver, the executive secretary of the C. I. M.; Brother and Sister Lloyd Brown, home on furlough from that field; and Mrs. Levi Mellinger, for whom Brother Kazadi at one time served as cook, brought us a very challenging service on Aug. 4. Missionary Vernelle Yoder from Cachipay, Colombia, South America, also spoke and showed pictures one Sunday evening. "The Crusade for Christ" campaign from Sept. 1-15 with Myron Augsburger as evangelist and Clayton Swartzentruber and J. Mark Stauffer as song leaders, each serving one week, was a real blessing to our community. The tent was erected on the farm of one of our members. The young people are in charge of the services at the Lima Jails and the Rescue Mission the second Saturday evening of every month. Several from our church were privileged to attend some of the Billy Graham Crusade meetings in New York. Work among the migrants included DVBS at Ottawa; meetings in their own camps with flannelgraph stories, records, songs, and prayers; and having them worship with us in our services. To hear their testimony of saving faith in Jesus is a real thrill and challenge to us to continue working for Him until He comes.—Mrs. Emmet Augsburger.

HARVEST HOME

—Deep Run Church, Bedminster, Pa.: The Young Men's and Young Women's S. S. classes recently sponsored the film "Martin Luther." Harvest Home was observed Sept. 22. Harry Yoder of Bluffton College spent a few days here in the interest of the college. Nancy Mill and Nancy Wismer have returned to Bluffton College to resume their studies; Dale Detweiler, to Gettysburg; Clyde Kramer, to Kutztown Teachers; and Marjorie Hunsberger, David Diehl, and Dale Wismer, to State College. The Women's Missionary Society sponsored a social hour and supper for the aged and shut-ins of our church and community. Pastor Boyer conducted daily devotions over Radio station WBUX Sept. 30 to Oct. 2. Laura S. Myers, aged 87 years, passed away Saturday, Oct. 4.

into the beyond

Edna Wittwer von Gunten, 55, wife of Dr. Rufus von Gunten, succumbed to a long illness with cancer Sept. 13, 1957. She was a member of the First Mennonite Church, Berne, Indiana.

Mrs. Mike Moser, nee Bertha Stauffer, 72, member of the First Mennonite Church, Berne, Indiana, passed away September 30. Her three surviving sons are all engaged in Christian work.

Daniel Lehman, 80, and **Catherine Habegger Lehman,** 79, husband and wife passed away within one week of each other, Mrs. Lehman on September 25 and Mr. Lehman on October 2, 1957. They were members of the First Mennonite Church, Berne, Indiana.

Chester J. Krehbiel, a member of the First Mennonite Church, Pretty Prairie, Kansas, was born November 13, 1909, and died September 10, 1957.

Samuel D. Ulrich, of Caldwell, Idaho, and charter member of th First Mennonite Church of Caldwell was born near Eureka, Illinois March 11, 1882. He passed away suddenly at his home September 29 1957.

Franklin Oswald of Pasadena California, and member of the Firs Church in Upland, died suddenly o a heart attack at his home, Octobe 7, at the age of 70 years.

Rev. Freeman Swartz, pastor o the Eden Church, Schwenksville Pennsylvania, died October 10, 1957 at the age of 59 years.

THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

H. Armstrong Roberts

"The Preaching of the Cross . . . is the Power of God"

THE GOSPEL OF JESUS CHRIST IN THE WORLD

Volume 72 Number 44 November 5, 1957

in this issue

ARTICLES:
The Whole Gospel, or Only Half?
By I. I. Friesen 692
The Church and Canadian Civil Defense
By Frank H. Epp 693
The Congo Needs Christian Literature
By Levi Keidel Jr. 694
Faith Creates Colorblindness
By Leo Driedger 695
The Gospel of Jesus Christ in the World
By Paul R. Shelly 696
DEPARTMENTS:
Editorials 691
Film Review 695
Flashes of Thought 695
MENNONITE YOUTH:
Manitoba Youth Help Build Mission Chapel at Cross Lake 698
Stewardship of the True Riches
By Arlan Kaufman 699
Our Schools 701
MCC News Notes 702
Jottings 703

of things to come

Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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Appreciation and Sympathy

In appreciation of the fine life and service of Mrs. P. A. Penner, who with Dr. P. A. Penner served so many years in the Bethesda Leprosy Hospital and Home of Champa, India, the American Leprosy Missions, Inc., sent the following letter to the Executive Secretary of the Board of Missions:

> "All of us at American Leprosy Missions extend to you and all who knew Mrs. Penner our warm sympathy in our common loss. Though we did not know her personally, we affectionately honor her memory as the life-long fellow worker with Dr. Penner in the remarkable Christian ministry to leprosy patients at Champa, India."

The American Leprosy Missions with headquarters in New York City is actively supporting the work in Champa by sending regular and substantial contributions to our leprosarium there. We appreciate its help and thank our co-workers for their words of recognition for the ministry of our beloved first missionaries who served in India those who suffered from leprosy.

Veiled Lessons

Users of the General Conference edition of the *Herald Teacher* and *Herald Intermediate Bible Studies* certainly had a dark day when they came to use the lesson for November 3 and discovered a different passage treated than designated in other uniform lesson material, particularly the *Adult* and *Young People's Quarterlies.*

It was a case of a slip that passed in the night. Since the lesson scope for November 3 included the reference to prayer coverings, the Christian education commission of the (Old) Mennonite Church chose to lift up this section rather than the section of the lesson scope on the communion. A number of revisions were made by us in the *Herald Teacher,* but not enough to make the material as usable to General Conference teachers this week as in other situations.

The best we can do is say that you will find the discussion in the Historical Background of the *Adult Quarterly* of some interest on this question. While the General Conference edition of the *Herald Teacher* may not have been as helpful on this particular Sunday as it should have been, we feel it was only an off-Sunday and you will find it back hard at work in the next 51 Sundays in the year.

Say, if you aren't using the *Herald Teacher* why not write the Mennonite Publication Office, 720 Main Street, Newton, Kansas, for a sample copy? You'll be glad you did.

—Maynard Shelly

Sunday Schools Help

A recent boost to the fund for graded curriculum production came from the Western District Sunday School Union in the form of a check for $850.00.

This check was especially appreciated because it came when payments needed to be made on the first edition of our graded curriculum which is an imprint of the Nursery Home and Church Series being issued this quarter by our churches for the first time.

Other payments on other phases of the project still need to be made.

Change At Kings View

Transfer of operating responsibility for Kings View Homes from the Mennonite Central Committee to a local board of directors will be completed at a meeting in Reedley, Calif., on November 15.

The Kings View Homes program will continue to be co-ordinated with the programs of Prairie View Hospital and Brook Lane Farm through a reorganized Mennonite Mental Health Services Inc. under the chairmanship of Dr. H. Clair Amstutz of Goshen, Ind.

A re-evaluation of the hospital program and a reorganization of the medical staff will be made. The in-patient service of the hospital was discontinued temporarily as of October 31.

The date of reopening will be announced by the new board. Kings View Homes' out-patient clinic which serves the surrounding area will continue to function during this reorganization period.—MCC.

editorials

OBJECTIVES FOR 1957

- **Every member a personal witness.**
- **Every member a tither.**
- **Every church supporting every Board.**
- **Fifteen new congregations by 1959.**
- **A strong spirit controlled Seminary program receiving whole hearted support.**

The eleven goals set forth at the last General Conference for our churches need to be reviewed again and again. Five of these goals had been selected as objectives for special emphasis this year, the remaining ones to be emphasized in 1958 and 1959.

Since the current year is rapidly drawing toward a close we do well to check how far we have come since the beginning of the year. Is every member a personal witness; every one a tither? Is every church properly supporting every Board of the Conference? Has your church started a new outpost? Are we supporting to the full the new Seminary program?

The purpose of a goal is to have something definite toward which to strive. The above-named objectives are specific and concrete. They are both personal and for church groups. They deserve thoughtful attention—again.

RELIGION: CENTRAL OR MARGINAL?

The influence of the Mennonite World Conference in Germany this past summer did not end with the close of the sessions. In this issue of THE MENNONITE are two articles by those attending, reflecting the spirit and messages of that noted gathering. Over and again it is emphasized that the gospel of Jesus Christ is the only solution for our needy time and world, and that it must be of one piece, word, and deed blending into one perfect whole.

It cannot be emphasized too strongly that the Christian religion must control the very center of our lives and not just the circumference. Christ in the heart will mean Christ in our daily living. To make religion only a matter of embellishing the margins of life is the very thing against which Christ so strongly warned the people of that day. Word and deed must agree; profession and life must be in accord; Christ must control the center and circumference of life.

It was well that the conference emphasized this so strongly. It is the only way Christianity becomes really effective in the lives of individuals, and in groups and nations.

THANKSGIVING—UNLIMITED

As we approach the Thanksgiving season in the United States, or have just passed through that season in Canada a month ago, we naturally give more thought (it is hoped) to the blessings all around us. To try to list such blessings would be a profitable exercise and new items would need to be added continually.

But too often we limit our thanksgiving, both in time and in content. Expressing gratitude should not be confined only to a certain month or season; neither should it consist in appreciation for material blessings only. There should be no limit: the spirit of gratitude should be a continuous and constant expression of the soul. And by much practice we may come to the high level set by Paul, when he said, "In everything give thanks."

1 Cor. 15:1, *"Moreover, brethren, I declare unto you the gospel"*

the WHOLE gospel or only HALF?

Isaac I. Friesen*

THE GOSPEL OF JESUS CHRIST constitutes the center of the Christian faith. It is therefore of great importance that we understand the gospel and ever seek to enter more fully into its meaning. As Christians we believe the gospel and place in it our hope of eternal salvation.

It was with the purpose of clarifying the meaning of the gospel and its application to our day that the last Mennonite World Conference was held in Germany this summer. One of the important emphases of this conference was that as Christians we need to believe and to proclaim the whole gospel, instead of what has sometimes been called only a half gospel. This is in accord with the definition of the gospel as given by the apostle Paul in 1 Cor. 15:1-4. Here the gospel is summed up in the fact that "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." Both the death and the resurrection of Christ are part of the gospel and they are of equal importance. Both are good news to sinful man. The death of Christ on the cross is the good news that God in Christ has intervened in behalf of fallen man, and that through this event reconciliation with God and forgiveness of sin have become possible. It is the good news that our sins need no longer separate us from God because Christ as the lamb of God has placed Himself under the burden of our sins and has carried them away. Hence a most precious part of the gospel is that "Christ died for our sins according to the scriptures."

But to accept the gospel means that we accept the second half of the gospel, which is the good news that Christ is today our risen and living Lord, who desires to reign over us and to direct our lives into paths of the greatest usefulness in His service. Man needs to have such direction because as Jeremiah says, "It is not in man that walketh to direct his steps." Man needs a living Lord to whom he can yield the whole direction and control of his life. To accept Christ only as Saviour and not also as Lord means that we have not yet fully recognized Christ's right to rule over us. To a degree we are still a house that is divided against itself, because self and Christ cannot both occupy the throne of our heart. Whenever civil strife occurs in a country there is much unhappiness and a great weakening of the strength of that country. Likewise not to recognize Christ as the absolute Lord of our lives brings us much unhappiness and greatly weakens our effectiveness in the Lord's service. Paul points to the solution when he says, "I am crucified with Christ: nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." To be a true disciple means to crucify self and allow Christ to live His life of authority in us.

The early Anabaptists believed that to accept the gospel meant to accept the forgiveness of sins and reconciliation with God that Christ had purchased on the cross for them, but they also believed that it meant a yielding of their lives to Christ and a willingness to follow Him wherever He might lead. Baptism was for them not only a symbol of a past experience of forgiveness through Christ, but also a sign of a covenant with God, whereby they promised to obey and follow Him. Because of this desire to follow Christ they took His commands seriously. They believed that the Great Commission of Christ was to be obeyed by all members of the church. All were to be faithful witnesses to Christ by word and deed wherever the Lord might place them. Furthermore they believed that Christ's rules for the Kingdom as given in the Sermon on the Mount were to be obeyed in the present and not only in some distant future. Christ's command to love even our enemies was to be followed, and evil was to be overcome with good, even though thereby the disciple himself would have to suffer. Likewise the emphasis of Christ on the need for unity and love between His disciples led them to emphasize a brotherhood of love and mutual aid in the various circumstances of life.

The world today is in need of the whole gospel, a gospel that gives full recognition to Jesus Christ both as our Saviour and Lord. May we fully accept this gospel ourselves and be willing to proclaim it to others.

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*President, Canadian Menn. Bible College

The Church and Canadian Civil Defense: Part One

Canada and Civil Defense

Frank H. Epp*

EARLY THIS SUMMER thirteen major Canadian cities were obliterated. One million citizens were killed or wounded in a hypothetical nuclear bombing attack which involved Canada from coast to coast. The war emergency was imaginary. It was the occasion for "Exercise Co-operation 1," sponsored by Canadian Civil Defense.

Subsequently, sixty Canadian newspaper reporters told the country's civil defense organization that it ought to change its name or quit justifying its activity in terms of H-bomb threats.

Representing newspapers, radio and television stations from coast to coast, the men and women reporters unanimously said that instead of dwelling upon H-bomb threats which might never develop, Civil Defense should say what it can do to train citizens to meet flood, fire, and other emergencies. "Train for natural disasters," they said.

This was embarrassing for Canadian Civil Defense. The organization hadn't intended to be identified with the military and to feed on war psychology; perhaps secretly, but not openly and publicly. At least not since its transfer in February of 1951 from the Department of National Defense to the Department of National Health and Welfare.

After that transfer, the minister of the latter department, Hon. Paul Martin, in August 30, 1954, gave an address in Windsor, Ontario. His thoughts were basic to the total Canadian Civil Defense philosophy, and also basic to the considerations of this article.

Said Mr. Martin, "First, that Civil Defense, although closely related to the operations and responsibilities of our military forces, is essentially a civilian activity — quite separate and distinct from the national preparations that would be necessary to defend the country by military action in the event of war.

"It is true, of course, that both civil defense and the armed forces are designed to afford physical protection to the people and property of the nation. However, the function of civil defense stops short of the actual military operations that would be required to deal with any direct attack in force on Canadian territory.

"It follows from this that civil defense and the armed forces must work closely together and the needs of civil defense must have constant regard for the competing claims made on the nation's resources by the needs of the armed forces and of essential defense production.

"The second point . . . While the organization, training, and maintenance of the armed forces is a national responsibility of purely federal concern, civil defense is a joint concern involving many public and private agencies. . . ."

Canadian Civil Defense works on three levels: federal, provincial, and municipal. Organizationally, recruitment of members and volunteers is to be made on a voluntary basis, but where this provision has not been understood by local authorities, considerable pressure has been exercised on individuals to become participants.

Civil Defense operates a college near Ottawa, Ont., where last year 63 regular courses for nearly 2,000 candidates and 15 special courses for special groups were given in welfare, emergency feeding, clothing, lodging, health services, rescue, and firefighting. Trainees in turn give courses on the local level.

The Canadian Civil Defense movement at present involves upwards of 200,000 people, of which some 75,000 are full time provincial and municipal employees such as fire, police, utilities, and CD personnel. Over 100,000 civilian volunteers have taken CD training.

Even though organically Canadian Civil Defense is separate from the military organization, it appears that its long range psychological and practical implications are similar.

In fact by its own statements Civil Defense has admitted that when the chips are down Civil Defense is subordinated to the requirements of the war effort and human values take a secondary place. This situation is the same in Canada as in the U.S.A. The objection of the sixty newspaper reporters is also the objection of the churches.

In general the Civil Defense program has to be sold on the basis of "fear of the Russians!" By preparing people psychologically for war, by increasing their fear and hatred of an "enemy," civil defense is increasing the danger of war by creating the very sort of climate that will produce it.

Civil Defense air raid alarms and test evacuations as well as talk of a "peace time draft" create an atmosphere of tension and preoccupation with war. This makes possible ever-increasing military controls on society. This is all in spite of the fact that civil defense may be virtually useless in the light of the ultimate weapon.

Next Week:
The Church and Civil Defense

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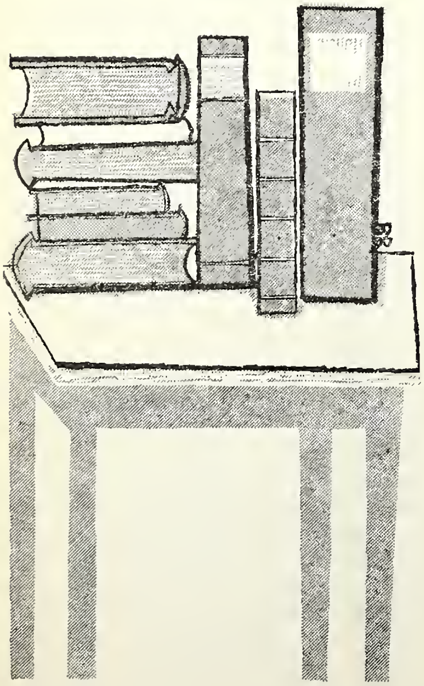
*Editor, Canadian Mennonite

Levi Keidel Jr.*

The Congo Needs Christian Literature

ALL THE GREAT philosophies and systems of thinking which have taken possession of the minds of men and altered their course for better or for worse found their power to sway nations when put down into printed form and distributed to the masses. The English Magna Charta, the American Bill of Right, Luther's 95 theses, Marx's Communist Manifesto, and the Bible are but a few striking examples.

The background of history brings into more clear relief the criminality of teaching a man to read a book and failing to supply him with good books to read. This is Congo's problem. During the first half century or more of missionary endeavor, the barrier of illiteracy ruled out to a large extent a program of Christian literature. However within the last decade the Belgian government with the aid of the missions has inaugurated a program of free primary education to all of Congo's youth. This means that though the number of middle-aged folks who can read is limited, yet perhaps eighty per cent of Congo's school age population is literate. There is possibly no other modern mission field with such a rapidly accelerating rate of literacy.



We cannot at present say that protestant missions are doing their best to keep up. It is true that in certain language areas a pastor's library consists of a Bible, a hymnbook, a catechism, and a bit of devotional material. This alone builds neither a strong pastor nor a strong church. Average results of a literature survey of any given society will reveal that they have printed less than enough material to fill a single issue of *Reader's Digest*. A native pastor stretched his hands toward me in hopeless fashion and said, "Yet you say we're ready to shepherd our own flocks now—that we're ready to take the churches ahead on our own—that we have all we need." Missionaries were so used to traditional methods of mission work that they were not alert to what was happening. Because they woke up late, it's too late to keep up. Protestant missions are rather doing their best to *catch* up.

There has been more progress made in Congo Christian literature in the last two years than in any previous twenty-five. Practically any part of Congo's twelve million population can be reached in one of six major languages. Evangelical Literature Overseas in co-operation with the Congo Protestant Council has organized literature conferences in the various language areas. All protestant mission societies using a given language met to co-ordinate their literature programs. Five of these conferences were held in 1956 and the sixth was held in August of this year. An all-Congo literature committee made up of the literature secretaries of the respective language areas and the Congo-wide secretary meet annually to co-ordinate the program of Christian literature on a colony-wide basis. This means that everyone knows what literature is currently available, what is being prepared, and everyone agrees on what yet needs to be produced.

But there is much more to a literature program than taking a book off the press and placing it into the hands of an eager reader. Someone has to write it, someone has to print it, and someone has to pay for it. We'll do the writing. A mission press will likely do the printing. The paying is where *you* come in. Of course the reader can pay for it *if* we use cheap newsprint paper, no pictures, and bind the result in a brown paper cover. But that kind of book gathers dust and discolor on shelves in Congo just as it does in America—because almost nobody wants to buy it. A subsidy fund makes it possible to use a hard-surfaced white paper that invites the touch as well as the eye, with illustrations which break up the text as well as explain it, and all wrapped up in a colorful durable cover that the eye can't miss and sold at a price the average man will be glad to pay.

Congo literature? Yes, we were slow in getting started. The need is appalling. We're doing our best to catch up. But remember that *you* have a vital part in it.

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*Missionary, Belgian Congo, Africa

faith creates colorblindness

The problems of people who have a different colored skin never did impress me the first twenty-five years of my life. When we lived in Canada, we saw only the occasional Negro porter or Chinese restaurant-eur.

The first real encounter that I ever had with the race problem was eight years ago, when I took a trip from Winnipeg through the heart of the United States to Florida. Slowly, as we progressed toward the South, the Negroes were herded to the back of the bus, so that by the time we reached the heart of the deep South, no Negro would dare sit in front. The only action that one could take to soothe one's rising indignation was to sit in back with them. Another glaring fact was that signs in the depots began to read "White Only" and "Negro."

During the past four years the man who has a different skin color has become a part of our life. One of the finest friends that my wife and I have is a Negro. One of the most intelligent, enthusiastic Sunday school classes that we have had was a class of dark thirteen-year-olds. I would challenge any mother to dress her daughter as freshly and crisply as some of the young folk we had in class. How can you help but smile inwardly, when you see fifteen teenage girls with new Easter bonnets and a dozen polite, smartly tailored fellows with new hats come to fellowship around God's word? To hear that people of other color skins are dirty and ignorant is painful. As one becomes a small part of the emotions and everyday life of any other person, one comes to love that person.

Why do we have the Little Rock situation, where differently colored people cannot go to school together, when just this summer Negro and white teenagers slept, ate, played and worked together in our Swan Lake workcamp? At camp there was never a word, action, or comment that would have indicated that skin was a problem.

It is easy to look down on these who never had a chance, but it is hard to forget those who, when given an equal opportunity, make the most of life. There is the jovial, quiet-spoken Negro guest lecturer at school who so quickly won us over; there is the Martin Luther King who unwaveringly stands for his rights and convictions; there is the Benjamin Mays whose unforgettable articles and booklets we read. Sociologists say there is no difference, physicians say the same blood runs through our veins; so let Christians act as if they walk by the faith which Christ has implanted within them, rather than by sight, which sees black and brown and "white."

—Leo Driedger

film review

THAT THEY MAY HEAR, 16*mm.,* 30 *min., black and white. Producer: Family Films for the Southern Baptist Convention,* 1953. *Available from Religious Film Libraries. Rental:* $9.00.

This film tells the story of Johnny Gordon who, together with his roommate, is asked to share his room with a student from Japan. Johnny is bitter because his brother lost his life in the war with Japan. He accepts the Japanese roommate, but reluctantly. Through the warm, sincere, Christian testimony of the Japanese student, Johnny accepts him. Johnny's father, who is also bitter, comes to accept the Japanese student.

Johnny later decides to become a missionary to Japan. This decision is not arrived at quickly or easily, but it becomes real.

This film is effectively done. It would be a good film for a mixed age group, perhaps more particularly for young people from high school age on up. The film presents its story in a warm spiritual atmosphere and yet in a rich and realistic way. It could be used for a number of purposes: to show real evangelism, to show how people from different races and countries should get along together, or to show how God calls a person into His service.

FLASHES OF THOUGHT

Walter Gering

Taken For Granted

It had been a thrilling thought-provoking day for all of us. With the whole world disturbed by international tensions it was but natural that we should be concerned. The invitation had gone out to pastors and lay church workers of the state. The subject under discussion was "The Church and Its Relationship to the Peace of the World." Some of the key leaders in the field of international relations were at hand to lead the discussions.

The subject of the particular discussion group which we had attended that session of the convention was "Peace as it relates itself to the foreign policy of the U. S." One leader after another voiced his opinion relative to the subject at hand; ministers, church workers, and college professors spoke their minds.

Then an unknown youth rose to his feet: "I am not a minister; I came to this meeting to get help—and I have not heard the name of God mentioned in this group."

The silence that prevailed for a few moments was cutting. The young man's condemnation had fallen as a sudden blow upon the group. It was true! God had somehow been strangely absent from the discussion. A minister, noticeably disturbed, answered: "We took for granted that we were all agreed that God was a part of this."

The youth had received an answer; nevertheless there hovered over the subsequent discussions a subdued air of humility. He had gained his point.

"We took for granted. . . ." Can it be that all too often we take things for granted? Has not the time come when there is need for a clear positive statement from God's people relative to the place of God and our Saviour, the Prince of Peace, in the affairs of the world?

The Gospel of Jesus Christ in the World

This article contains the major ideas presented in the seventeen major addresses at the Sixth Mennonite World Conference, Karlsruhe, Germany, August 10-16. The article is an attempt to present the theme of the conference in an orderly fashion, using the words and thoughts of the speakers as nearly as possible. Most of these messages were given in German, so the words used here are from notes taken from the English translation.

Paul R. Shelly*

The Gospel of Jesus Christ

PAUL SAYS that he is not ashamed of the gospel of Christ because it is the power of God unto salvation. The gospel therefore is the power, the dynamite of God. It is a freeing power, an upholding power, and a power which promises ultimate victory.

There are two prongs as we think of the meaning of the gospel. The first is the saving power of the gospel through the cross. The message of the cross is the center of the gospel. Only when the cross is preached is there good news. The cross is a stumbling block unless believed and experienced.

The cross is also where we experience the revelation of God. It is in the cross that we see both the sinfulness of man and the nature of God's love most completely. We see, too, the power of God in the cross, for the cross was followed by the resurrection and thus we are assured of the final victory when Christ will reign supreme eternally.

The second prong as we think of the meaning of the gospel is our response to it in discipleship, in service, and in sharing the Good News. The cross requires an answer. Life with Christ means following Him. We can be united with Christ through listening to Him, through prayer, through our relation to the church, and through our deeds. Life with Christ means serving others as Christ did, and genuine service is possible only if we follow His example.

Life with Christ also involves sharing the Good News. The population of the world is multiplying more rapidly than the membership of the Christian Church. We must heed the command to "make disciples of all nations."

The Self-Assurance and Helplessness of the World—and Its Challenge

Over against the gospel of Jesus Christ we have the second phase of our theme: "The Self-Assurance and the Helplessness of the World—and Its Challenge." First we want to see the inadequacy of the wisdom of this world. Paul wrote: "Hath not God made foolish the wisdom of this world?" (1 Cor. 1:20b). We should never break off conversation with the world; our approach must be one of a creative witness. The significance of worldly wisdom can be understood only by the Christian since he alone has the perspective of heavenly wisdom. When a person becomes a Christian, God makes human wisdom by itself inadequate because we then become "poor in spirit" or learners of a heavenly wisdom.

We also need to see the helplessness of man. Modern man is lonely even if he is living with people; he is homeless and flighty in spirit, soul, and body. He attempts to find his answers in artificiality, fleeing from himself. The secular man seeks for an answer in what he calls diversion; the religious man seeks an answer in superstition. The helplessness of man can only be seen in the light of God! In the light of the dawn alone can one comprehend the true meaning of darkness.

The world through its wisdom does not have a satisfying answer; it is a helpless world. Yet the world gives a challenge to the church: *"Do you really believe what you say you believe?"* Do you really believe that your life is to be a blessing? Do you really think that God has placed you in the world to bring reconciliation to the world? Do you really think that God will let you succeed? But the world asks a second question too: *"Is what you believe really true?"* Is life really meaningful and not meaningless? Is the world really God's creation? Is it true that reconciliation has taken place through Jesus Christ? Is there any sense in waiting for our redemption?

Our whole existence must be an answer to these questions. The world calls us to be a living fellowship. If there are no sons then there is no father. The world can't stand to see the certainty of the Christian.

Our Churches and Their Responsibility for the Gospel and for the World

We need not begin anew as we face this issue: we have a heritage which can guide us. We look at this heritage not only to see what the Anabaptist answer is but also to see whether this should be our answer. We look at this heritage to examine it in relation to God's Word. The Anabaptists were Bible Christians: they saw Jesus as Saviour and as Lord; they condemned the whole nonchristian culture; they were missionary minded; they composed a suffering church; they were dominated by brotherly love.

We have a heritage! But we must ask the question: "How are our churches discharging their responsibility *today?*" Our responsibility is clear according to the Anabaptists: to repent through faith, to be born again, to live in obedience to Christ, and to be ready to suffer. Yet, Mennonites are not in agreement as to their place in the world. Some tend to isolate themselves. Some with a more liberal theology believe that ultimately all people will become Christians. Some feel that we must give ourselves wholeheartedly to sharing the gospel with the world. This last approach is the Christian answer. We face the danger of becoming self-satisfied like the church of Laodicea. We must redouble our efforts to make Christ known.

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*Professor of Bible, Bluffton College

As we think of fulfilling our mission we need to keep in mind that it can only be done through love. As we are motivated by God's love we will be constrained to love others. Throughout our history we have ministered in the name of Christ. Our present program as carried on through the Mennonite Central Committee consists of emergency relief, rehabilitation, and service to the underprivileged. We cannot separate this kind of service from witnessing. The love of Christ constrains us to do the total task. God still has work for us to do both within our own brotherhood and to all men.

Our Churches in the Service of the Gospel

One aspect of the work of the church is that of preaching. The preacher serves for the Lord's sake as well as for the sake of men. The assignment of the preacher is to witness. The world needs not so much logical proofs of God's existence as to see true joy and divine love in the life of the preacher. The aim of preaching is to call the world back home. The church is where this takes place. It is the school of obedience and fellowship.

The task of the church includes serving Christ in our social relations. The church must be the conscience of society. It cannot remain silent in an atomic age. It has lost its prophetic voice in too many instances. The church must function, too, as a part of the framework of society and in this area should take the lead rather than follow others. The area of race relations is only one example.

The church also must play the role of association with others in our society and share with those in need. The church too frequently has taken one of three compromises: it has isolated itself, it has been totally assimilated by the surrounding culture, or it has limited its task to that of helping people to find a personal inner experience. The Christian gospel includes both man's personal relationship to God and his relationship to his fellow man.

The third task of the church is that of sharing the gospel in what we have called our mission program. Our calling is clear in the New Testament. We have been told to share the gospel with people everywhere.

The Hope of the World

This leads us to the climax as we think of "Jesus Christ, the Hope of the World." Hope is one of the key words in the New Testament. The foundation of our hope is in what God has already done, particularly in the person of Jesus Christ.

Hope for the New Testament writers was not based upon what man could do himself. It is not to be equated with human progress. It is always referred to in relation to what God is going to do for His people through Jesus Christ when Jesus Christ returns to reign eternally.

We do not know the full details of all that will take place when Christ returns. We know that Christ is coming, that there will be a resurrection, that there will be a judgment, that evil will be overcome, and that the Kingdom of God will triumph. We are a pilgrim church now. We as Christians should be following the principles of eternity on earth. We can do this only imperfectly here; when Christ appears we will be able to live by these principles completely.

Firm Foundation of His Church

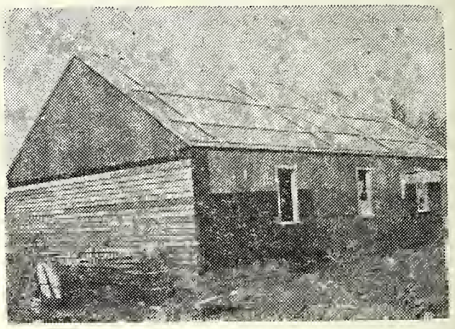
We need to remind ourselves that Jesus Christ must remain the firm foundation of His church. We are speaking of the gospel of *Jesus Christ*. The fact that Christ must be the foundation of His church was central in the New Testament; it was central in the teachings of Menno Simons. Menno Simons used the words of Paul to express this truth: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). If we keep close to our foundation, Jesus Christ, we will be able to meet the needs of the world with a full gospel, making provision for personal salvation as well as giving Christians a new vision of the meaning of discipleship for our day.

Photo by Pannabecker

The first communion service ever held in connection with the Mennonite World Conference occurred Aug. 16, 1957. *Arrangements were cared for by the Thomashof Church, and Pastor Schnebele of Thomashof was the minister presiding on the occasion. Pastor Schnebele remained at the table for a moment after the service for this photo.*

Manitoba Youth Help Build

Mission Chapel at Cross Lake



A YEAR AGO, at the annual meeting of the Canadian Mennonite Youth Organization in Niagara-on-the-Lake, Ontario, it was decided that the group should join hands with the Mennonite Pioneer Mission in a very special project—the building of a mission chapel at Cross Lake in Northern Manitoba.

It was decided that the CMYO would raise the money for the chapel, and the Mennonite Pioneer Mission would administer the building. The cost, it was then estimated, would be approximately $2,000.00.

Now, a year later, the chapel is a reality. It was dedicated at a special service on Sunday, October 6, with missionary Otto Hamm in charge.

The young people have raised the largest part of the originally estimated price, but the actual cost now totals nearly $4,000.00, or twice as much as was at first expected. High shipping costs did much to raise the figure. All the material has to be flown in by plane.

The CMYO will try to do the whole job of raising the $4,000.00 during the coming year. It is felt that the actuality of the chapel will serve as an added incentive for the young people to give.

The Chapel

The chapel, although dedicated, is not quite complete. Work will continue for some time yet. Construction, begun early in September, was supervised by Henry P. Berg, an experienced carpenter from Rosenfeld, Manitoba. Helping Mr. Berg were men from the Cross Lake district.

Located on the lake shore, near the home of missionaries Otto and Margaret Hamm, the chapel will be capable of seating 250 people. MPM officials tell us that the people of Cross Lake are very receptive to the Word and that the chapel will fill a great need.

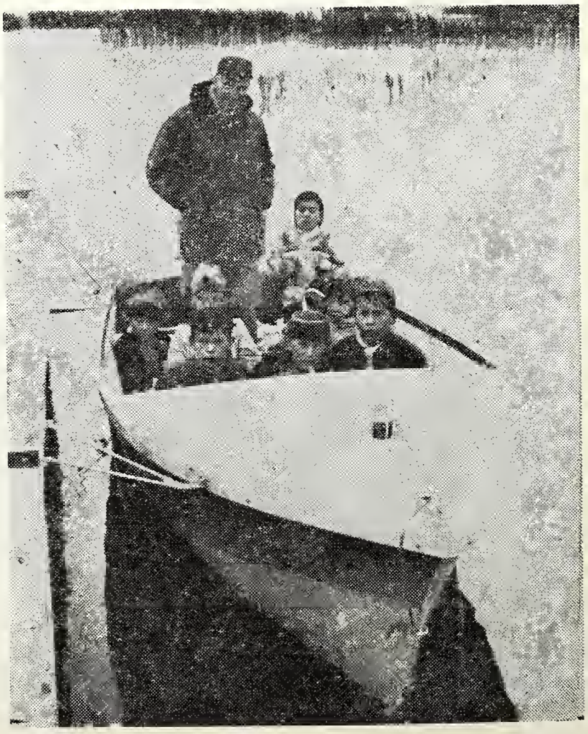
The Missionaries

The Christian workers at Cross Lake are Otto and Margaret Hamm of Altona, Manitoba, and Miss Anne Willms of Coaldale, Alberta. The Hamms have a family of four.

Missionary Hamm says of the chapel: "Should all homes and public buildings be closed to the witness of Christ by our adversary the devil, the CMYO chapel in Cross Lake will be a place of refreshment for the souls of those whom God has called out for His own among these people."

One of the first tasks facing these workers is learning the Cree language—the language of the people they are serving.

Brother George Groening, pastor



Transportation across the lake for children attending the mission Sunday school is provided by Henry Berg of Rosenfeld, Man. The $4,000 *mission chapel will be financed by the Canadian Mennonite Youth Organization.*

of the Bethel Mennonite Church in Winnipeg and chairman of the Mennonite Pioneer Mission, says, "The people of Cross Lake seem to have a great hunger for the Word of God . . . again and again the homes have been filled to over capacity to hear the good news of salvation from missionaries Margaret and Otto Hamm. The chapel will be a great help in the work."

The Challenge

The missionaries at Cross Lake are challenged with the task of bringing Christ to the Cree. The Canadian Mennonite young people are challenged to raise the money still owing on the chapel. All the Christian friends of this missionary effort should feel inspired to pray.

TRAINING MEN FOR GOD

A larger and better trained corps of Christian ministers and other leaders is widely reognized as the greatest need of the African church. Work in the rapidly growing cities, in particular, calls for ministers with a profound understanding of the work of the urban church. Tens of thousands of uprooted people are flocking into these cities. The migration involves family separations and dormitory life for great numbers of migratory miners and industrial workers, and the whole pattern of tribal society is breaking up under the impact of modern industrialization.—NCC

Mrs. Margaret Hamm (left) and Anne Willms shown with a Sunday school class held at the missionaries' home during recent flu epidemic.

Stewardship of the True Riches

By Arlan Kaufman

WE ARE LIVING in a time when installment buying is the popular thing. This pay-as-you-use plan has entered into almost every area of our modern life. Indeed it has almost become a necessity since young people especially do not have the money to pay in full in advance. But when we buy a car, home, or other item on the installment plan, do we stop to figure the price we will actually be paying? What about the high rate of interest which is cleverly hidden from us? Are we paying the price we cannot afford?

The same problem exists in another area of life—the stewardship of our talents, time, and resources. In this too, young people are the prey of the installment way of life. That is the way of life in which we live for daily or weekly installments of happiness. For example, we may be living with eager anticipation for the next football game, for a party our friends are having, or for that important date on Saturday night.

Week after week, month after month, we live for the anticipation and happiness of these little events. Before we know it our whole life, with all of its opportunities, is spent on these little installments of happiness. As a result we often miss the real joy and happiness for which we were created. This also is a price we cannot afford to pay.

The more meaningful things in life cannot be purchased on the installment plan. Take a college education, for example. This is something that in the long run will enable you to render a greater service. But to obtain it, sacrifices must be made, future plans must be organized, and money must be saved. Full commitment to such a long range objective means putting aside momentary desires. Many young people miss the really great benefits because their interests are centered on shortsighted, immediate goals.

Life is similar to getting an education. As a college education requires sacrifices in one's youth to prepare for a richer adulthood, so this earthly life requires sacrifices to prepare for the adulthood of eternal life. As the preparation in our youth determines how we will spend adulthood, so the preparation in our earthly life determines how we will spend eternity. And as installment buying threatens to crowd out a college education, so does devotion to momentary happiness threaten to crowd out the real purpose of life.

WE MAY ASK: What is the real purpose of life? For what did God intend young people to live?

In this connection we have heard

a good deal about stewardship. The stewardship of our talents, time, and money—everything we possess. But as there are two ways to pay for a car, two types of goals for which we can live, likewise there are two kinds of stewardship.

These two types of stewardship are recorded in Luke 16:11 and 12: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" We have all been given the stewardship of "the unrighteous mammon"—earthly possessions which are not really ours but pass on from person to person. But have we all been given the stewardship of the true riches?

The Christian should experience both kinds of stewardship. Not only will he be a careful steward of his physical life, giving his talents, time, and resources to learn of God, but as he proves himself faithful, he will be given the stewardship of the true riches, that is, the stewardship of the mysteries of God.

WHAT ARE the true riches or the mysteries of God and how are they made known to us? The Apostle Paul, after he met Jesus Christ on the road to Damascus and responded with, "Lord, what wilt thou have me to do?" became a follower of Christ and gave all of the tangible things he possessed to His cause.

This is the first step necessary to receive the true riches. Then as Paul was found faithful, the Holy Spirit led him into the understanding of the mysteries of God, the true riches. He says in Ephesians 3:1-3: "For this reason I Paul, a prisoner for Christ on behalf of you Gentiles, assuming that you have heard of the stewardship of God's grace that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly." This tells us what Paul's commission was, with what the mystery dealt, and how it was made known through revelation.

The mysteries or true riches that apply to our own life and formulate our own commission are also made known to us by revelation. It may not be called to our attention in such an unusual manner, but it is just as important. Instead it may take the form of a striking verse of scripture, a statement by a minister, or some slides portraying the needs of the mission fields. It will probably be puzzling to us at first, as it was to Paul. We may also have to ask: Lord, what does this mean, what would You have me to do?

We must remember however, that this is only to call attention to the will of God, and is not the final answer in itself. We then must decide as did Paul, whether to continue on our journey or turn back and devote our time, talent, and resources to learning the meaning of the "heavenly vision" and the mystery behind it. If we choose the latter, then as we are found faithful, the mystery will be revealed to us and we will become stewards of the true riches and will be given the boldness to proclaim them to whom they may concern.

Those who lack this boldness and cannot seem to find the purpose for their life, have not found the true riches God has in store for them. These riches are the real source of joy, regardless of trials, temptations, or persecutions.

AS YOUTH, we are free to choose whether or not to receive these riches. If we fall prey to the inticements of the installment way of life, we will pay the price we cannot afford. But if we prove ourselves faithful stewards of the tangible things of life and act in faith on the invitation, promises, and understanding God has given us, then we will be intrusted with the stewardship of the true riches, the mysteries of God, the commission which gives meaning and joy to this life and the life hereafter.

May you seek to know the purpose for your life and may God intrust to you the true riches as you are found faithful.

Should conscientious objectors have

International Recognition?

The service of pacifist Christians in underdeveloped countries can be effective. Recognition of conscientious objectors on an international scale would make such service possible.

These are aspirations of Andre Trocme, a minister in the French Reformed Church and a secretary for the International Fellowship of Reconciliation. He visited the United States this fall and spoke in the Mennonite Church of Mt. Joy, Pa.

He addressed a meeting in Amsterdam of the continuation committee of historic peace churches (which includes Mennonites) and the IFOR.

Trocme feels that much of the service to underprivileged people does not have a good effect when it does not include esteem for the individual and if it does not have mutual concern for their problems.

Handpicked teams of convinced nonresistant Christians should go to specified areas all over the world, he challenged.

As examples of what he has in mind he cited a Friends team in Kenya which includes conscientious objectors from England and America, who live and work with the Negro population.

Other modified examples of this type of work are being done by other groups, including Mennonites, to add the Christian dimension to technical assistance.

In connection with the wish for new emphasis in alternative projects, representatives at the Amsterdam meeting would like to see some form of international recognition of the position of conscientious objectors.

They pointed out that many nations do not make adequate provisions for objectors and some nations make none.

The possibility was voiced of securing some international recognition of the objector position through the North Atlantic Treaty Organization.

They also proposed that churches make application to the World Council of Churches which in turn could apply to the political world for such recognition. —1-W *Mirror*

our schools

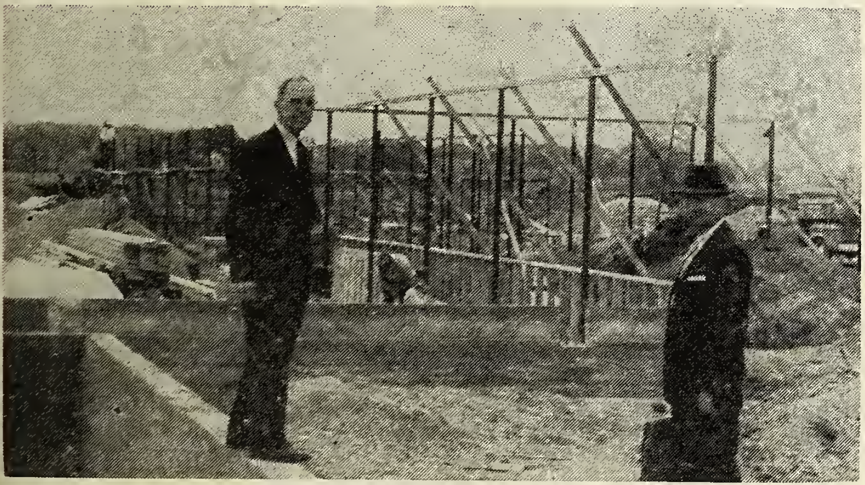
Canadian Mennonite Bible College Opening

Detours and hindrances on the road to the goal mark our lives. They are also found in all great undertakings in the history of our church, said N. Fransen, Vineland, in his address at the opening celebration of Canadian Mennonite Bible College on Sunday, Oct. 20. But, he continued, there is hardly any such venture that has not in the end succeeded. Our Bible College too has had some detours in its history, but Colossians 2:18, Brother Fransen's text, is applicable here also: Let no man make us to lose sight of our goal (Lasset euch niemand das Ziel verruecken).

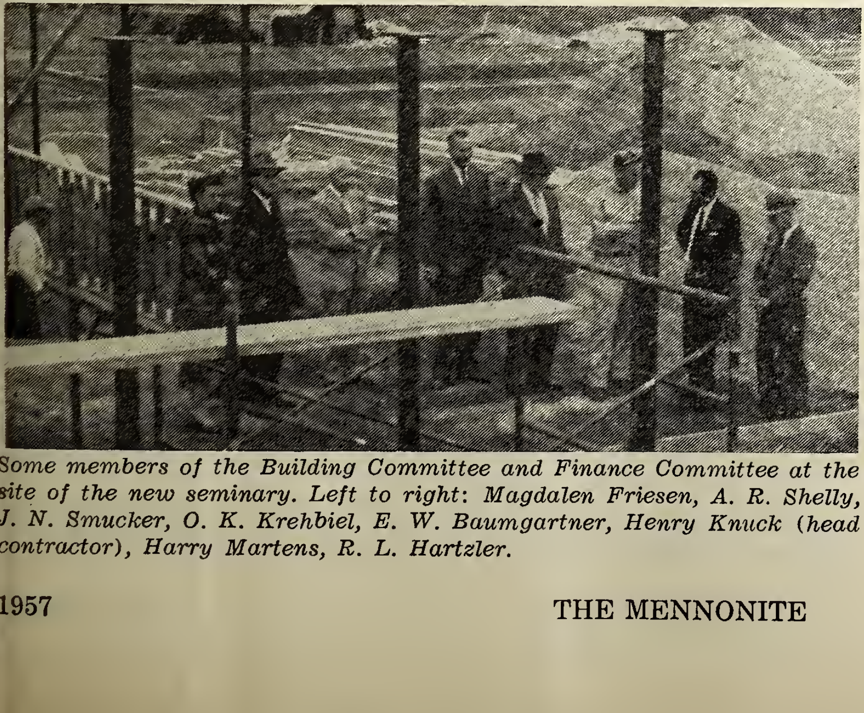
A beautiful day made a large attendance possible. A look into the full auditorium revealed a wide representation from the rural congregations of Manitoba, as far away as Gretna. The student choir under the direction of George Wiebe contributed greatly to the festive atmosphere. An outstanding and perhaps unusual musical number was "Make me an instrument of thy peace" with the ancient words of St. Francis and music by contemporary composer David Stanley York.

Work Progresses On Seminary Buildings

Photos by Pannabecker

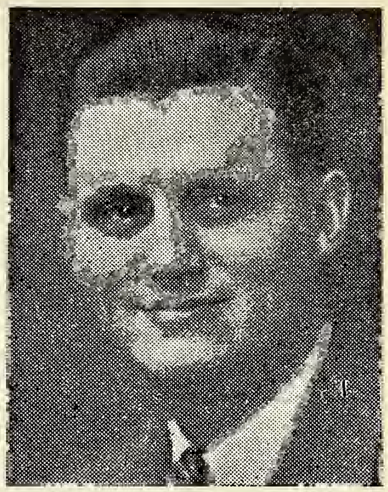


President Pannabecker and president-elect Waltner at the site of the new seminary location, Elkhart, Ind.



Some members of the Building Committee and Finance Committee at the site of the new seminary. Left to right: Magdalen Friesen, A. R. Shelly, J. N. Smucker, O. K. Krehbiel, E. W. Baumgartner, Henry Knuck (head contractor), Harry Martens, R. L. Hartzler.

Bluffton Bible Lecturer



Dr. Arthur M. Krueger, president of Lakeland College and Mission House Theological Seminary, Sheboygan, Wis., will present a series of twelve lectures at Bluffton College Nov. 17-21 for the annual Bible Lecture Week. Topics of his lectures are as follows:

Morning series: "Love Is the Minimum," "Leftovers and Potluck," "Midterm Examinations," "Do You Believe In Miracles?" "How Can You Tell It's Love?" and "Youth Must Have the Answer."

Evening series: "People Are Our Business," "All Roads Lead to Rome?" "The Lost Third Act," "You Should Enjoy Your Pains," "If It's Security You Want" and "Taking the Offensive."

Dr. Krueger is a graduate of Heidelberg College, Tiffin, Ohio, and Mission House Seminary. He was awarded an honorary doctor's degree by Heidelberg College in 1951.

Menno Simons Lecturers

Jacob J. Enz, associate professor of Hebrew and Old Testament at the Mennonite Biblical Seminary, Chicago, is delivering the Menno Simons lectures at Bethel College Nov. 3-6. He is speaking on the general theme, "The Only Warfare the Christian Knows" or "The Biblical Basis of Pacifism."

The first address of the series, "The Recovery of the Ultimate Weapon," was given in the Bethel College Mennonite Church during the morning worship service. The Sunday evening lecture, "Fighting in the Right War," was presented in Memorial Hall. Succeeding lectures

(*Continued on page* 702)

MCC news and notes

Anniversary of Hungarian Revolt

AUSTRIA—Are there still Hungarian refugees to help on the first anniversary of the Hungarian revolt? Many Hungarians in Austria and Yugoslavia are still being assisted. These are persons unable to emigrate and those who did not return to Hungary. Many are youths cut off from their families. MCC supplies some refugee needs in periodic institutional and mass distributions. In addition some parcels of clothing are being mailed directly to individuals in Hungary.

A year ago when thousands of Hungarians fled into Austria, North American Mennonites gave the necessary financial gifts for MCC to set up temporary homes in Austria where refugees stayed until they could emigrate. Around $39,000 was used for shelter, food, clothing, and spiritual service to the refugees in the homes and other camps last spring.

The few Hungarians resettled in the United States by MCC apparently are making good adjustment. The United Nations reports the response of countries of asylum to the emergency was immediate and effective and is largely responsible that a solution to the Hungarian refugee problem is almost in sight. Hungarians are expressing their appreciation for the substantial aid received from Christians abroad during the past year, reports Ecumenical Press Service.

What are the people inside Hungary thinking on the anniversary of the revolt? Harrison E. Salisbury of "The New York Times," who is visiting Hungary, reports: "The mood of the people is sullen, grim. They go about their daily tasks because they see no alternative. Perhaps the hardest thing on this October anniversary is that no Hungarian can see any future for his country."

Opportunity in International Living

The first step in understanding people of other nations is to become acquainted. The benefits are mutual —each learns from the other. Mennonites have a unique opportunity to fellowship mutually with Mennonite young people from Germany, the Netherlands, Switzerland, Paraguay, France, and other areas through the vocational trainee program arranged by MCC.

The 27 trainees now in this country will change their location in January for their final six months here. Sponsors are needed who will provide employment and take a trainee into their home for that period. Places for girls are particularly needed. The sponsor provides room, board, $15 a month allowance for the trainee, and $50 a month ($40 for girls) to MCC to cover transportation, medical, and overhead expenses.

Enrich your home and the life of a trainee by being a sponsor. Inquiries may be addressed to MCC, Akron, Pa., by Nov. 15.

Enough Food for the Table

GREECE—"The fellowship of an international group cannot be replaced by any other known fellowship," says Paxman Richard Lambright (Lagrange, Ind.), who completed a term of service with the interchurch self-help project at Ioannina, Greece, sponsored by the World Council of Churches. Lambright worked in the Greek village of Mavropoulo near the Albanian border to improve agriculture. He says, "There is a great task in Greece to challenge Christians. It is a privilege to work in a village of great need, spiritually and materially."

Lambright and other members of the interchurch team, composed of young people of several denominations and nationalities, introduced improved field crops and livestock. Many of the families he worked with now have meat for meals once a week instead of twice a year as a result of learning to raise rabbits, sheep, and pigs. They have enough eggs now after learning to raise better chickens. Milk production is four times greater through the importation of better cows.

The animals will be well taken care of with the introduction of hybrid corn seed, new grasses, and other crops. In addition Lambright started a library, taught gardening, demonstrated food storage and canning, worked with boys' clubs, and aided with many other projects.

The crowning project during his work at Mavropoulo was the completion of a village church which, he said, "is a great encouragement to the villagers for their religious concerns." He helped give a Bible to each family in the area.

1-W Openings Listed in New Catalog

A 65-page catalog has been published by the MCC 1-W office designed to help young men select a meaningful position for 1-W service.

The catalog, bound in blue, lists the many types of work available along with detailed description of each project or institution.

Types of work categorized in the catalog include administrative, children's, construction, experimental, farm and dairy, general and mental hospitals, homes for the aged, sanatoriums, schools, Goodwill Industries, and church-administered service such as Voluntary Service and Pax Service.

The catalogs are available on request from conference offices (722 Main Street, Newton, Kansas) and the MCC 1-W office.

MENNO SIMONS LECTURES

(*Continued from page* 701)

are entitled, "The Outfit that Moves Forward As a Man," "Caught in the Deadly Cross-fire," "The Kingdom's Tactical Supremacy," and "Turning Battle Songs into Hymns of Peace."

Morning lectures Monday and Tuesday are held in the college chapel at 9:45, while evening lectures on these days are being given at 8 p.m. in Memorial Hall.

Graber Speaks On Relief

C. L. Graber of MCC addressed Canadian Menn. Bible College Oct. 9 on the subject of relief work. Brother Graber, who was instrumental in working out an agreement for a one million dollar loan from the U. S. Government to the Mennonite colonies in Paraguay, put special emphasis on the conviction that relief work is not a means to an end, but a truly biblical requirement and witness in itself.

Our weekly prayer meeting also met under the MCC motto "In the Name of Christ." Various students related summer experiences in different branches of church service. This year we also heard a little about Pax work in Vienna, Austria, from Roy Voth, who comes to us from Newton, Kansas.

McGovern Visits Freeman

United States Representative George McGovern, who represents the Eastern District of South Dakota in Congress, visited on the Freeman Junior College campus October 15 when he spoke at an extended chapel program and conducted a question and answer period.

During the winter quarter, night courses will be offered every Thursday evening. The classes offered will include courses in homemaking, typing, welding, economics, and Bible. A course in American Society is already being given.

jottings

CLOTHING DRIVE

—First Church, Upland, Calif.: The evening of Sept. 1 our young people who attended the retreat at Camp Gains gave a program, headed by Bruce Boshart, our Y. P. retreat representative who was elected chairman of the Retreat Committee for the coming year. Sept. 12 a warm clothing drive was made by our Serving Others Circle for MCC distribution. Sept. 29 we enjoyed the promotion service of the Primary Department, also the installation of all Sunday school officers and teachers. An impressive sermon by our pastor followed, using Eccl. 11:6, a challenge to every listener. Oct. 6 holy communion was observed after a sermon on Matt. 26: 18. Fred Yoder was appointed by our Council to serve as deacon, filling the vacancy left by the death of T. C. Boshart, who is greatly missed by the church. Oct. 6 our Church Night Program featured David and Amanda Eitzen, who attended the Mennonite World Conference in Karlsruhe, Germany, last August.

QUILTS FOR RELIEF

—First Church, Halstead, Kan.: Our congregation united with the M. E. and Presbyterian in Sun. evening services during July and August. Helen Schroeder, a member, served under MCC Voluntary Service as librarian in the Mental Hospital at Hastings, Minn. The marriage of Jerry Mueller and Glenda Green took place in the Federated Church in Mount Hope. Aug. 11, Laymen's Sunday, the men had charge of the service. Kazadi Matthew, a convert of the African Congo Inland Mission, spoke in our church Sept. 2. Marlene Winsky was married to Gerald E. Eck of Moundridge in our church Sept. 5. Sun., Sept. 15, we were very glad to welcome back our pastor Roland Goering and wife, after an absence of two months during which they attended the Mennonite World Conference and toured part of Europe. Melvin Schmidt of Canton served in their absence. Delegates to the West. Dist. Conf. at Clinton, Okla., were elected Sept. 22. The marriage of Barbara Kathryn Vogt to Douglas Stutzman of Peabody took place Sept. 27. Dorcas Society at an all day meeting tied three quilts and quilted one for relief. Holy communion was observed Sun., Oct. 6. Midweek Bible Study began Oct. 30, with classes for all. H. T. Unruh served us on Oct. 20. —Anna V. Lehmann, Corr.

J. J. ESAU SPEAKS

—Butterfield Church, Butterfield, Minn.: Wilbert Regier, director of practical work at Grace Bible Institute, held a series of meetings the last week in Sept. Special marimba music was brought by Mrs. Alvina Van Antwerp of Minneapolis. On Sun. morning, Sept. 29, the Junior S. S. presented a Promotion Day program, and we observed open communion, which was in charge of Wilbert Regier. J. J. Esau spoke about reconciliation on Sun. evening, Oct. 6. The church extends a Christian welcome to the nine new adult members who were admitted into our fellowship Sun., Oct. 13. On the following Sun. evening the service was in charge of missionaries Vernard Stuckys of the Brazil Gospel Fellowship Mission. They displayed colorful Brazilian artifacts and showed interesting slides of their work in northeast Brazil.—Willis Linscheid, Corr.

RELIEF, CONFERENCE REPORTS

—Salem Church, Dalton, Ohio: The film "Beyond Our Own" was shown to adults and young people Sun. evening, Sept. 29. On Oct. 6 Miss Irena Liechty presented the evening program. Earlier in the evening the Junior Girls' Mission Society had a birthday supper for Miss Liechty. She had interesting things to tell and show the girls. Oct. 9 the annual Father-Son Banquet was held in the church basement. Elmer Baumgartner, Berne, Ind., was the speaker. His subject was "The Layman's Task to the Church." Oct. 13 John Howard Yoder of the Oak Grove Menn. Church brought us a report of the Sixth World Conf. of Mennonites held in Karlsruhe, Germany. Fri. evening, Oct. 18, Ida and Ada Stoltzfus, MCC relief workers recently returned from India, Pakistan, and Jordan, brought us a relief report.—Corr.

"HOME FRONT" SHOWN

—First Church, Hillsboro, Kan.: May 26 our Y. F. visited a Catholic church in Wichita. David Habegger spoke here on the race problem. On June 9 eight young people were baptized upon their profession of faith. Our pastor, Elbert Koontz, and family enjoyed a vacation trip in June visiting relatives in Wis. and Minn. J. E. Hartzler brought the message on Sept. 8, and on Sept. 10 we were invited to Lehigh to hear his interesting report on his visit with Dr. Albert Schweitzer in Africa. Our S. S. picnic was held in the local park Sept. 29. The film "Home Front" was shown Oct. 6 by our mission societies. The Family Nights which were held last winter have again been started. We meet once a month for fellowship supper after which we study the life of Paul by filmstrip and recorded narration. Pastor and Mrs. Koontz and a number of others attended the W. D. Conf. H. A. Fast brought the message in our pastor's absence. That evening H. T. Unruh told us of his recent trip to Europe. He visited many churches and other places of importance in church history.—Mrs. Walter H. Kliewer, Corr.

Y. P. WORKSHOP

—First Church, Mountain Lake, Minn.: A short course in Leadership Training is being conducted at our family church night classes, which is of much value to the S. S. teachers. Funeral services for John J. Niessen were held Sept. 12. That same evening the Mission Society had their annual picnic. Sept. 12 the Men's Brotherhood met; the film "Missionary to Walker's Garage" was shown. Our pastor spoke at the annual Christian Life Week at Freeman Jr. College. Bill Gering, our full-time worker with young people, from Newton, Kan., spoke to the young people Sept. 26, and Sept. 29 they had Young People's Workshop for all the young people in this area. King's Daughters met in Oct. for their election of officers. Young people from the Gospel Menn., Alliance Missionary, Immanuel Menn., and First Church are meeting in our church for released time classes on Wed. morning. The Mission Society had their annual meeting Oct. 10. White material for rolling bandages was brought. The Cottonwood County Men's Fellowship met at the Methodist Church in Bingham Lake Oct. 21. Harvest Festival meetings will be Nov. 3-8 in all the churches of this community.

MCC ORIENTATION

—Bethel Church, Mountain Lake, Minn.: The 25th wedding anniversary of Pastor and Mrs. Gering was celebrated the evening of June 3 with the congregation in attendance. Pastor Gering's having been in the ministry for 25 years was also observed. Daily vacation Bible school was held with over 125 pupils, largely from the First Mennonite and Bethel Church in attendance. June 9 we had an interesting missionary service with Brother and Sister Orlando Waltner as speakers. The congregation was invited to the wedding of Lois Gering and Robert Jungas on June 14 in the afternoon. On Pentecost seventeen young people were baptized and received as members; four others were accepted into the church. Abe Wiebe from Freeman, S. D., brought the Sunday morning message on June 23. Eighteen young people who were participating in the two MCC VS units in Minnesota at Hastings and Fergus Falls met in Mt. Lake for a period of orientation. They came from several different countries and states. June 30 we had our annual children's day program and Mission Festival with Verney Unruh, missionary to Japan, as speaker. A fellowship meal was enjoyed at noon. An ordination service was observed July 3 for Mr. and Mrs. Arnold Regier, who are going to Belgium for language study, after which they will be sent to the Congo to work under the Gen. Conf. Mission Board. The farewell for the Regiers was held the same day. Youth Hymnaries, published by our Conference, have recently been placed in the junior department of our Sunday school. Fremont Regier related very interesting experiences when he served as a 1-W worker in the Congo under the MCC Pax program for two years. J. J. Esau brought the morning message Aug. 18. The men's chorus, accompanied by the pastors, presented a program at the Bethesda Mennonite Church at Henderson, Neb., Aug. 18. Pastor Gering brought the morning message. On a number of successive Sundays Pastor Gering spoke on "The Man in the Pew." This was indeed heart searching and stimulated our thinking. Do we live a Christian life on Monday and every day of the week, as well as on Sunday? Pastor and Mrs. Gering were away on their vacation during the month of Sept. Orlando Schmidt served on Sundays with timely, inspiring messages on "A Christian Today." Peter Voran, missionary to Japan, spoke one Sunday morning. Esther Wiebe, R.N., related interesting experiences as missionary in India. Marie Peters, doing mission work among the Chippewa Indians at Ponsford, Minn., spent several weeks here on her vacation. The Bethel Mission Society has made seventeen quilts for relief. A Sunday school rally was held in the school auditorium sponsored by the local S. S. Assn. Joseph Schmidt, pres. of Grace Bible Institute, was the speaker and gave challenging thoughts. The junior choir of about 50 voices brought several numbers in music. Sept. 29 the young people together with the First Menn. young people had a workshop. Discussion on "Work, Worship, and Witnessing" was led by Bill Gering, Leola Schultz, and Wilbert Regier. The theme for the day was "Youth For Christ in Action." Pastor Kazadi Matthew, a native of the Belgian Congo, brought a message. Mrs. Elmer Dick, missionary to the Belgian Congo, spoke and showed slides the evening of Sept. 29.—Marie Toews, Corr.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

Personnel Wanted

Assistant Administrator—Full time opening for an assistant to the administrator in a large, new Mennonite home for the aged in eastern U.S.A. Special training an asset, but individual initiative and desire to serve more important. Contact: Harry M. Detwiler, Souderton, Pennsylvania. No. P. 195

into the beyond

Edward Henry Wiens, of Newton, Kansas, and member of the First Church in Newton, was born in Las Vegas, New Mexico, November 16, 1890, and died at St. Francis Hospital, Wichita, October 10, 1957.

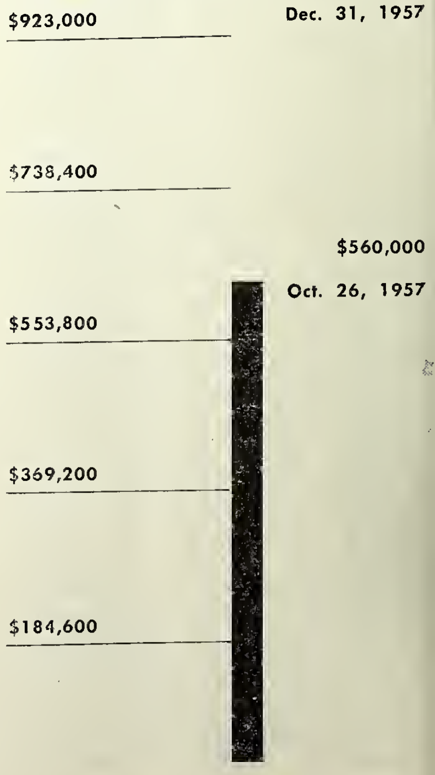
Honor the Lord with your substance and with the first fruits of all your produce. Prov. 3:9, RSV.

By the Grace of God -- Over the Top

General Conference needs
for 1957
for all four Boards

This chart is strong cause for rejoicing and special thanksgiving to our Lord. Up to this time this has been our highest income year. So that all can follow our last eight weeks, a chart will appear in each issue. We invite our constituency everywhere to join in prayer that our stewardship response may be sufficient to undergird the work to which our Lord has called us.

"Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3).



THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.

BIBLICAL SE

Photos

FOR ALL THIS, THANKS-GIVING

Volume 72 Number 45 November 12, 1957

in this issue

ARTICLES:
Impressions of the Western Dist. Conf. By O'Ray C. Graber 708
That the World May Recognize Christ By Elmer Neufeld 709
The Church and Canadian Civil Defense (Part II) By Frank H. Epp 711
For All This, Thanks-Giving 712
DEPARTMENTS:
Editorials
Robert W. Hartzler, Guest Writer 707
MENNONITE YOUTH:
After Game Fellowship 714
Meet the Treasurers 715
The Light in the Coal Bin 715
Our Schools 717
MCC News Notes 718
Jottings 719

of things to come

Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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Another Mission Church

Fifteen new churches by 1959 is one of our goals for this triennium. An important step in this direction was taken October 20, 1957, at the Waters Mennonite Mission near Sudbury, Ontario, when Menno Ediger, formerly of Inman, Kansas, was installed as the pastor of this mission church.

The Waters Mennonite Mission is the result of the consecrated effort of several Mennonite families who moved into the Sudbury area to find work in the great nickel mines and also to conduct a mission Sunday school as well. This effort has continued now for about ten years. In 1956 an approach was made to the Stirling Avenue Mennonite Church for assistance. In co-operation with the mission board of the Ontario Conference of the Canadian Conference of Mennonites, assistance was given in the financing of the new basement church building, and a search was conducted to secure a mission pastor. A committee composed of John Wichert, C. K. Neufeld, F. J. Andres, Wilfred Ulrich, Elven Shantz, and Earle Snyder has acted in co-operation with the families near Sudbury. This same committee is continuing in co-operation with the Canadian Home Missions Board and the General Conference Board of Missions to support the mission pastor.

Pastor and Mrs. Ediger came to the mission following study at Mennonite Biblical Seminary in Chicago. Mr. Ediger graduated with the class of 1957. He has also served as interim pastor at Hanston, Kansas, and Turpin, Oklahoma.

The service of installation was a joyous occasion for the church. Wilfred Ulrich had charge of the service and conducted the installation. C. K. Neufeld assisted in the service. Following the installation a fellowship supper was held at the church and an open house at the new parsonage. The address of Pastor and Mrs. Menno Ediger is R. R. 1, Copper Cliff, Ontario.

Loan Funds Needed

The Mennonite Publication Office needs to borrow $10,000 immediately to fulfill its obligations on the first phase of the Sunday school graded lesson project. Interest rates available begin at 4 per cent, payable over a period of one to five years.

Loans in any amount are acceptable. For further information, write or call: Walter D. Unrau, Manager, Mennonite Publication Office, 720 Main Street, Newton, Kan.; telephone, ATwater 3-5100.

Freeman Swartz Passes

Freeman H. Swartz, for thirty-five years pastor of the Eden Mennonite Church, Schwenksville, Pennsylvania, died October 10 at the age of fifty-nine. The veteran Eastern District pastor had been suffering from a heart condition and died a year after the death of his wife, Nora Moyer Swartz.

He was born February 17, 1898, in Bedminster Township where he spent his childhood days. In his youth he attended Philadelphia Bible School and later Ursinus College, Temple University School of Theology, and the University of Pennsylvania.

In addition to his only and long pastorate in Eastern Pennsylvania he was also interested in the affairs of the district conference. He had recently served as Chairman of the Board of Managers of the Frederick Home for the Aged, and maintained an active interest in the aging. In addition to other offices he also served as the Eastern District Trustee of Bluffton College.

Funeral services were held October 14 at the Eden Church with ministers of the district in charge. Those participating were Howarc Landis, Bowmansville; Claude F Boyer, Deep Run; Wilmer S. Shelly Frederick; Arthur S. Rosenberger West Swamp, and Ellis Graber, Sou derton. A ministers' chorus sang “C Have You Not Heard of That Beau tiful Stream.”

Surviving are one brother, on sister, and a large circle of acquaint ances.

editorials

Robert Hartzler, Guest Writer

A WORLD IN SEARCH OF A MOTIVE

Perhaps men have always been better able to ask questions than to answer them. At any rate such is the case in our generation which has been taught to cherish understanding above faith and to ask "Why?" rather than to say "I believe."

Whereas it hasn't been so long ago that men had a great passion for good causes—for prohibition, for evangelizing the world, for exporting democracy—now Harold Stassen can arouse only the mildest response to his desperately important disarmament proposals, and Albert Schweitzer's call for a great world uprising of popular opinion against continued testing of nuclear bombs attracts only a ripple of attention.

That this sort of neutrality prevails today is documented by the novels being written and widely read. One writer recently described ours as the Indifferent Generation. Another famous novelist, observing all the coming and going, hustle and bustle, so characteristic of our day, comments that the impressive thing about it is man's inability to make his mark, or to "cast his shadow." It all adds up to nothing, she says. The question then comes, Why get excited about anything? If nothing really matters, why stick your neck out? Is it not foolish to sacrifice one's security in the service of any cause if everything is all the same in the end anyway? And is it not wise to avoid controversy if no lasting good can come from fighting for a supposedly "good" cause? Something like this is the logic of multitudes of us.

We would not claim that this loss of motivation does not also exist within the church. It has been a real task to get Christian congregations deeply interested in evangelism. Eighty per cent of our church members give only token gifts to their church, if, indeed, they give anything at all. One-third attendance of the membership at morning worship services has become a high standard. And all these together testify that the Indifferent Generation may have carried its lukewarmness into its religious life.

Yet the purpose of this editorial is to affirm that, at the heart of the church, life is different. The "church within the church" may not be able to foretell the future, but it definitely does not share the insipid mood which bestrides our day. At the heart of the church one finds **morale.** And with morale goes motivation. People living at the heart of the church think they are working at a cause bigger than themselves, bigger even than any individual however famous, bigger than any group of people. Moreover, they think that Christ's cause will go on and on eternally, after all other concerns have fallen by the wayside. And they feel that in giving themselves to the service of Christ's kingdom that their own lives take on a significance which would otherwise be lost to them. In the significance of their service is exhilaration and elation; in it is motivation.

Now, in their delight at being significant Christians do not differ from other mortals. But this is precisely the point at which churchmen part company with the apathetic of our society: The former see something which they consider to be important and significant; this the latter are unable to do.

So when we presume to prescribe for the ills of our day we are driven back to an old Anabaptist insight: Somehow individual men and women must be helped to see the significance of Jesus Christ.

Impressions of the

Western District Conference

held at Clinton, Oklahoma, October 19-22, 1957

O'Ray C. Graber*

THE DOMINANT REACTION to the four days of Western District conference on the part of the participants as they returned to their homes and daily tasks was one of appreciation and gratitude—a feeling of well-being. The conference had been worthwhile. The bonds of fellowship had been strengthened, the hours of meditation and devotions had been inspiring, and the business had been effectively and efficiently conducted. I had the feeling that the Western District Conference was at least in some degree growing in its awareness of its total mission in a very complex and rapidly changing world.

The theme, "Reconciled unto God," reminded Conference members that at one time they too were estranged from God and their fellow men but by God's initiative in Christ Jesus they were reconciled through grace. This forms the basis for their present fellowship and unity. Not only are they the subjects of reconciliation but they are now the agents of reconciliation. "We are the ambassadors of reconciliation," Erland Waltner, conference speaker, told those attending.

Several trends or emphases seem to stand out as one reviews the concerns and actions of the conference body.

Fellowship in Christ

Growing fellowship and unity within the body of the reconciled is increasingly important in a world of unprecedented power, interdependence, and suffering—a world at the edge of catastrophe. The experience of the warm fellowship and the gracious hospitality of the churches of south central Oklahoma, which were hosts to the conference, was deeply appreciated. Such unity in Christ will greatly strengthen the witness and effectiveness of the conference in accomplishing its mission.

City Missions

A growing awareness of the implications of the urbanization which is going on throughout the United States confirmed the conviction of the Home Missions Committee and others that God is calling the Western District to a great new area of endeavor in city missions. The welcoming of the Topeka Mennonite Fellowship into the Western District Conference was a significant moment in the conference sessions, for it marked the early fruits of the Home Missions Committee's work in this field as well as growth in city churches within the Western District. The fellowships that have been started in Kansas City, Newton, Denver, and the proposed establishment of fellowships and city missions in Oklahoma City, and possibly in Lincoln, Nebraska, and Tucson and Phoenix, Arizona, reflect the growing conviction that this is God's will for the Conference and also reflect the general enthusiasm which prevails in the support of this work.

So that the Conference might intelligently pursue this phase of its mission, and to ascertain what accounts for the lack of growth in membership in Western District churches which are predominantly rural, a motion was adopted to have a study made regarding the urbanization process as it affects the existing churches and the Home Missions program.

Concern for Evangelism

Related to the trend toward city fellowships and city missions was a growing concern and awareness of the churches' responsibility to evangelize the nonchristian peoples with whom Western District church members work, live, and associate. Foreign missions has been a concern of the Western District churches for many years. Now the

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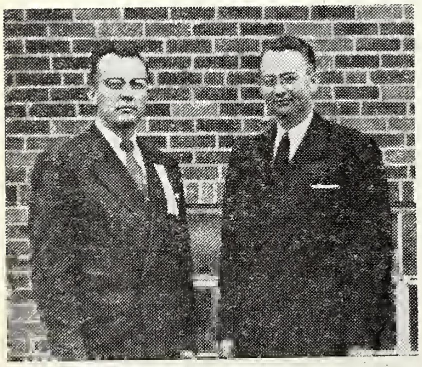
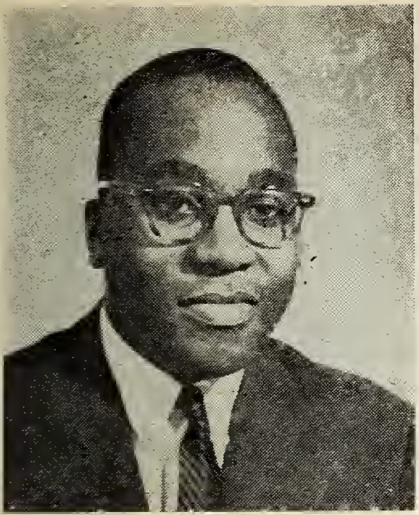
*Pastor, Hebron Church, Buhler, Kansas


Roland Goering, president, Western Dist. Conference; Erland Waltner, guest speaker.

Clinton High School, where W. D. Conference sessions were held.



Vincent Harding, associate pastor, Woodlawn Church.

That the World Might Recognize Christ

Elmer Neufeld

WHILE Negro and white children of our country were attending interracial schools in the shadows of grimly fixed bayonets, our Conference congregation at 46th and Woodlawn (Chicago), in the shadow of the cross, took historic strides toward an interracial ministry. Vincent Harding, young, able, and devoted Negro, was installed as associate pastor October 20, thus taking his stand beside Pastor Delton Franz—perhaps the first Negro to serve as minister in an American General Conference Mennonite congregation.[1]

Our New Pastor

Brother Harding, like associate pastor Franz, is presently a student and will serve in a part time capacity. Growing up in New York City, he received his bachelor's degree from City College and a master's degree in journalism from Columbia University. He continued work at the University of Chicago, completing an M.A. degree in American history and presently studying in the history of Christianity toward a doctor's degree. Here he has also been engaged in research projects with members of the Federated Theological Faculties. Brother Harding's deep interest in the ministry of the gospel has been reflected in his work with the campus Inter-Varsity group and also in his pastoral ministry to a small congregation on Chicago's south side. Coming to the Mennonite church from another denominational background, Brother Harding was received as an associate member for the present and is serving in the capacity of a lay minister. We trust that our mutual experiences will deepen and establish this relationship, and pray that this joint ministry will be fruitful in bringing people of the community into an abiding relationship with Christ. Brother Harding has taken up residence at the Conference Mission Center, 4609 Woodlawn Avenue.

Installation Service

Brother S. F. Pannabecker, president of the seminary which gave birth to the Woodlawn congregation, performed the installation in a service that will long warm the hearts of those who participated. The predominantly Negro junior choir joined the largely white adult choir in hymns of praise. Informal responses to the challenges placed before us were given by representatives of the local block club and the Woodlawn congregation. Borrowing appropriate words from the experience of Jacob, Brother Harding observed in his response that "This is none other than the house of God, and this is the gate of heaven." Later many old and new friends lingered long over the bountiful dinner and the warm fellowship which followed the service.

Symbol or Pretense?

But our mountaintop experiences pass away, and we must see ourselves again in the foothills. Whether the installation of Brother Harding as a pastor in one of our Conference churches is an appropriate symbolic act—done in remembrance of Him who walked with both Samaritans and Jews—or whether it is an act of shallow pretense, depends on us as individual members of the Conference. Are we truly ready to sacrifice the closed nature of our Mennonite communities to welcome Negro Christians into the intimacies of our homes and communities, into our churches, to places of responsibility, and to the communion table of our common Lord? Or will a continuing and close relationship with such persons always involve those painful reminders that they are, after all, basically outsiders, strangely remote from the inner sanctums of our Mennonite life?

Integration vs. Indigenization

More and more it is clear that the continuing aim of congregations like those at Woodlawn and Gulfport must be integration rather than indigenization. This is not to minimize the need for local community responsibility, but to insist that the "separate but equal" doctrine has no place in the Church of Christ. Such separation is in its very nature sin, and genuine Christian love will inevitably seek reunion. To turn such congregations over

(*Continued on next page*)

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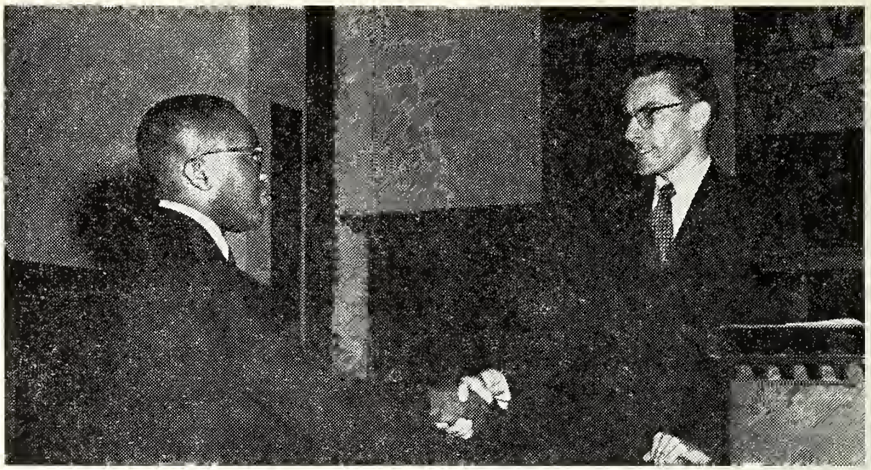
[1] Coincidentally, an old Presbyterian congregation, 20 blocks distant, installed Negro and white co-pastors on the same Sunday. All of Chicago's major dailies, as well as one radio newscast, took this unusual occasion for news stories.

to exclusively Negro groups would defeat an important part of their function, and would leave us too free to withdraw again. We must catch a great new vision of the church in which fellow Negro Christians sup with us at our "faspas," live in our communities, kneel with us at the communion table, share in our footwashings, attend our schools, participate in our retreats, enter our schools of nursing, sit on our Boards, preach from our pulpits—joining hands with us in extending the call of Christ. ". . . that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."



Vincent Harding and Delton Franz, co-pastors, Woodlawn Church.

Woodlawn Tomorrow

Shall we now give up this ministry which God-given circumstances have thrust upon us? Shall we give it up now when our nation is crying for deeper answers to the terrifying upheavals of racial pride and hate and fear? Or has God prepared us especially for such a time as this? Express your convictions to our Conference Board members. Pray for this new joint ministry. Endeavor to support the work financially. (At present it is not clear how the budget for buildings, staff, and program can be met when the seminary leaves.) Consider whether God is calling you personally to mission service in this inner-city interracial area. (One of the possiblities in planning continuation of the work is a long term Voluntary Service unit to begin next summer.) Seek to instill attitudes locally that will make possible a genuine and compassionate ministry to the Negroes of our own land. Perhaps some of our congregations will wish to invite Brother Harding personally; he is an able speaker with keen sensitivity to the problems involved.

". . . behold, I have set before thee an open door, and no man can shut it."

Thinking Ahead About Christmas

At about the same time that Halloween masks, candied apples, and trick-or-treat sacks appear in the local stores, Christmas wares also make their appearance. An assortment of Christmas cards is usually the first reminder that Christmas is only two and a half months away. Though once the commercial Christmas season was not opened until after Thanksgiving, now the morning that finds local merchants scrubbing soap off display windows, left by last night's Halloweeners, also finds the clerks inside placing more Christmas decorations on the counter and lettering little signs that tell just what your loved ones want for Christmas. .

Why the pressure to buy so early? Obviously the person who spreads his spending over two or three months is able to buy more than the person who shops on last week's pay check. But whether we shop early or late, or both, chances are that when at Christmastime we finally plan our gift to the God who was himself a Gift to us, we find that our pocketbooks are empty and our giving finished. Yet it is only natural to want to do something for the ones we love the most, and so easy, in the rush of preparations and seasonal activities, to leave out the One who lives *us* most and who gave us life itself. Wanting to show love in a special way at this special season, why should we not take as much care in planning our gifts to our Saviour as we do in planning our other presents? If the business world finds that early spending is an asset, how infinitely more important to the work of the kingdom might be early giving—planned giving.

Some have suggested that as much should be given at Christmastime to the Saviour whose birthday we celebrate as we spend on our personal giving. Here is a plan we might adopt as we buy for the Christmas list: to give as much to the church as is spent on other gifts.

It is true that we give throughout the year. In the same way we buy necessities for our children all year long. Yet at Christmas we love to give a special token of love: a Christmas present. So too at Christmas we love to honor our God with special tokens of love, knowing that these gifts will help to bring God's love to other of His children.

Why not let every commercial Christmas reminder be also a reminder that giving as well as spending can be done early?

The Church and Canadian Civil Defense: Part Two

Canada and Civil Defense

Frank H. Epp*

THE MENNONITE CHURCH in Canada did not anticipate Civil Defense, and as in other past situations, now also was not ready to meet the new phenomenon with an internal program of education and action.

Civil Defense had already become a strong national and in many instances local organization, when the church became aware of what this might mean in terms of its historic biblical position of peace and nonresistance.

In strategic areas numerous Mennonite church members became involved. In at least one province, five members became instructors in local organizations, several having attended the Canadian Civil Defense College.

First church action came when the General Conference Mennonite Church had its 34th triennial sessions in Winnipeg. The 50,000 member body there accepted "A Statement of Guiding Principles About Civil Defense" published by the Mennonite Central Committee Peace Section. This statement some Canadians felt had been primarily directed to the United States situation. The statement recommended nonmembership but limited co-operation where nonresistance principles were not threatened.

A Canadian body first took position on Canadian Civil Defense when the Ontario Conference of Historic Peace Churches in the fall of 1956 passed the following resolution:

"Since it is becoming increasingly evident that in Canada Civil Defense will be a permanent movement necessitating a clarification as to the participating of the members of the Conference of Historic Peace Churches, the executive of this conference recommends that we provide for a co-operating church-directed program in those specific areas of Civil Defense in which we conscientiously serve in accordance with our understanding of discipleship as found in Scripture (but without direct affiliation to the full program and all its phases and that we favour the sending to the Civil Defense College at Arnprior of several mature persons for a training period, who could then be available to our constituency for further implementation of the program."

DELFORD F. ZEHR, Amish Mennonite from Baden, Ontario, was one of the men to visit the college and subsequently reported: ". . . it is felt that *if* we as Mennonites make any contribution to Civil Defense, the most logical place for this would be the area of Welfare Services. . . . Civil Defense officials have been very co-operative regarding our position and would permit us to organize our own Mennonite Church Disaster Unit and then in the event of emergency would give us our assignment. For example, such assignment might be to provide food for 5,000 people for three days in a given reception area."

In May of 1957 a joint Winnipeg meeting of representatives of various Mennonite groups in Canada also considered Civil Defense. The Fact Finding Committee of this meeting in their report presented a plan of action for possible relationship to Civil Defense. This plan was suggested as a means of meeting several special concerns expressed by the groups, which could be stated as follows:

> Limited co-operation seemed acceptable in some instances because Civil Defense aims also to assist in national disasters as well as those caused by war. Some Mennonites felt compelled to participate, at least in part, as a positive witness.
>
> There was also a strong desire not to affiliate directly with Civil Defense nor to use any name implying defense or participation in the war effort or its psychology
>
> Because service in time of disaster provides a means of a positive Christian witness, it was suggested that church-sponsored Mennonite Disaster Service units be organized provincially. Such disaster service units could utilize government training facilities for this purpose but retain their autonomous Christian identity.

AT ITS fifty-fifth session, the Conference of Mennonites in Canada in 1957 accepted the recommendation from the Canadian Board of Christian Service that Mennonite Disaster Service units be encouraged and that limited co-operation with the Civil Defense organization be the position of the church, provided that biblical principals of love and nonresistance be not compromised. This recommendation was proposed and accepted to encourage Mennonites to give a consistent witness to Canadian officialdom and to speak to the concerns felt by Mennonite groups in Canada.

When in July, 1957, the Canadian Civil Defense College sponsored a meeting with Canadian clergymen, J. B. Martin and John W. Snyder of the Conference of Historic Peace churches also attended.

Several concerns became real to the Mennonite representatives. First, the urgent need for the peace churches to speak with one voice. The second concern related to proper preparedness for the assumed inevitable disaster.

The formation of an all-Canadian inter-Mennonite organization of peace churches in the coming months will be an important step in this direction.

Next week:
The Challenge of Civil Defense

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*Editor, CANADIAN MENNONITE

for all this, THA

Art by Regier

for all this we give Thee thanks . . .

The call that comes to us to go, preach, and make disciples of all nations.

The 25,000 fraternal believers in our younger churches of Japan, Formosa, Colombia, India, Congo, South America, Canada, and United States.

The dedicated and devoted
. . . pastors who open God's Word to give guidance, strength, and comfort to hearts in need.
. . . teachers who lead young minds and hearts into truth that frees from bondage.
. . . doctors who with devoted skill bring healing and strength to sick bodies.
. . . nurses who through gracious care and ministry make the stay in hospitals more comfortable.
. . . evangelists who confront men with the claims of Christ on men's lives.

The young converts to Jesus' Way of Life
. . . youth who in Christ found a new purpose and challenge for strong bodies, minds, and hearts.
. . . elderly people who in the eventide of their lives gained assurance in the joy and peace of sins forgiven.

The faithful who rather than deny their Lord endured slander, persecution, ridicule, and loss of property.

The triumphant who sealed their faith with death which leads into Christ's eternal presence.

The co-workers of other backgrounds who through their visits and ministry in our midst warmed our hearts with accounts of the glorious victories of the gospel of Jesus Christ.

The 231 missionaries of our Conference who serving as ambassadors of Christ persevered in experiences of hardships, disappointments, and discouragement, and rejoiced in Thy faithfulness.

The zeal of evangelistic outreach shown by the younger church of Japan and Formosa.

The overwhelming response by the Africans in the Belgian Congo to the preaching of the gospel.

KS-GIVING

for these we pray, O Lord . . .

The eleven missionaries who in this year returned to their places of work. Provide strength for larger responsibilities!

National Christians upon whom have come church or conference responsibilities. Give understanding and the mind to serve humbly!

Christian youth in training for church leadership. Impart a spirit of patience and diligence for these days of preparation!

Those who

. . . hear Thy gospel but turn lightly away. Awaken them to their need of Christ!

. . . read Thy Word but accept it not for the cost of it. Give courage to forsake all for Christ!

. . . listen to Thy Word and then defy it. Send Thy Truth into darkened minds!

The twelve missionaries who began their service on the field this year. Provide patience and grace for adjustments to new conditions and environment!

The Board of Missions to which come heavy responsibilities. Provide a balance in exercise of faith and judicious planning!

Our churches in our homeland which are indifferent to mission responsibilities. Awaken them to the need of participating in Christ's mission to the world!

The missionaries on furlough. Sustain them physically in their many travels and make these days experiences of rich fellowship with relatives and friends of the mission program!

The small Christian groups surrounded by nonchristian environment. Keep faith strong through the consciousness of Thy abiding presence!

Ourselves, who are of the redeemed fellowship. Grant unto us deeper concern for the lost, every one who in Thy grace is a potential disciple of Christ!

for these we bring our gifts . . .

To help our Conference respond to the God-given summons of evangelizing appointed areas.

The joy we experience of seeing Thy blessings upon our program of preaching the crucified Christ.

That others learning of Christ become partakers with us of the inheritance that is in Christ Jesus.

To provide salaries and support for our 231 missionaries whom God has called into His service.

To supply essential equipment and transportation in the program of communicating the gospel to the people.

To provide for national leaders in hospitals and schools the opportunity of serving their people.

To extend opportunities to young people to train adequately for Christian service in their church and country.

To show our appreciation of Thy thoughtful day by day care in provision of food, clothing, and shelter for our physical needs.

To reveal the gratitude of our hearts for salvation and the high purpose of life that is ours through Jesus Christ.

Puzzled about what to do

after your high school

football and basketball games?

Here's a solution:

An After-Game Fellowship

By Jim Juhnke

Art by Regler

YOU have a problem. What are you going to do after your high school football or basketball game when everyone else is whooping it up at the after-game dance?

You have several alternatives. First, you can go to the dance. (Everyone's doing it.) Second, you can ignore the party and go home to the sack wishing that your parents weren't Mennonites. Or you may look for some less noticeably offensive forms of entertainment. (The old hopped-up '42 can lead one into many new and varied experiences.)

Before you make your final decision, though, slip your eyes over a few harmless suggestions that I found in a harmless little magazine.

How about having that after-game celebration in your church? Your local youth fellowship could sponsor wholesome, well-directed social activities after the high school athletic event. This is a wonderful opportunity for your Christian Fellowship Area committee to get busy. (You have a fellowship committee, don't you?)

Just put your creative imagination in gear and see what you can come up with. Here are a few suggestions to get you started.

- Many types of *parties* can be planned. Give your party a theme. The seasons of the year could provide a starter. A few decorations will add a lot. Use all the recreational facilities available. Always serve refreshments. Above all, plan the parties well and keep them varied and interesting.
- *Outdoor meetings* will add spice to your program. Campfire services can be inspirational and hayrack rides are always fun. Miniature golf courses or other local facilities may be put to good use. Invite young people from outside your own church. There's a good chance that they'll want to come back again.
- Maybe you can include the *service area* in your programming. How about going caroling? There's no law confining this to the Christmas season. Elderly or bedfast people will really appreciate your efforts.
- Be sure to include some form of *worship* or recognition of God in each meeting. This is the plus factor that makes your youth meeting different from secular recreational activities.

Planning and organizing these after-game fellowships will be the biggest part of your work. Talk to your minister about it and enlist his support. Set up a committee of young people and adults to work together for new ideas. With a little interest and enthusiasm there's no telling what might pop up.

You had a problem. Now you have a solution. All that needs to be done is to whip up some interest in your local youth fellowship. There's no limit to what you can do. Let's get busy right now!

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

MEET THE TREASURERS

Harold Bloch, Eastern District YPU

Treasurer of the Eastern District Young People's Union is Harold P. Bloch of Emmaus, Pennsylvania. A member of the Upper Milford Church of Zionsville, he serves as assistant Sunday school superintendent, president of the youth fellowship, and member of the church choir. A 1955 graduate of Emmaus High School, he is employed in the electronics division of the Allen Organ Co., manufacturers of electronic organs.

Harold's special concern right now is raising the $1,200 current annual budget of the Eastern District YPU, half of which goes to support Conference-wide youth work. Other major disbursements of budget funds are for district youth work, Formosa missions, work among Negroes in Philadelphia, and Camp Men-O-Lan.

Contributions from local youth fellowships play a major role in raising money for the annual budget. Offerings at special conference youth programs and the annual district YPU banquet are other important sources of funds.

Executive officers of the Eastern District YPU all made the long journey to the 1956 Winnipeg General Conference as representatives of their district. President is Edward B. Tice of Dublin, Pa., who is a member of the Deep Run Church and teaches in the Deep Run Valley schools. Ray K. Hacker, the YPU district vice-president, hails from Quakertown and belongs to the West Swamp Church. He is an assistant librarian at West Chester State Teachers College and edits the youth page of the *Messenger*.

Another member of the West Swamp Church, JoAnne Mill of Perkasie, is district secretary. In addition to keeping records for the YPU, she does the same thing for the Doylestown Trust Co., where she is employed as bookkeeper. Pastor counselor for Eastern district youth is David Habegger, pastor of the First Church of Allentown.

The Eastern YPU is organized on the three area fellowship plan. Faith and Life area chairman is Paul Musselman of Souderton, a member of the Zion Church who works as an office clerk. Service chairman Ralph Shelly is a member of the West Swamp Church and resides near Quakertown where he teaches science in the community high school. Bertha Mae Reiff of Congerville heads the Fellowship area. She's a senior in high school and belongs to the Eden Church.

PENCIL POINTS

The Light in the Coal Bin

Several years ago my friend, the pastor of the Last Mennonite Church, made a few strong statements in a sermon about the evil influence of television. As if that weren't enough, he added the further comment that he would never install one of those noxious machines within the fragile walls of his little home.

So there was quite a surprise waiting for me when I went to visit him the other evening and inquired for my crusty friend.

Looking rather tired, his longsuffering spouse told me, "He's down in the coal bin and I haven't been able to get him out of it all day. I don't think he'll mind if you go down."

It sounded like work, but I followed an extension cord through stacks of old newspapers, *Christian Centuries,* and magazines to the coal bin door. And there he was. It wasn't until the third fall of the main bout that he welcomed me to his electronic-tube party.

Then he grunted, "These rabbit ears sure give me lousy reception."

"But what are you going to do when the coal company delivers your winter-cinders?" I quizzed.

"Yes, yes," he sighed. "I'll have to take a chance and move the set behind the furnace. The wife is making heavier curtains for the windows."

Since I treasure no one's opinion more than that of my thoughtful minister-friend, I asked, "Now that you have been warming your old milk stool all day watching this one-eyed monster, what good word shall I take to the outside world?"

"Oh, it's rather fascinating, but I wouldn't let it waste my time. I think I'll shut it off now and go for supper."

"Supper?" I shouted, "Why it's ten o'clock at night."

"It is! Well, then, we might as well stay here. The little woman has probably re-crated all the food for the refrigerator."

Tilting back on his three-legged bench, he continued, "To tell you the truth, it's these love songs that make me sick."

"Since when has an old fossil like you taken an interest in love songs?" I poked, trying to make a sofa for myself out of the stacks of old tabloids.

"Well, you'd be surprised. I've even been making a survey among the young folks down at the church on what it feels like to be in love. One young thing said she's simply delirious, frothing at the mouth, and slightly deranged when she's falling in love."

"You don't agree with that?"

"I sure don't. And it's all the fault of that crazy picture box over there," he said, wagging a finger at the soot-covered mahogany crate in the corner.

"Calm yourself, oldtimer," I said, "this malarkey about love being equivalent to six cases of the seven-year itch has been dished out by the radio, movies, and magazines for years. Reading too many commentaries has kept you from seeing the light before."

"All right, maybe that's so, but now that I've found out, I'm really going to holler. One of the young men I talked to on my survey said that being in love, he thought, is a normal experience that makes you feel happy and worthwhile. Now there's a boy that's going to go places. But this rubbish that you have to go off your rocker to show you're in love. . ."

"Sure, sure, it's absurd," I said, trying to calm him down, "but what difference does it make?"

"Don't you see?" he murmured, looking at me sympathetically. "When young folks fall in love and the bells don't start ringing and the sky rockets don't start shooting, they'll think they didn't make it. They may do something desperate or despair completely because they don't want to be freaks."

"That's it," I said, reaching for a brown paper sack, "you've got a great sermon there. Let's look for a text." —Maynard Shelly

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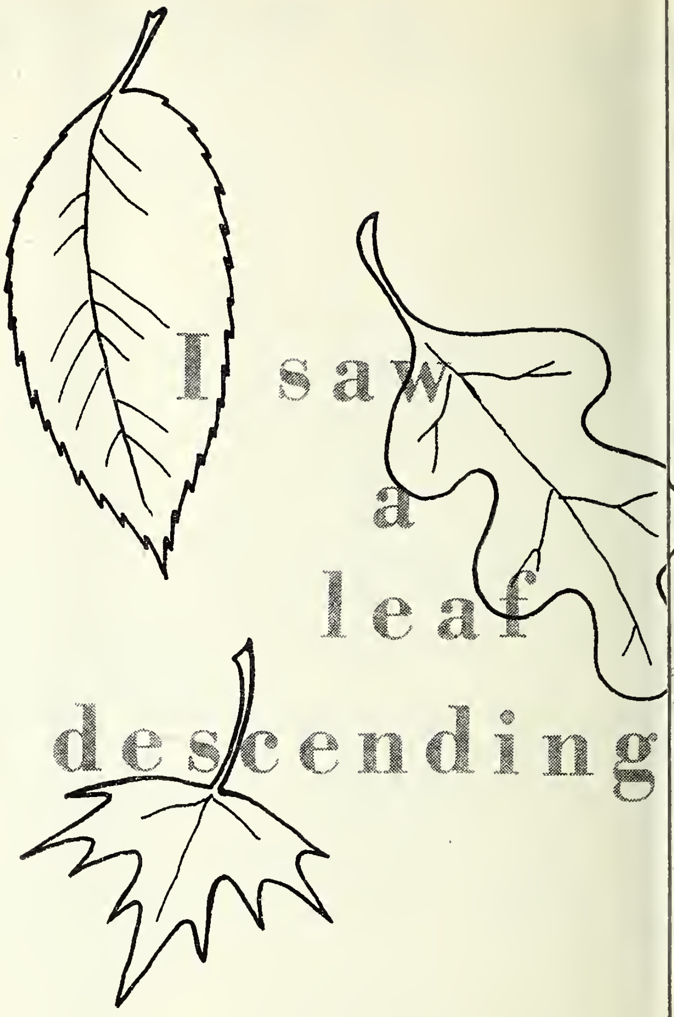
Do not withhold good from those to whom it is due, when it is in your power to do it. Proverbs 3:27, RSV.

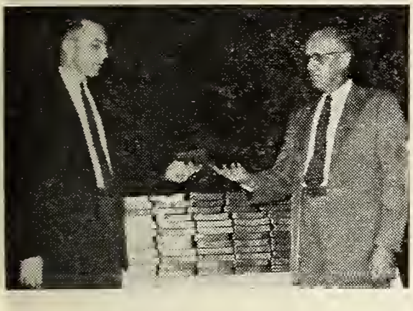
I saw a leaf descending



I saw a leaf descending; I thought it was a butterfly.
It was autumn; yet it seemed it did not want to die,
The way it fluttered down; twisting, spinning, floating, flyi
It was merely the first falling, and still was faintly green;
But like a faded youth its struggle with death was vain.
Yet, if it only knew its death would soon be life again,
It may have carried some happiness through its dying.
So may every leaf, if it but know what death does mean.

—Marion Deckert

Testaments for Hospital Patients



October 4, 1957: Representatives of twelve area Mennonite churches were present at the dedication of 175 *copies of a large print edition of the New Testament and Psalms to be distributed to all patient rooms in Mennonite Hospital at Bloomington, Illinois. T. F. Kaap, hospital administrator, left, and H. N. Harder, pastor of the First Mennonite Church, Normal.*

The Board of Trustees of the Mennonite Hospital of Bloomington, Illinois, believed that a large print edition of the New Testament and Psalms in a book that was light enough to be easily held would increase personal Bible reading among the patients. When the need was made known the response was far beyond expectations. Funds were quickly made available for all of the Bibles needed, as well as for the purchase of fifty copies each of the devotional books "Streams in the Desert" and "Springs in the Valley" by Mrs. Charles E. Cowman, also of "Share My Pleasant Stones" by Eugenia Price. The Woman's Auxiliary of the hospital has inscribed the names of the donors in all of these books. Funds were received from members of the following Mennonite churches: Belleview, Boynton, Calvary, Carlock, Congerville, First Normal, Flanagan, Hopedale, Meadows, Morton, North Danvers, and Waldo, as well as Bluffton College and other Christian friends.

Nursery Conference

A Conference for Nursery Teachers will be held in the First Mennonite Church, Newton, Kansas, on Thursday, November 21, under the direction of Mary Royer. Two identical sessions will be held, one at 2:00 p.m. and the second at 7:00 p.m.

Mary Royer, professor of teacher education at Goshen College, served as a consultant during the development of the Church and Home Nursery Lessons written by her sister, Katherine Royer. Since October of this year these materials have been used in many Mennonite congregations.

Teachers of nursery Sunday school classes are especially invited to attend this special conference. Parents, Sunday school superintendents and officers, and pastors are also nvited.

Demand for Teachers

By way of review and prospect, Dr. J. S. Schultz announces that hirty-four seniors at Bluffton Colege are preparing to teach as compared to eighteen last year. Two-year cadet teachers have decreased from sixteen last school year to eight this school year.

Inquiries coming to the Teacher Placement Office have exceeded those of last year by about fifteen per cent. The trend is toward greater demand for secondary school teachers.

F.J.C. Banquet

The Women's Auxiliary of the College sponsored the annual Father-Son banquet Nov. 8. R. G. Borgwardt, pastor of the First Lutheran Church of Sioux Falls was the speaker. Rev. Borgwardt is well known for his weekly talks on television. Every Sunday afternoon his program appears on channel eleven.

The October social evening of the faculty featured a round-table discussion on the subject, "Are the spiritual disciplines relevant to and adequate for the needs of modern education?" Leola Schultz was chairman. Other members of the discussion group were Herbert Fretz, Marie Waldner, and Gerhard Buhler. Mr. and Mrs. Robert Lerch and Mr. and Mrs. Richard Waltner served refreshments at the fellowship lunch which followed the discussion period.

Writer's Contest Winners

Ruth Ann Liechty, Berne, Indiana, and Harold Peters, Walton, Kansas, were the leading prize winners in the 1957 Writers' Contest sponsored by the Board of Education and Publication. Awards were also made to seven others who submitted entries in the contest's three sections, which included stories, articles, and creative activities.

"Queen Marguerita" was the name of Miss Liechty's story for which she was awarded $20.00. The same award was given to Harold Peters for his story, "Sweet Revenge." He was also awarded $5.00 for a second story, and $5.00 for a creative activity entry.

Awards of $15.00 each were given to Mrs. Gerhard Friesen, Newton, Kansas, and Carl H. Epp, Rosthern, Saskatchewan, for their articles, "Down But Not Out" and "The Broken Pocket Watch."

Other awards of $5.00 each for stories were given to Mrs. Lotus Troyer, Meadows, Illinois, and Mrs. Betty Miller, Berlin, Ohio. Mrs. Troyer's name appeared also on the list of awards for articles along with the names of Mrs. Ivan Badertscher, Orrville, Ohio, and Mrs. Alice Suderman, Marion, South Dakota. Mrs. Gerhard Friesen, Mrs. Betty Miller, and Mrs. Howard J. Schrag, Pretty Prairie, Kansas, received similar prizes for their creative activity entries.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Assistant Administrator— Full time opening for an assistant to the administrator in a large, new Mennonite Home for the Aged in eastern U.S.A. Special training an asset but individual initiative and desire to serve more important. Attractive salary and living-working arrangement offered. Contact: Harry M. Detwiler, Souderton, Pa. (No. P 195).

Laboratory Technician — Excellent opening in modern new Mennonite hospital for trained person. Registered status preferred, or training under pathologist. Very good salary offered. Contact: Henry Reimer, Mennonite Hospital, Beatrice, Neb. (No. P 196).

MCC news and notes

Starved in the Midst of Plenty

WASHINGTON—People in Asia, the Middle East, and Europe are starving from lack of food through unfortunate circumstances. In America—a land of plenty—a baby died because his mother did not care for him enough to feed him. This is the pathetic story of a boy at Junior Village in Washington where a unit of Mennonite volunteers serve more than 300 neglected children.

Volunteer Betty Jane Barkman (Hillsboro, Kan.) reports that a 13-months-old boy arrived at the Village after being deserted by his mother. He was so thin he could not sit up and he had no teeth. The boy died. He was brought to the Village too late to save his life.

This is common, according to Junior Village files. Christian volunteers in Junior Village and similar institutions have the opportunity to extend love and care to many neglected youngsters.

Where's the Doctor?

INDONESIA—The medical and agricultural service team arrived at the new project in Halmahera minus the physician who will direct the work. Enroute to Halmahera Dr. Glenn Hoffman (Maytown, Pa.) left the group at the Island of Ambon to make necessary negotiations with the inspector of health for northeast Indonesian islands.

Completing the negotiations on Ambon, Dr. Hoffman boarded a merchant vessel for the Island of Ternate, ordinarily a 36-hour voyage. But he didn't get to Ternate until 11 days later. The vessel struck a coral reef at Manipa and was stranded. After the fifth day of waiting for help, a small boat from Ambon arrived and took passengers back to Ambon. The doctor waited several more days for another vessel to take him to Ternate—where at last report he was waiting for another vessel headed for Halmahera.

Meantime, Dr. and Mrs. Herbert H. Friesen and son of Hillsboro, Kan., are studying the Indonesian language in the Netherlands before taking up medical clinic responsibilities in Java. Dr. Friesen is a graduate of the University of Kansas School of Medicine and the son of Mrs. J. M. Friesen. Mrs. Friesen, formerly a teacher, is the daughter of Pastor and Mrs. John A. Wiebe of India. They are members of the Mennonite Brethren Church.

He who despises his neighbor is a sinner, but happy is he who is kind to the poor. Proverbs 14:21, RSV.

Manpower for Nepal

NEPAL—Three Paxmen are sailing for Nepal where they will be builders and maintenance men on the staff of the United Christian Mission to Nepal. They are Kenneth E. Stichter, son of Mrs. Esther Stichter of Bremen, Ind., North Main Street congregation in Nappanee; E. James Witmer, son of Mr. and Mrs. Enos L. Witmer of Salem, O., Rockview congregation at Youngstown; and Harold D. Wyse, son of Mr. and Mrs. Harold J. Wyse of Archbold, O., Lockport congregation at West Unity.

Four other Mennonites are on the staff. The interdenominational and international United Mission is constructing hospitals and schools in Katmandu and Tansen as the first organized activity of the Christian Church in this Buddhist nation located north of India "on the rim of the earth."

Serving Migrants

CALIFORNIA—Annemarie Klassen of Gretna, Man., has volunteered to serve migrant laborers at Huron, Calif., with a unit of Mennonite young people. She is the daughter of Mr. and Mrs. J. E. Klassen, a graduate of Canadian Mennonite Bible College, and a member of Blumenort Mennonite Church.

A new community chapel was dedicated this autumn as a result of the work of volunteers in the Huron area the past few years. The project includes Bible classes, assistance in homemaking, recreation, evangelism and worship, and other services.

1-W Changes

Arlo D. Kasper (Hutchinson, Kan.), a member of Pax Services in Europe the past two years, has begun work in the 1-W office. He replaces Ray Kauffman (Lebanon, Ore.), who has been named director of Pax Services in Europe, succeeding Dwight M. Wiebe (Hillsboro, Kan.), who will become director of the Voluntary Service Section in January.

Field work will constitute most of Kasper's responsibilities.

Helen Wiens (Hutchinson, Kan.), Peace Section secretary, handles Selective Service detail. Gerry Reimer (Giroux, Man.), Summer Service director, has become part time assistant to J. Harold Sherk in the Peace Section.

IMPRESSIONS OF THE W. D. CONFERENCE

(*Continued from page* 708)

evangelization of fellow American citizens is becoming a vital concern as well. The motion that the Executive Committee make arrangements to have the Western District adequately represented at the forthcoming study conference on evangelism, sponsored by the General Conference, was heartily endorsed.

A strong plea was voiced regarding the Conference' need to be sensitive to social concerns and creatively Christian in speaking to social issues and in dealing with unchristian social situations. The Executive Committee was charged with the task of delegating responsibilities in the area of social concerns to the proper committees and Conference channels.

Evidence of an increasing sense of mission to man's social needs and relationships was the initiating action of the Conference to create a Committee on Welfare Institutions. Final action on the recommendation will be taken next year. In the meantime a temporary committee will function as a clearing center and means of co-operation among institutions and will encourage constituency interest and support.

Related to the matter of social concern was the willingness of the Conference to accept the responsibility for making nominations for positions on the governing board of Bethel Deaconess Hospital Association, thus providing a closer link between the Conference and that institution of healing.

The Conference likewise accepted the responsibility of making a nomination for a position on a board that will be primarily responsibile for local administration and finances of Prairie View Hospital.

Plea for Christian Workers

Not a new emphasis, but significant, was the plea for more consecrated and qualified Christian workers, pastors, teachers, and missionaries.

Russell Mast in the Sunday evening Youth Rally presented a persuasive call to every member of the Western District to dedicate himself or herself to either the full time ministry, full time church-related service, part time active service, or a sacrificial giving of one's financial interests. More than ever consecrated workers need the benefits of college and seminary training, for which purpose the Conference schools were established.

The growing dimension in full time church work was called to attention with the recognition of the new "Women in Church Vocations" program sponsored by the General Conference. Since the new concept of women in church vocations is more inclusive than the deaconess program, the conference initiated action which will discontinue the Deaconess Committee. This was accompanied with the expression of deep appreciation for the past and present contribution of the deaconess program.

Stewardship Needed

Contributions to Western District Conference causes increased during the past year. Despite the fact that only $52,389.99 of the $63,500 budget was contributed, there was actually an increase of $18,997.32 over the previous year's giving. Sixty of the sixty-six churches participated financially. The budget that the conference adopted for the coming year is $64,200. The sobering and provocative concern was expressed that unless churches come to a deeper dedication in their stewardship of finances, the Western District may be nearer than we think to the point where more young and qualified workers will be prepared to serve and minister in full time church work than we will have funds to support.

jottings

MEMBERS HOSPITALIZED —Wayland Church, Wayland, Iowa: Several of our members have been hospitalized: Mrs. Sam Wenger with a fractured hip, and Willard Boshart, a surgical patient, both in Mercy Hospital, Iowa City; Mrs. Frank Magdefrau in the hospital at Mt. Pleasant. Her daughter, Mrs. Paul Rainier of Adrian, Mich., is assisting in her care. Janice Kaufman, daughter of the Harold Kaufmans, and Russell Roth, son of the Clarence Roths, were married Oct. 19 in the Wayland Church. A reception followed in the new Sugarcreek Fellowship Hall. Mrs. Ezra Wittmer was called to Wichita, Kan., Oct. 20, to stay with her son Duane and children, as Duane's wife was called to Newark, N. J., by the critical illness of a relative. The flu is making the rounds in our school and community. Women of the local Dorcas Society met for a day of apple and pear canning for the seminary and the Ottumwa Orphanage. Karen Graber is a music major at the Northeast Missouri State College.—Mrs. Ezra Wittmer, Corr.

MISSIONARY SPEAKERS —Onecho Church, Colfax, Wash.: The young married group served a banquet for the Child Evangelism Fellowship in our church Oct. 18. Mr. and Mrs. Ira Aeschliman returned the last of Oct. from several weeks' visit with their son and family who are missionaries in Swaziland, South Africa. The Aeschlimans flew over and returned by boat. Mr. and Mrs. Homer Gifford, who are serving in Mexico with the Wycliffe Translators, showed pictures Oct. 6 and gave a description of their activities. Rudolph Schmidt, Newport, Wash., was the guest speaker in Pastor Unruh's absence Oct. 20. Pastor and Mrs. Unruh took a two-weeks' leave of absence to visit their son Mel Unruh and family in San Anselmo, Calif. On their return they visited their daughter who is a senior in nurse's training at Emmanuel Hospital, Portland, Ore. Janice Rubin was wed to Gerald Mitchell June 7. Donna Aeschliman and John Morgan was married Aug. 31. Mr. and Mrs. Keith Himple, missionaries with the American S. S. Union, conducted a service in the church Oct. 27.—Mrs. Alvin Rubin.

HARVEST FESTIVAL —Swiss Church, Alsen, N. D.: Our Mission Society was held Oct. 10 with Mrs. Frank Pankratz as hostess. Our annual Aid meeting was held. Our series of special meetings were held Oct. 9-20 with A. H. Schultz as main speaker. We had Bible class each morning on the Book of Jonah. We have received many wonderful truths from this portion of the Word of God. Harvest Festival was held in our church Oct. 13. The morning service was "What the Harvest Reveals" (Acts 14:8-18). The afternoon was a service of missions. Les Dick, missionary from Haiti, spoke from Isa. 6: 1-8. A. H. Schultz, pastor of the Gospel Church, Mountain Lake, Minn., spoke on "The Biblical Motives for Missions."—Mrs. Fred Feil, Corr.

BURKHOLDER SPEAKS —Calvary Church, Barlow, Ore.: Mrs. Jessie Bonney has returned to her Canby home following several months' illness; part of the time was spent in the hospital. Sept. 14 a son, Dale Vernon, was born to Mr. and Mrs. John Burley. Sunday school promotion day and dinner was Sept. 29. Paul Edward Roth, North Newton, Kansas, and a member of our church, has been accepted by the Board of Missions for two years of 1-W service in the African Congo. The Men's Brotherhood will give partial support. At the Oct. 17 meeting Brother Burkholder of Dallas was guest speaker and showed pictures of his recent trip to the mission fields. The men's quartet gave part of the morning and evening program at the Sweet Home Chapel, Sweet Home, Oregon, Oct. 6. New members received Oct. 13 were Mr. and Mrs. Amos Knepp, Mr. and Mrs. Weldon Roupp, and Mr. and Mrs. George Bond. Born to Mr. and Mrs. Leland Roth, Killeen, Texas, Oct. 10 was a son, Steven. August Rabe underwent surgery several weeks ago, and Mrs. Frank Hostetler was hospitalized about two weeks; both have returned home.—Mrs. Ivan Learfield, Corr.

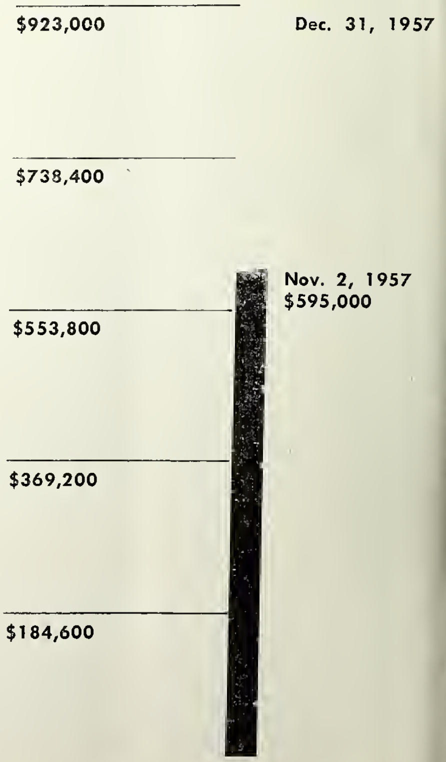
ROTH BRINGS MESSAGES —Eicher Church, Wayland, Iowa: William Keeney of Bluffton College spoke at our morning service on July 7. He was also guest speaker in the evening at Eicher, in a joint service with the Wayland Church. He solicited the Eicher members in the interest of the expansion program of Bluffton College while in the community. Three of our families entertained children from the Sunday schools of our Chicago churches for two weeks during July. The Eicher church joined with the Wayland church in a service on the evening of Aug. 4, at which Delton Franz of the Woodlawn Church in Chicago told of opportunities for service in the Woodlawn area. On the evening of Aug. 11 the young people sponsored the showing of the film "Queen Esther." The young people of the Wayland church were invited guests. Samuel Ummel was guest speaker at the evening service on Sept. 8, at which time he gave an interesting account of some of his experiences in personal evangelism in his work at the Peoria, Ill., mission. Calvin Graber has enrolled at Bluffton College for his senior year. Family night was observed at the church on the evening of Sept. 12. Mr. Gelhaus of Washington showed pictures and spoke on conditions in Ghana, Africa, where he had served as a missionary. Pastor H. E. Nunemaker is teaching the Bible course in the Wayland Adult Education program, which is held for ten weeks during the fall. Special services were held Oct. 7-13, with Paul Roth of Carlock, Illinois, as speaker. The church was strengthened and challenged by his messages on the sayings of Jesus. We were privileged to have as guest speakers at a joint service with the Wayland church at Eicher, Brother and Sister S. T. Moyer, former missionaries to India. They presented the mission work in that field by word and picture.—Corr.

DONATIONS FOR SEMINARY —Summerfield Church, Summerfield, Ill.: Nine of our members, including our pastor, S. S. superintendent, and several teachers attended the Sunday School Workshop in the North Danvers, Ill., Church Sept. 19. They report an interesting meeting. Also on this day we had a preparation service for holy communion on the following Sunday and examination of the two candidates for baptism. Oct 6 we had baptismal service and joined in the worldwide holy communion service. This service was very well attended. Our Brotherhood had its annual picnic in the afternoon at the home of one of the members. On Oct. 10 we had our annual Harvest Home festival with a morning and evening service. Two students from our Mennonite Biblical Seminary in Chicago were with us for the two services. Jack Kressly, a second year student, gave the message in the morning. He and Peter Neufeld, a first year student, addressed the evening service. An offering was received in the morning for our seminary. A generous quantity of fruits, vegetables, and canned things were brought to the church and donated to the seminary. The seminary treasurer reported to us that they received $192 in donations on groundbreaking day from members of our congregation. A new Sunday school class of high school age has recently been formed. This class is to be taught by our pastor.—Corr.

SACRED CONCERT —East Swamp Church, Quakertown, Pa.: Bob Wetzel, well-known gospel singer and producer of gospel programs at the Allentown radio station, presented a sacred concert on the evening of Sept. 22. The Lord has blessed the home of Mr. and Mrs. Robert Yeakel with a son; while daughters were welcomed by Mr. and Mrs. Joseph Griffith of Long Island, N. Y., and Mr. and Mrs. Franklin Bleam of Waynesboro, Va. We were glad to welcome D. J. Unruh who is a representative for the Gospel Missionary Union. His presentation of their work was based on 2 Peter 1, after which he showed the filmstrip on the martyrdom of the five missionaries in Ecuador by the Aucas. Miss Loretta Bartholomew was received into church fellowship at the communion service Oct. 6. The Youth Fellowship meeting of Oct. 20 was in the form of a radio program. Some from this group assisted in the ministry among the Negroes in the Philadelphia "jungle" led by Curtis Bedsworth on Nov. 1 and 2. At present they are preparing a play. Pastor Sprunger's theme for his evening messages have been on the vital subject of revival. Miss Anna Nemeth passed away Oct. 23. She suffered from diabetes complicated by the flu. The epidemic of the flu for a few weeks affected church attendance and curtailed some activities.

By the Grace of God -- Over the Top

General Conference needs
for 1957
for all four Boards



This chart shows the picture of Conference giving to all four Boards for the first ten months of 1957. Although we have not yet reached our goals, the outlook is encouraging. If everyone will give and pray a little bit more, we may expect to go over the top.

"Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3).

THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

nstrong Roberts

INTO HIS MARVELOUS LIGHT by Jacob Paul Pathan

Volume 72 Number 46 November 19, 1957

in this issue

ARTICLES:
The Church and Canadian Civil Defense By Frank H. Epp 724
Martha R. Penner: A Tribute By Christena Duerksen 725
Christian Love on New Frontiers 726
I Am Thankful; a Symposium 728
DEPARTMENTS:
Editorials 723
MENNONITE YOUTH:
Into His Marvelous Light By Jacob Paul Pathan 730
Our Schools 733
MCC News Notes 734
Jottings 735
Conference Stewardship 736

of things to come

Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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Missionary Rally

The Evangelical Mennonite Church in Grabill, Indiana, was filled to capacity as approximately 250 women met for the 21st annual Indiana Mennonite Women's Missionary Rally on Thursday, October 17, representing eleven General Conference Mennonite and Evangelical Mennonite churches in Indiana and five in northwestern Ohio.

The theme for the day was "The field is the world" (Matt. 13:28). The field in India was presented by Mrs. S. T. Moyer, who has spent 36 years on the General Conference Mennonite mission field in India. She stated that there is a resurgence of Hinduism in India since it has gained its independence. This movement is backed by the government, which wishes to make this a matter of patriotism and nationalism, retaining the distinctive "culture" of Hinduism and discarding "foreign" Christianity.

James Stemen of Goshen, Indiana, presented the "field" in Pax, speaking specifically of the MCC Hungarian refugee relief program in Austria, of which he was a part.

The challenge of missions in the Belgian Congo was presented by Irena Liechty, who will return to that field in the near future. She emphasized the great need for Christian literature in the language of the people.

Lois Michael of Goshen, Indiana, who spent the past summer with an MCC Voluntary Service team ministering to migrants in central New York state, told how she and her associates served in ten migrant camps, bringing Bible stories, recreation, and government surplus food to the children; educational and religious films for adults and young people; sewing classes for the women; and four or five religious services each Sunday.

A service of memoriam for Mrs. Mary Burkhard was presented by Mrs. Earl Salzman of Nappanee, Indiana. It was Mrs. Burkhard who initiated the first Indiana Missionary Rally, in 1937.

The closing message was given by Mrs. Carl Kaufman of Berwyn, Illinois, who has spent 28 years as a missionary in China and Africa.

Next year's rally will be held at the Eighth Street Mennonite Church in Goshen, Indiana.

Wanted: Good Peace Plays

The Peace Committee of the Board of Christian Service is offering to present a $25 check to every original peace play or dramatization accepted for use among General Conference Mennonite young people. Good peace dramatizations regarding Anabaptist Mennonite history, the problems of conflicting loyalties for young people, and other contemporary peace and peace attitude problems make acceptable situations for these dramatizations. If you are interested, please contact Mrs. L. C. Kreider, 408 Highland, Wadsworth, Ohio.

VSer To Gulfport

Edna Ruth Buller of Butterfield, Minnesota, is on her way to Gulfport to serve under Voluntary Service for one year. Miss Buller will be working with the Camp Landon Negro work which is under the General Conference Board of Missions, Board of Christian Service, and the YPU. Miss Buller will assist at the center in working with children in recreation and teaching.

World Wide Bible Readings

NOVEMBER—

28	**Thanksgiving**	**Micah 6:6-8**
29		**Psalms 90:1-17**
30		**Psalms 103:1-22**

DECEMBER—

1	**Advent**	**Romans 13:7-14**
2		**James 1:1-27**
3		**Genesis 1:1-31**
4		**Psalms 8:1-9**
5		**Psalms 139:1-24**
6		**Matthew 20:17-29**
7		**Ephesians 4:1-32**
8	**Universal Bible Sunday**	**Exodus 20:1-17**
9		**Matthew 22:15-40**
10		**Romans 8:14-39**
11		**1 Corinthians 13:1-13**
12		**1 John 4:1-21**
13		**Matthew 5:1-26**
14		**Matthew 5:27-48**
15	**Sunday**	**Matthew 6:1-18**
16		**Matthew 6:19-34**
17		**Matthew 7:1-29**
18		**John 3:1-17**
19		**Titus 2:1-15**
20		**Isaiah 11:1-9**
21		**Isaiah 53:1-12**
22	**Sunday**	**John 1:1-18**
23		**Hebrews 1:1-14**
24		**Matthew 1:18-25**
25	**Christmas**	**Matthew 2:1-12**
26		**Matthew 2:13-23**
27		**Acts 7:51-60**
28		**Matthew 23:1-22**
29	**Sunday**	**Matthew 23:23-39**
30		**Psalms 19:1-14**
31		**Psalms 91:1-16**

editorials

WHY DON'T WE?

In the pages of this issue of THE MENNONITE various people have listed some of the things for which they are thankful. Reading these could be a good priming of our own thoughts. During this season of the year, the song "Count Your Many Blessings" is repeatedly heard. It contains a fine thought and we usually sing it heartily.

Yet how many of us really take the time to list our blessings and count them one by one. It would be a very rewarding exercise, no doubt, and we would be greatly surprised at "what the Lord hath done." Why not try it, actually?

Perhaps there would come to mind first the evident and obvious blessings of health, home, food, friends, and the things that give us pleasure and happiness. Then as we think deeper we would sense the spiritual blessings, given by God in such abundance, His love and mercy, His saving grace, His presence and promises. The list would increase in number as we gave real thought and attention to them. Items not readily thought of would take shape.

Then we would linger over the difficult portions of life: the disappointments and disasters, the hindrances and handicaps, the sorrows and sufferings. Could we extract blessings from these less pleasant experiences? If "all things work together for good," and if we are to follow Paul's advice to "in everything give thanks," it would seem that even in these more difficult experiences we would find hidden blessings.

As the whole panorama of life would unfold before our meditative minds, both as to time—past, present, and future—and as to the full scope of life, how each would bring its particular blessings!

We sing about counting our blessings, and naming them "one by one"; why don't we actually do it—this year—and experience a stimulating surprise and a new joy!

WORLD-WIDE BIBLE READING

World-wide Bible Reading, a program sponsored annually by the American Bible Society between Thanksgiving and Christmas, is now in its fourteenth year. The program is directed toward having people all over the world read identical preselected passages from the Bible on the same day between the two holidays. Millions of people in more than fifty countries participate in this program.

This years' theme, "Now in 1,100 Tongues," was adopted to mark the completion of the translations of the Scriptures, either whole or at least a full book, into more than 1,100 languages and dialects. Yet the Society points out that at least 1,000 currently used languages still have nothing of the Bible. At present, Scriptures come out in some new translation at the rate of one a month. At this rate it would still be eighty years before all languages are included.

In a special message to the Society, President Eisenhower stated in part: "The custom of reading the Bible together has brought strength to many families. United in a vital faith, parents and children can accomplish great things for good. . . . When millions of believers in lands around the world join in reading your suggested list of passages from the Bible, a mighty promise is held before our eyes. . . . We are given strength to continue our work toward the greatest objective of all: peace on earth, good will toward men."

The Church and Canadian Civil Defense: Part Three

The Challenge of Civil Defense

Frank H. Epp*

Civil Defense has served to remind the church of the perilous times in which we live. Our church traditionally has been distant from the world, doctrinally and practically, often unaware of her basic needs and psychology. Civil Defense has helped to make the church aware of the possibility of thermo-nuclear and missile warfare, in which the war front will be everybody's back yard.

Civil Defense has sparked interest and action in an organized church program which should have been motivated years ago by our basic emphasis on Christian love and neighborliness— the Mennonite Disaster Service program. Tornados and floods have always been with us—perhaps not in the same frequency as in the U.S.A., but when they have occurred our people have responded spontaneously. Organization has sometimes lagged and the response sometimes been confused, yet a desire to serve has been shown. In this context Civil Defense directly and indirectly prompted the MDS organization.

A Practical Situation

Civil Defense has brought the testing ground of our nonresistance position closer home. We thought wrongly it involved only the front lines of actual combat. We tried to tell ourselves that our peace position required us to witness at home and abroad, both men and women, in peace as well as in war, during draft, but also before and after. We didn't quite succeed—we continued to think or act as if nonresistant concerns applied to wartime and our young men only. Civil Defense, like the race problem, has brought our theological position face to face with the practical situation.

So the first challenge of Civil Defense is to learn from it now what we should have learned without it. The second challenge is to do what we ought at the present to be doing as followers of Jesus Christ in the light of the presence of Civil Defense.

Serving in Love

This means assuming immediate responsibility for actual and potential disaster needs of our world and community. This we shall do, as has always been our concern, in order to give glory to God and witness to the love of Christ, thereby helping to bring redemption unto man, both here and hereafter.

This also means learning from trained persons, such as are provided by Canadian Civil Defense, the techniques of disaster relief. We can do this without violating our principles and our conscience in the same way that we learn agricultural or educational techniques from civic and secular organizations.

The Demands of Caesar

It also means that, as before, our primary allegiance remains to Christ and not to Caesar. Being in this world we continue to co-operate with Caesar wherever and whenever his demands do not conflict with the demands of our Lord. We help to feed, to clothe, to comfort, to shelter, doing this to friend and enemy alike.

But when Caesar feeds war psychology, as sixty Canadian newspaper reporters felt that he did in May during the first national Civil Defense test; when he unites civic and military interests; when he harnesses the human and natural resources of our country for eventual destructive ends, we do not take part, choosing rather to suffer than to become contributors to human suffering.

The positions on Civil Defense voiced by Mennonite church bodies thus far seem well taken. Our allegiance to Christ is primary. Because of human and natural suffering we need an effective church-related organization (like Mennonite Disaster Service) to bring together disaster and suffering and the energies and witness of the church.

Limited Co-operation

Since Civil Defense in Canada as in U.S.A. involves psychological military implications, even though under civilian organization, we decline membership. We do offer our services in limited co-operation with Civil Defense, where such co-operation does not require a compromise of our primary loyalties to Christ and His Church.

We appeal to our churches everywhere to be informed on the Civil Defense movement, to be aware of its militaristic implications, and to take immediate and aggressive steps to strengthen their local, as well as province-wide, church-related Mennonite disaster organizations.

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*Editor, CANADIAN MENNONITE

Christena Duerksen

Martha R. Penner:

A Tribute

THE PHONE RANG. The message was short. "Sister Martha died last night and the funeral will be Saturday."

Into my mind flashed the scene of the last time I had visited her in her room at the Bethel Home for the Aged. I could not help but be glad that the days of her confusion and weakness were over. For this troubled woman was not the real Martha Penner—the Auntie Martha whom we had known and loved in India and, later, in the little home on Walnut Street in Newton, Kansas.

Instead, I saw again the friendly smiling welcome that met us in the Penner home in Champa, India, when we arrived tired and dusty from Korba, with small children alone. It didn't matter. The guest room was ready, and in spite of all the work she and Uncle P. A. had, they could still make us feel that they had time for us and our problems. They followed closely the injunction of 1 Peter 4:9, "Extend ungrudging hospitality towards one another" (Weymouth).

Were there special guests for dinner—British and Indian officers, visitors to the Leprosarium? How carefully Auntie Martha planned for their comfort; how attractive the table setting; how gracious the hospitality offered them. She carried herself with dignity and looked well to the ways of her household.

Were the guests Indian brethren unused to the ways of the foreigner? She sought to serve them so that they need not be embarrassed.

Although she gave birth to no children of her own, yet she had a mother's heart of love for the children (of leprous parents) who lived in the Boardings near the bungalow. I remember an afternoon when she had one of the girls called and took her into her bedroom with her, closing the door to curious onlookers. There she helped the child come to the place where she was willing to confess her sin of eating forbidden green mangoes. She cared for their souls as zealously as she cared for their physical needs.

When one of "her girls" was asked for in marriage she spent many hours helping the bride to get her outfit ready and took the opportunity to talk over the building of a true Christian home. I wish I knew how many of her girls stood before "Mamaji's" tall mirror as they were being dressed in their white wedding saris. Her family was a continually growing one, so there was a continuous supply of brides. Often the couples came back to show off the new babies and tell of their experiences. They knew a loving welcome awaited them.

Before 1925 our mission in India had no doctor. Those who had taken nurse's training found the calls for medical help imperative. Auntie Martha depended on the Great Physician to guide her and to bless the means she used. Even dread contagious diseases did not keep her from serving. Many a patient was restored to health and strength through her ministry. Uncle P. A. wrote of her, "Sister Martha, as she was called in her church (Alexanderwohl), is a born nurse, and, had she had the opportunity, would have made an excellent doctor. I have a good doctor friend in India who said as much to me."

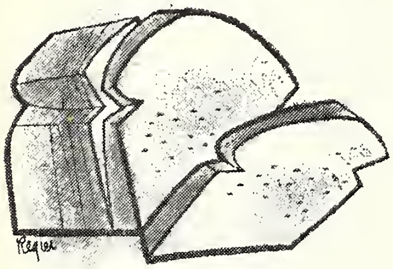
Her husband knew what it meant to have her as a nurse when typhoid laid him low. This was before the discovery of miracle drugs, when the disease ran its course and much depended on the faithfulness of the nurse. Auntie Martha asked us to pray that she might be aware of the crisis when it would come, day or night. And in the last years of her husband's weakness and ill health, she was there to cheer and encourage him.

How good to know that when the Lord's servants come home, all weakness and incompleteness is over. They join the hosts of those who serve Him. I would close with a few lines of one of Martha Snell Nicholson's poems:

> Our pain and grief are only
> travel stains
> Which shall be wiped away,
> Within the blessed warmth and
> light of home,
> By God's own hand some day.

Martha Richert Penner

Christian Love on NEW FRONTIERS



FOR MILLIONS of peoples around the world 1957 has been a year of misery. What will it be in 1958? In the aftermath of wars and other disasters which have followed, immediate emergencies have evolved into persistent and acute suffering. Hunger, disease, and ignorance have run rampant among the masses of the world, untouched by the luxury of the Western world.

Like the Macedonians these masses cry to the Christian world to "come and help us." They plea for knowledge to replace darkness, food for their hunger, health for diseased bodies, and faith for sick souls. Emergency aid has kept people alive and warm, given new hope and life. But our work is not done. Unless our aid continues many of these brethren have no hope for continued release from their suffering.

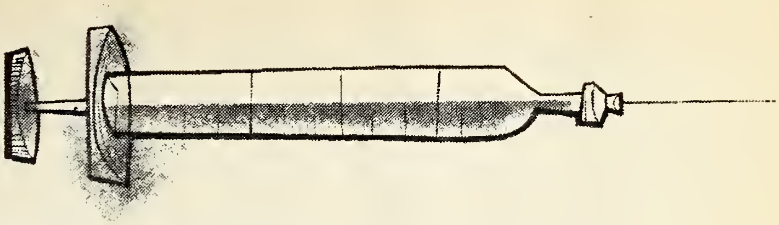
Hunger: To one half of the world's population, chronic gnawing hunger is an everpresent reality. In Jordan, Burma, Vietnam, China, Korea and the Islands of the Pacific millions live on the lowest level of subsistence. Overpopulation, shortage of tillable lands, primitive methods of agriculture, and fear and superstition are commonplace. These areas have little industry, inadequate sanitation facilities, and underdeveloped food distribution methods. We must have material aid to meet such emergencies, but to help hungry people to feed themselves we must do more.

In Indonesia MCC workers have helped establish a school to train Christian young men in agriculture. As the economy of the country grows these men will leave their Christian witness with their work. In Greece our workers help villagers to make their fields yield new crops, increase production of the crops, and support their families adequately. A witness of Christian discipleship is given to all men who have known only a traditional faith.

Families walking to West Germany and freedom, Arabs driven from their homes by national strife, Koreans escaping rampant rivers are symbols of the need and the work Christians need to do "in the Name of Christ."

Disease: Disease and death are intimate friends of millions around the world. In Indonesia trachoma causes blindness, in Vietnam yaws eat away parts of the body, and in Paraguay leprosy cripples.

Teams of doctors, nurses, and nurse aides have gone out to give



physical relief and spiritual healing in areas of need. In Java a hospital has been reopened and turned over to the Javanese Mennonite Church. In Vietnam teams of co-operating medical workers are reaching the mountain tribes with medical care and treatment.

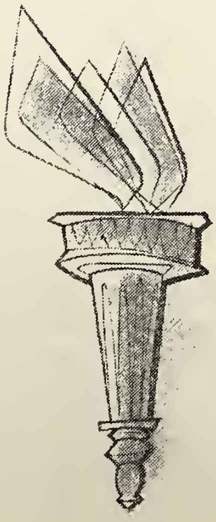
In far away Nepal a Pax team builds a hospital and helps our medical missionary personnel. Thus our work grows. A mental hospital will soon be built in Paraguay. In Korea and Jordan nurses and medical workers help erase drastic health and disease conditions.

Ignorance: New hope and new life come only as new truth appears and ignorance is dispelled. Misery, poverty, and ignorance are brothers. To minister to one means to work toward curing all three. Our workers are giving their time, love, energy, and work to help drive out the ignorance enslaving the peoples of the world.

In Korea widows are taught to become seamstresses and thus earn food and respect for their families. Our Christian Vocational School provides food and clothing, and teaches orphaned boys to become the future tradesmen of Korea. They need not starve when they know a trade. In Jordan refugee women learn needlework and sewing to help themselves earn a livelihood. In Paraguay an agricultural missionary leads the development to a better agricultural life for our brethren. In Greece Pax men teach sound dairy practices and good farming methods leading toward improved livestock and crops, new food production, and new hope to eliminate the threat of starvation and pain.

DURING the forty momentous years of 1917 to 1957 nearly 150 million refugees have been uprooted from their homes throughout the world. In such an age of crisis Christian love seeks to lend its hand. Five thousand Mennonite refugees are now housed in 354 apartments built by the Pax teams in Germany. Four churches are being completed as the climax of this settlement program.

Give Thanks By Giving: Thankfully we can say that emergency needs of war and disasters have been courageously confronted and ministered to through our relief program. Today Christ is opening new service frontiers, whereby we may help to erase the disease, poverty, starvation, and pain of our brothers and to give in their stead, new life, hope, and faith "in the Name of Christ." As Mennonites we surely have been called into the world for just such a time as this.



This year give thanks by giving, so that we may share with others. Regular giving with the goal of fifty cents per member per month would open new and growing service and mission projects. Sustained and regular giving through your Board of Christian Service can be part of your thankful service this year.

We alone can become Christ's hands to help, His feet to go, His voice to comfort and teach, His heart to love and pray, and His resources to use in the service of His Kingdom. Give thanks by giving in 1957.

for Christian homes

The home for which I am thankful is not made up of a modern *house* with all the modern push-button gadgets. It may be only a log cabin but a place where parents and children are one in Christ, where one is loved and understood as by no other person or institution.

I am thankful for the home where home joys are the most delightful earth affords, and the joy of parents in the children is the most holy joy of humanity. It lifts men up to their Father in heaven. He is happiest, be he king or peasant, who finds peace in his house.

I am thankful for a home where the dining room table with children's eager, hungry faces around it ceases to be a mere dining room table and becomes an altar.

I am thankful for my place of employment, not because it may be equipped with all modern conveniences, but because of the Christian fellowship with my associates—thankful because there is not the spirit of boss and servant but an atmosphere of mutual concern and helpfulness.

I am thankful for employment where tasks, duties, and affections constitute a necessity for existing. Congenial employment at times is nature's physician and is essential to human happiness. Employment for which we are thankful must be based on our love of God and our neighbor.

E. W. Baumgartner
Berne, Ind.

for stories -- His story

I am thankful for stories. Recently I had spent considerable time reading theological textbooks and running their thought equations through my mind. After a time I knew I had reached some kind of saturation point because even though the concepts drifted through my head continually, they were never actually planted in my understanding.

In order to prepare for teaching my junior high Sunday school class, I also began reading the textbook for this year's lessons. The book contained the story of the life of Jesus in a picturesque, narrative fashion. I forgot all about other pressing assignments as my attention became totally engrossed in this story. After finally turning the last page, I closed my eyes to reflect. The content of this book was basically the same as the other textbooks. But what caused me to respond to this junior high book with "wonderful—thank God!" Was it merely the simplicity? Possibly. But I finally concluded that its power lay in the story—in the fact that I could see and feel and hear and walk with the disciples.

I thank God for stories. I believe the pages that have influenced my living the most have had stories printed on them—especially the pages which record the acts of God. In the Bible, and particularly in Jesus, God and His truth come to us in a story. Thank God for His story.

Gordon R. Dyck
Chicago, Ill.

for His understanding

I'm thankful because "great is our Lord, and of great power: his understanding is infinite" (Psalm 147:5). He graciously demonstrated these two qualities to me again a few weeks ago. I had mislaid an article, one that I had handled only three days before, and I had to find it before leaving the house.

After twenty frustrated minutes of searching through every conceivable closet and drawer from the second floor to the basement and up again, I paused by the kitchen window to think. I had to leave the house in a few minutes to keep an appointment, and I must find that article before I left. I reasoned that when I had put it away on Monday, the Lord had also known where it was placed. I prayed simply, telling Him my difficulty, asking Him to bring to my mind the detail I had forgotten. And in a flash I knew where the object was: I recalled placing it on the shelf in the kitchen closet.

The next morning I read in my quiet time the verse quoted above. Yesterday's experience returned with new insight and profound thankfulness. If He had limited power, He might have sympathized with my dilemma but been unable to help. With less than infinite understanding He might have replied, "I've given you enough intelligence to keep track of your own possessions. Why don't you use it?"

A small crisis? Yes, I can smile over it now. Yet I know that the Lord who responded with understanding and power will not fail me when the crisis is big.

Grace Moyer
Allentown, Pa.

for life and service

I am thankful because I have been given the privilege of living! Of enjoying life with a wonderful wife and children. I am thankful for the Lord Jesus Christ and the privilege of a Christian life.

The joy of appreciating so many things thrills me. I enjoy doing creative things with my hands; I enjoy music, good books, sports, meeting and talking to people—these things give me a sense of satisfaction.

I Am

A S

I truly feel very sorry for many people whom I've met that have become slaves of a monotonous, repetitious, routine life and because of it have missed or are missing so much that can be gotten from life.

Good health has been mine, a gift not to be taken lightly. Because of my training I have in a small way been able to help a number of persons back to better health both mentally and physically; for this I am thankful.

Our all wise Creator has given us so many possibilities for service to others and ways for each of us to use more fully these three score years and ten alloted to most of us on this earth.

Stanley Stauffer
Emmaus, Pa.

for beauty, truth, love

I'm thankful for beauty . . . the crisp colors of autumn leaves, the clear cold of a frosty morning, the warm tones of fall flowers, the restfulness of a tastefully furnished room, the graceful lines of a lovely picture.

I'm thankful for truth . . . for those surprising insights which come to us in expected and unexpected places—the key thought (or perhaps even an insignificant sentence) in book or magazine which seems to stand out and to contain the gentle (or admonishing) truth we need for the situation we are in, the insight which gives us a fresh view on life or renews an old truth by which to live. Or for the insight which comes through the chance remark of an acquaintance or the best thinking of a loved one, shared as we view a problem.

ankful

um

I'm thankful for love . . . the trust of a toddler, the warmth of the family unit, the sharing of the marriage relationship, the support of the fellowship of believers.

I'm thankful that God speaks to us through His Bible, His Church, and through devotional periods. But I'm also thankful that He finds unending surprising ways of breaking through our indifference, business, and concerns to tell us His Word for our situation, that He also uses beauty, truth, and love to show us His Love and Truth and Beauty.

Mrs. Edith Graber
Buhler, Kansas

for all His benefits

Lord" with every breath which He also graciously supplies. I feel it is important that the attitude of thanksgiving, as well as prayer, be *constant* in the heart and mind of every Christian. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15). "Every day will I bless thee;

I'm thankful because my sense of appreciation does not permit me to be otherwise. "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12) Certainly nothing less than "thank you, and I will praise thy name forever and ever" (Psalm 145:2).

I THANK YOU, LORD:
For the beauty of our wonderful world.
For the miracle of seed growth and bountiful harvest.
For the warmth of friendships we hold so dear.
For open doors of churches where men and women of faith are renewed in spirit, and where little children learn the Christ-way of life.
For fellow men who labor to provide conveniences for our everyday needs and comfort.
For work to be done and the strength to do it.
For "peace that passeth knowledge" in world's turmoil.
And for other countless blessings received from Thy hand.
Expression of words
Is insufficient—
May I show gratitude
And live it.

Mrs. Naomi Vercler
Bluffton, Ohio

for our universe

I am thankful for the majesty of the universe, for the beauty of explained law and for the wonder of uninterpreted mystery. I am thankful for the resources of the earth and pray that we might have wisdom in their use to equal their abundance.

Ronald Rich
N. Newton, Kansas

for Christian institutions

I am thankful

- because it is comforting to know that in these desperate and confusing times there are many strong Christian organizations in which the sincere Christian finds the reassurance he needs to stand fast in his faith, and also his finest opportunities to serve his Lord and Saviour in deep devotion and concern for the spiritual welfare of all mankind . . . among such organizations we may count our General Conference Mennonite Church.
- because of the purpose of our General Conference to enlist and unite the spiritual forces within its ranks for the cause of Christ.
- because of the many fields in which our Conference is now engaged, thereby providing a wide choice of Christian service for those who hear and heed Christ's call.
- because of the growing interest in this great cause by most of the 250 member churches of the Conference and the 50,000 individual members who are adding their own spiritual and material resources to those of their brethren to create unitedly the solid Christian force for good that our Conference is meant to be.
- and finally, I am thankful because to me also has been assigned a definite part in this worthy cause . . . may I ever be faithful!

A. J. Richert
North Newton, Kan.

for rewards of work

When you are asked to enumerate your blessings you soon realize how many things there are for which to be grateful. I'm thankful for many, common, everyday blessings. I believe with John Henry Jowett that "if I do not perceive God in these things I have a very unhallowed and insignificant world."

I am glad for work to do. Working and learning with children has always been a challenge whether in public or church school. To see a child come to the realization that he can really read, to watch with children the unfolding of a butterfly's wing as it struggles out of its chrysalis, to see the timid pupil respond and gain self-confidence, to try to give children a feeling of belonging and of worth, to help children succeed in something, and to tell a five-year-old that God still loves her even if she is naughty—these have been rewards for which I've been thankful. I can look back to many mistakes, but they only make me realize as William Lyon Phelps says, "teaching is an art so great and so difficult to master that a man or woman can spend a long life at it without realizing much more than his limitations and mistakes, and his distance from the ideal." I'm thankful for that challenge.

For the spiritual blessings that have been given to me through God's great love I am deeply grateful.

Minerva Hilty
Bluffton, Ohio

A first-person account of a young Hindu's conversion

Into His Marvelous Light

By Jacob Paul Pathan

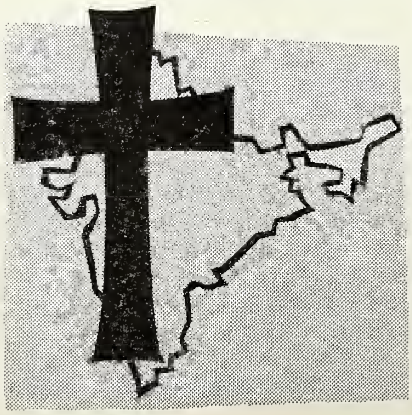
I was born into a Hindu-Buduga family and lived as a Hindu the first twenty-one years of my life. We are a proud people whose socio-cultural foundations were laid deep thousands of years ago in the well-nigh unbreakable cement of family and caste. From childhood I remember the awe which spread over our home when my father's appearance set those younger and lower born to touch the dust of his feet. Nothing in our home moved without his command. My early years were filled with memories of my father sitting in the circle of the village panchayet where he had a voice in the decisions which directed and disciplined our huge caste family.

Thus, I, the eldest son in the family, grew up with a grave sense of family responsibility which increased at the time of my mother's death. Strong cords of love and respect bound me close to my father. There was a nostalgic longing deep within my soul which drove me to seek peace in our religion. I became a priest in my village temple during February of 1955.

After graduating from high school, I went to work in a branch of Stanes Tea Company in Kotagiri, a town nine miles from my village, because my younger brother needed my support to complete his education. In Kotagiri I came in contact with Christians who invited me to church. At first I refused, stating that there was nothing in Christianity. Later, however, I accepted.

After attending the second service a longing came into my heart to study the Word of God. I began to attend the services regularly. Thus my Father God who laid plans in love for me before the foundations of the world was seeking me from afar and calling me home.

About that time Billy Graham came to Madras and I managed to get leave to attend. I was deeply impressed by the message of God. In the evening when the invitation was given, I decided to go forward. But a voice stopped me saying, "You are a Hindu! If you accept Christ today, what will happen when you go back home? Surely your parents will chase you from your village." This agony of decision almost chained me to the spot, but finally I decided to accept Jesus Christ as my personal Saviour and went forward. Billy Graham prayed for those who came forward to receive Christ. He prayed for me! Afterwards I had a blessed time in the counselors' room. I had met my Lord and Master.



Back in Kotagiri I witnessed in a public meeting and the news spread like fire driven by the wind. The next day my father, ashen with grief and humiliation, stood at my door. "What is this you have done?" His voice was heavy with sorrow and rage. He had come to take me home.

My knees turned to water as I saw the picture of what was before me: the glowering disapproval of thirty men centered upon me, the fearsome wrath incited by the impudence of an independent decision on the part of one barely twenty-one years of age, the indignation and shame felt by my father and family before the whole village, the threats to my own life, and the fear—the awful fear—of denying my Lord. I could not face it. I refused to go.

But my father was determined. He upbraided me and shamed me. He went to the police. He confiscated all my belongings and would not let me go until I agreed to return with him to the village. It all happened as I pictured it. In the end, to save my life I denied my Lord.

After two days I resumed my work and got my clothes and bedding back. I repented for what I had done and my dear Lord forgave me. On Easter Sunday I was baptized in the Wesley Church, Kotagiri. My heart was filled with praise and joy.

Later that day I met my father coming to me as a roaring lion. He tried to tear my Bible. I requested him to tear me instead. He was so furious that my knees bent down for prayer. He gave me a blow on the cheek and my glasses fell off. "This is the first time I am beating you in your life," he said.

This reminder of his tender patient love to me through my childhood cut deeply. I did not want to break my father's heart, but I could not deny my Lord. I felt I was treading the razor edge between darkness and light. I ran out of the house; when I came back the room was empty except for some scraps of paper burned at the edges. Everything else was gone.

A prayer meeting was planned at my quarters that evening, but due to the condition of my room it was held next door. I was humbled and blessed by God's care when these friends over my protest gave me an offering that night and one family gave me lodging in their home.

The next day my father came with a group of men and hounded my steps for the next two days, threatening anyone who would help me. At the end of the second day about thirty men with ropes and sticks surrounded the office where I was working. One by one the office workers went home and I was left alone. But not alone! The Christians were praying for me. God sent a helper, the assistant manager of the company, who showed me a place in his office to stay for the night and then sent food for me from his home. The next day I was able to escape in the company's lorry, and by night when I returned the people had gone back to their village.

A few days later my cousin, now a college graduate, came to take me home. We grew up under the same roof and had been very close, but due to my decision there was a gulf between us which pained us both. For two hours he pled with me to go with him and guaranteed my safety. The ache of separation and misunderstanding in my own heart joined forces with his persuasion and I saw no alternative but to go with him.

As soon as I set foot in the village I was electrified with terror born of the knowledge that I would not be able to stand. Furious men demanded of me a written statement renouncing Christianity with the threat of taking my life. I was semiconscious with fear. In the end they got the letter written by the wicked hand of this wicked man; I denied my Lord the second time. Oh, what a foolish man I was! But God is faithful. He gave me the thought of Peter's denial and asked me to repent. When I reached my room my knees bent down and I prayed for forgiveness. His peace came into my heart again. I praise God for this.

The next day my father came for me again. I took a knife and gave it to him saying, "My dear daddy, here is a knife. Kill me with your own hands if you don't wish me to be a Christian."

"If you have decided like this," he replied, "come with me to the village and I shall give you poison."

"Daddy, this is not the way to kill," I answered. "You must kill me with your own hands if you do not wish me to be a Christian."

My father's eyes, filled with anguish, were like burning pools. Blinding white tears burned in my soul and dimmed his face. I knew he would rather see me dead than a Christian, he loved me so much. I longed to reach out the finger of faith and tear open the veil of misunderstanding and darkness between us that he might get one glimpse of Jesus, the Father's only

(Continued on the next page)

MEET THE TREASURERS

Ardis Fliginger, Northern District YPU

Ardis Fliginger of the Salem Church, Hurley, South Dakota, serves as treasurer of the Northern District YPU. A graduate of Freeman Academy and Junior College, she is presently teaching grade five and public school music at Scotland, S. D.

MCC Summer Voluntary Service has been Ardis' activity during the past two summers. In 1956 she was VS unit leader at the Institute of Logopedics at Wichita, Kansas, and last summer her work was with Negro migrants at Hamilton, N. Y.

Stewardship of money is emphasized in Northern District youth fellowships, not only to raise the $1,500 budget for 1957-58, but also to finance a number of special projects. Financing a well at the newly purchased retreat grounds near Viborg, S. D., was the Northern District youth project last year. This year they plan to provide travel expenses for several YPU'ers to serve in Bible school and youth retreat work at Gulfport, Mississippi.

Fund raising is done in several ways. For example, the youth of First Church at Mt. Lake, Minn., raised over $500 by picking up corn. Groups at Salem Church of Freeman, S. D., and Bethesda Church of Henderson, Neb., sponsored "Lord's Acre" projects. The "acres" included a variety of plants—pop corn, potatoes, and onions. Ardis reports that both groups felt the projects stimulated interest in the local fellowship and gave an opportunity for some tangible service and stewardship. Other local organizations have featured special speakers, pageants, and films at which they took special offerings.

Presiding as head of the Northern district YPU is Marion Deckert of Richey, Montana. A member of the Bethlehem Church, he is now attending the University of Chicago. Vice-president is John Harder of the First Church of Mt. Lake, who farms in that community. Ivan Regier, member of the First Church of Madrid, Neb., is reporter for the district YPU.

Son freely given for us! But he turned away in anger and set out blindly on another plan to pull me back into darkness.

Witchcraft was a last resort and I had seen it do strange things in our village. But to everyone's amazement it didn't work with my Lord. In despair my father came into the office and cried before our staff. I felt then that I should leave Kotagiri for a while.

In Salem and Coimbatore I had the privilege of attending spiritual meetings where God blessed me richly. He showed me some of my past sins which needed to be set right. I returned to Kotagiri for work and made confession to the management. They forgave me and refused to receive repayment of the value of papers, carbons, etc. which I had used for my personal purposes. But I was not able to set things right with my family. Though I had contact with my father and even went back to my village again for a few times, I was never able to bridge the gulf between us.

Under what I believe was God's guidance, I left without money and without a place to go. The Lord wonderfully opened the way before me and led me to Brother N. Daniel's Laymen Evangelical Fellowship in Madras for one month. There I heard through a friend about Union Biblical Seminary in Yeotmal and wrote Dr. Frank Kline for admission.

The fact that I had no money was still a mountain before me. I wrote about my decision to a friend in the Lord in Kotagiri. The answer came in the form of a check which removed the last hindrance. Now I am a Bible student as well as a servant of God.

I still hear from my father. I cannot express the contents of those letters, but God knows everything. He has conforted me and strengthened through His word. I praise God and commit myself and my beloved family, also, to Him.

I know I have been kept only by the grace of God. Would you praise Him for His grace? Also would you please pray for me and my relatives? Would you covenant with God to pray regularly for the ministry of Union Biblical Seminary, its principal and faculty, its students, its graduates now serving in many parts of India and beyond?

NOV. 30 IS DEADLINE FOR THE

Stewardship Completion Contest

Sponsored by the General Conference Young People's Union

Moreover it is required of stewards that they be found faithful, 1 Cor. 4:2.

PURPOSE

The Stewardship Completion Contest is to encourage the youth of our church to acknowledge God in the use of their time, talents, and treasures.

CONTEST RULES

1. HOW TO ENTER:
   - Complete this statement in fifty (50) words or less: **I am a faithful Christian steward when . . .**
   - Write your entry on one side of a card or sheet of paper.
   - On opposite side write your full name, address, and name of home church.
   - **Indicate whether you are in Group A (ages 13 to 18) or in group B (ages 19 to 30).**
   - Place entry in envelope and mail to:

     Stewardship Contest
     722 Main Street
     Newton, Kansas
2. **WHO MAY ENTER:** Contest is open to all General Conference young people from ages 13 to 30 inclusive. **Four prizes will be given in Group A (ages 13 to 18) and four in Group B (ages 19 to 30).**
3. **HOW MANY ENTRIES:** You may submit as many entries as you please, provided that each appears on a separate sheet of paper, with name, address, and home church on the reverse side.
4. **DEADLINE: Contest closes November 30, 1957.** All entries must be postmarked not later than this date.

BASIS OF JUDGMENT

Entries will be judged on the basis of originality, clarity, and expression of the full meaning of stewardship. **Entries should be about Christian stewardship in the broad sense of the word.** (They should not be limited to financial stewardship, since this is only one aspect.)

★ **Eight Cash Prizes:**

Two First Prizes of $20.00 Each
Two Second Prizes of $10.00 Each
Four Third Prizes of $5.00 Each

★ **Winning Entries will be published in "Mennonite Youth"**

★ **Names of congregations whose young people submit most entries will be published.**

Highlights of the Meeting of Seminary Board of Trustees

THE SEMI-ANNUAL MEETING of the Board of Trustees of Mennonite Biblical Seminary was held both to consider the work of the present year and the Chicago location, and to plan for Mennonite Biblical Seminary within the new dimension known as the Associated Mennonite Biblical Seminaries.

- **The largest full time fall enrollment.** President Pannabecker reported a total registration of 41, 37 of whom are full time students. This compares to 29 for last year this time. At a time when leadership in the work of the Lord is so greatly needed, gratitude was expressed for this fine student body. Reference was made to the fact that the number of missionaries and missionary candidates provided an enriching experience.

- **Elkhart building progress.** All the cement for the educational units (library, institute of Mennonite studies, administration and classroom-faculty office section) was poured. Steel for this section of the building project was expected to be installed by November 2. Confidence was expressed that the building schedule could be maintained.

Reference was made at the board meeting to the labor difficulties experienced by the contractor. It was pointed out that although progress was delayed, building operations are proceeding satisfactorily now. The contractor's men belong to the Christian Labor Union. Picketing has been carried on by Local 565 of the AFL-CIO Carpenters Union. Some adjustments have had to be made. For example, the contractor mixed his own cement on the premises.

The labor dispute has never involved the seminary directly, but was a conflict between a labor union and a contractor and rival union. Attempts at peaceful settlement were made.

Some discussion was had on the actual timing and operations for the transfer from Chicago to Elkhart next summer.

- **Sale of Chicago properties.** In connection with Elkhart discussions, a report was given of efforts to liquidate Chicago holdings. It was reported that the Chicago Public School Board has definitely promised to purchase the middle section of the properties (4610-12, and -14) for school expansion. (Shakespeare Public School, with 3,000 pupils, directly adjoins our property to the west.)

Hope was expressed that buildings could be sold and occupancy given during the summer of 1958 without experiencing great inconveniences. It was recognized, however, that temporary adjustments might be necessary in moving into the Elkhart buildings.

The Board reaffirmed its earlier action of willingness to retain ownership of the church building for a period of time to afford an opportunity to develop a program of church and mission work.

- **Annexation to City of Elkhart.** This is proceeding satisfactorily.

- **Financial response.** Considerable time was spent in hearing the reports of Business Manager C. J. Dyck and Director of Public Relations Andrew R. Shelly. The business manager's report revealed that gifts have been coming in increasing amounts. One aspect of discussion regarding finances was the delay in receiving the income from the Chicago properties until next summer. Temporary borrowing was authorized.

It was reported that about 50 churches had indicated some special plans to increase giving to the seminary during this time of special need. Further, it was stated that 28 individuals had joined the Elkhart Partners group and several have already given larger amounts.

Financial estimates and plans were reviewed. It was pointed out that the seminary is operating basically on an integrated budget for the four year financing program. Hope was expressed that in the time to come churches and individuals would rally behind this "venture of faith."

- **Progress in curriculum and faculty development.** President-elect Erland Waltner reported regarding the various meetings of committees involving the development of the Elkhart Associated program. Two basic degrees are to be offered: namely, B.D. and M.R.E. Admission and graduation requirements have been determined. Announcement was made that the first catalogue is to appear early spring, 1958. The basic purpose to begin with the full minimum faculty was reiterated. It is expected that announcements will be released regarding new faculty members soon.

Gratitude was expressed for the splendid spirit of co-operation existing in the development of the Associated Mennonite Biblical Seminaries. It was stated that although only two groups—(Old) Mennonites and General Conference Mennonites—are now an integral part of the planning, other groups have expressed very keen interest. Further, reference was made to the fact that there is strong interest among people of other denominations in the Elkhart area.

The entire board session was conducted in the spirit of gratitude and expectancy. Special prayer was held in behalf of the present and future program of the seminary.

Missionaries and Candidates Attending Seminary

Left to right: Henry H. and Mary Epp, Waterloo, Ont.; Paul W. and LaVerne Boschman, Petaigan, Sask.; Mary Epp, Hanley, Sask.; Albert and Catherine Bauman, Flanigan, Ill.; Herman and Alice Walde, Kindersley, Sask.

Nine missionaries and candidates are enrolled in the seminary this year. The Henry Epps and the Paul Boschmans have served one term in the mission fields of South America and Japan respectively; Mary Epp is an accepted candidate for Congo Inland Mission and will go at the completion of the school year; after the finish of this year of school the Albert Baumans will go to India where Albert has been invited to join the Department of Pharmacy at Vellore Medical College; the Herman Waldes are in their first year here and look forward to going as missionaries to the Congo.

Bethel Paper Honored

First Class Honor rating has been granted the *Bethel Collegian,* student newspaper of Bethel College, by the Associated Collegiate Press. The rating was based on issues published during the spring quarter of the 1956-57 school year. The *Collegian* was rated high in such areas as balance of news sources, editorials, and sports coverage. Typography and photography also were commended.

Editor of the Bethel *Collegian* is Melvin D. Schmidt, junior from Canton.

C. M. B. C. Visitation

Deputational service work for the school term has begun once more. Hospital visitation at Princess Elizabeth Hospital, Wardlaw and Bethania Nursing Homes constitutes part of the program. Approximately thirty teachers will be serving in a weekly Childrens' Hour at Bethel and Sargent churches. A new venture this year is the evangelistic work at the Rescue Mission on Main Street.

Mozart Program

November 14 and 15 the Freeman Junior College Music Department presented a musical program featuring Mozart's Bastien and Bastienna. Joe Wipf as Bastien, Rita Fliginger as Bastienna, and DeLayne Graber as Colos played the leading roles. Members of the College Choir sang the chorus numbers. Miss LaVera Schrag directed the entire program.

Bluffton Play

Dale Dickey, professor of speech and dramatics at Bluffton College, announced the first major production of the year to be "The Solid Gold Cadillac." The play was given November 15-16, completely "in the round." The play is a satire on big business.

MCC news and notes

Rain Delays Roadbuilding

PARAGUAY—Rains are hampering progress on the Trans-Chaco road this autumn, but rainy days present an opportunity to put the heavy road equipment in top condition. Rain is one of the big problems encountered in the construction of the 250-mile road from Asuncion to Filadelfia, in the heart of the Chaco. Paraguay has no fixed rainy season so it is a potential hindrance at any time.

The 150-man crew — including North and South American Mennonites—has extended the road more than 18 miles north of Villa Hayes. A survey road, on which Pete Harder (Abbotsford, B. C.) is working, has been made south from the other end of the road at Filadelfia. During the rainy period Harder is staying at the 160,000-acre Bob Eaton ranch (featured in *Saturday Evening Post* a year ago).

Volunteers Teach Bible

NEWFOUNDLAND — How did Mennonite volunteer teachers in Newfoundland spend their summer?

Vacation Bible schools. The teachers dispersed into many cove villages of the area to conduct or teach in vacation Bible schools—something new for many villages.

Mr. and Mrs. Glen Harder (Mountain Lake, Minn.) taught in Wild Cove and Baie Verte. At Wild Cove 35 children enrolled for double sessions. Previous MCC volunteers introduced Bible schools in this area three years ago.

Volunteers on the Twillingate islands during the summer introduced Bible schools mornings and afternoons to nearly every nook of the islands. Enrollments averaged in the 30's at Manuel's Cove, Kiddle Cove, and Crow Head. Both villagers and volunteers taught.

Noreen Cressman (Guernsey, Sask.) says enthusiastically, "Such interesting weeks — eager pupils, friendly parents, invitations to dinners, boat rides, fishing—how we enjoyed the experience!"

Bible School Opens

SWITZERLAND—The opening of the seventh annual session of the European Mennonite Bible School was scheduled for Nov. 10 in its new location at Bienenberg, Switzerland. Inauguration ceremonies are scheduled for Dec. 1 for the new school facilities, formerly a big country hotel which was acquired last summer by European Mennonites. Principal of the school is Cornelius Wall.

See First Whites

INDONESIA—Timor Pax men Edgar Hoover (Detroit, Kan.) and Albert Hoover (Troy, O.) were the first white men to appear in a mountain village in interior Timor. Villagers celebrated the occasion by sounding drums and gongs through the night until 3 a.m. They made beds for the Pax men too: bark of the penung tree stretched over a bamboo frame fastened to four poles in the ground.

The village is in a rugged mountain region accented with many monkeys. Here are raised coconuts, papaya, corn, and sugar cane. The area is on a 30-40 degree slope. "To us it seems impossible that these people exist among the rocks," the Hoovers wrote.

The hikers stopped at another village along the trail. The robust chief came out to meet them appearing frightened. The Hoover boys asked the guides to assure him they were friends and would not harm him. The chief explained that during World War Two he was almost beaten to death by some white people and he thought the white people were after him again.

The Hoovers said, "During the trip we found out how some of our Timor friends really live. It is easy to see how sickness and disease spread among the cluster of huts.

"Our work with their material needs is only one of the possible avenues of service. As you pray for work in foreign countries, occasionally remember the land of Indonesia and her people."

jottings

WEEKDAY CLASSES

—Grace Church, Lansdale, Pa.: On Wednesday evening, Sept. 4, Rudolph Martens and wife, Dr. Alvina Martens, missionaries from the Belgian Congo, spoke to us. The Women's Missionary Society meeting was held on Tuesday, Sept. 10, in the form of a fellowship potluck dinner. The counselors who have been appointed to serve in our Sunday evening youth work are Mr. and Mrs. Wayne Miller for the Youth Fellowship; Miss Margaret Slotter for the intermediates; and Mrs. Anna Moyer, Mrs. Sarah Kratz, and Mrs. Anna Howe for the juniors. A new furnace was installed in the parsonage during September. The Evangelism Committee conducted the evening's service on Sunday, Sept. 22. They presented a film, "Great Discovery," which was approximately 75 minutes in length.

Men's Brotherhood held their regular monthly meeting on Tuesday evening, Sept. 24. A film, "Dedicated Men," was shown. Sunday, Sept. 29, promotion exercises in our Sunday school were held. It was also our Harvest Home Sunday, and the food that was so beautifully arranged in the front of the church was sent to our Home for the Aged at Frederick. On Wednesday, Oct. 2, we began a study of the Book of Acts in our Bible study and prayer service. Weekday religious education classes are again being held in our church. They began Tuesday, Oct. 1, at 1:00 p.m., and are held every Tuesday thereafter. Any fourth or fifth grade pupils of the elementary schools in Lansdale may attend these classes. We welcomed D. J. Unruh into our midst again for both services on Sunday, Oct. 13. He served as the first pastor of this church. At the present time he is serving as a regional representative for the Gospel Missionary Union. The Boys' League was shown a film, "Call of the Navaho," Oct. 15. Vernon Neufeld brought the morning message to us on Sunday, Oct. 27, for our annual Eastern District Pulpit Exchange. Brother Neufeld is a candidate for his doctorate at Princeton Seminary. He has served the church in Donnellson, Iowa, and recently the Germantown Mennonite Church. Next year he will teach in the Bible department in Bethel College. The Gideon Society presented the evening service Oct. 27. Hector A. Sinzheimer brought the message.—Mrs. J. Willard Arn, Corn.

STEWARDSHIP PROGRAM

—Sterling Ave. Church, Kitchener, Ont.: One of our young people, Fern Woolner, has entered Voluntary Service for a one year period. She is serving as secretary in the information office in Akron, Pa. Our Y.P. has started a youth choir with Ruth Eby as their leader. They will be assisting in our church service. In our church we have started girls' and boys' work. "Wayfarers," for girls 9 to 14, meets each Sat. afternoon; "Tyro," for boys 9 to 11, meets every Thursday evening; "Sigma-C," for boys 12 to 14 meets every Wed. evening. Sept. 29. Brother McClenan showed a film on behalf of the Shantyman Christian Association. Oct. 13 Pastor and Dr. Rudy Martens, missionaries on furlough from the Congo, spoke of their work and showed slides. On Oct. 15 our W.M.A. held a Thanksgiving service to which the Vesper Circle was invited. A playlet was given by five ladies entitled "Packing a Bale for Relief." Two duet numbers were given, also a Thanksgiving reading entitled "Bringing in the Sheaves." A dedicatory prayer was offered for the food donations brought in for the House of Friendship. Mr. Orval Jantz, director, thanked the group for their donations. We, with 16 other city churches, have entered in the K-W Sector Stewardship Plan. It is an enlarged program for each church and challenges members to share in its operation. Some objectives for the K-W Sector Stewardship program are: that we might have an increased awareness that this is God's work to be done in His church of which we are members; that each person will take a long look at our program and see his personal relationship to it; that each person will see that accepting Christ requires giving generously of time, talent, and possessions, which is the "Stewardship of Life." Our pastor and several members from our church drove to Waters near Sudbury the weekend of Oct. 20. Pastor Ulrich assisted in the installation service of Menno Ediger as pastor of our mission church at Waters. On Oct. 23 a congregational dinner was held at the church, at which time plans were further discussed about the Sector Plan. —Ruth Moss, Corr.

CATECHETICAL CLASS BEGUN

—Burrton Church, Burrton, Kan.: The annual Sunday school business meeting was held Sept. 15, preceding the S. S. hour. The evening of Sept. 29 the Ladies' Missionary Society gave an interesting program using the theme, "Revealing God Through Nature." Three of our girls are in nurse's training: Elvera Unruh at Hutchinson, Kan., Gretta Epp at Omaha, Neb., and Marjorie Nitengale at Halstead, Kan. June Franz of our church was married to Leslie Voth of Buhler, Kan., on Oct. 13. On Oct. 22 Marilyn Wall and Merle Schrag, both of our church, were united in marriage. Our pastor is starting a class for catechetical instruction on Nov. 3. Deloris Nitengale, Billy Schrag, Dennis Dick, and Gary Dick are planning to join this class. —Mrs. Harry Martens, Corr.

CHRISTIAN LIFE EMPHASIS

—Buhler Church, Buhler, Kan.: The following church activities have taken place this fall: the S. S. promotion exercise with a high number of perfect attendances among an average of 288; the welcome supper for our missionaries, Harold Ratzlaffs; the mission supper and bazaar; the Christian Life Emphasis Week with B. J. Braun as special speaker. The following persons have been hospitalized for some time: Miss Susie Ratzlaff, John Buller, Mrs. John Wiens, P. B. Voth, and Miss Martha Janzen.—Corr.

KAZADI MATTHEW SPEAKS

—Bethany Church, Kingman, Kan.: Kazadi Matthew of Africa and two interpreters were in our midst and told of their work. The Ladies' Mission Society met for their first fall meeting Sept. 5. On Sept. 8 the monthly meeting of our Christian Workers was held. The offering at these meetings goes to the support of a Bible woman in India. Sept. 22 our annual mission program with the children was given; Mrs. Dave Schrag was in charge. A mission offering was taken at this time; the children brought various articles such as soap, towels, and crayons, which were also sent for missions. Sept. 29 our annual Harvest and Mission Festival was held. Orlando Waltner and Miss Vernelle Yoder were the speakers. Special music was given by the choir and a quartet. Mr. and Mrs. Clem Ewy are the parents of a baby girl born Oct. 11. Oct. 20 Jake Unruh, who is working among the colored people in Jackson, Miss., was our Sun. morning speaker. Pastor and Mrs. Tschetter, Dave Flickner, Jake Graber, and Bill Voran were among those who attended the Western Dist. Conf. in Clinton, Okla. We are happy to report that Mrs. H. W. Voran has returned to her home from a prolonged stay in a Newton hospital. Others on the shut-in list are Mrs. Willard Voran and Mrs. Andrew Stucky; their conditions remain about the same.—Mrs. M. S. Kaufman, Corr.

MISSION SERVICE

—Emmanuel Church, Moundridge, Kan.: The annual mission supper and sale sponsored by the local Mission Society will not be held this fall. Instead, a mission program planned by the Mission Society was presented Sunday evening, Nov. 17, at 7:30 in the church. A fellowship meal preceded the program, and an offering for missions was received during the evening. A class in catechetical instruction began Sunday, Nov. 3. The Young People's Fellowship presented a short musical program for the guests at the Becker Rest Home in McPherson recently. Pastor and Mrs. Garman H. Wedel represented our congregation as delegates to the Western District Conference at Clinton, Oklahoma. —Mrs. G. H. Wedel, Corr.

SPEAKER ON CITY WORK

—Bethany Church, Quakertown, Pa.: There were five infants consecrated to the Lord by their parents on Mother's Day. They were Jay Lynn, son of Mr. and Mrs. Harry; Gail Sue, daughter of Mr. and Mrs. Joseph Hillegas; Jeanne Louise, daughter of Mr. and Mrs. David Hillegas; William Charles, son of Mr. and Mrs. Charles Martin; and Barbara Jean, daughter of Mr. and Mrs. William Boorse. On Aug. 25 the Youth Fellowship group had charge of the church services in the absence of our pastor. Ronald Myers from Lansdale brought a message entitled "Seeing Salvation." The Voices of Bethany Choir sang several selections. Curtis Bedsworth was a recent speaker at one of our missionary meetings. He brought a very interesting message on the work among the colored people in Philadelphia.—Corr.

MISSION FESTIVAL

—Bethel Church, Inman, Kan.: Our annual Mission Festival was held Oct. 13. Guest speakers during the day were Miss Aganetha Penner, who has worked among the Hopi Indians in Arizona; Elmer Ensz, home mission worker in Arkansas; the Orlando Waltners, missionaries from India; and Fremont Regier, who was doing mission work as a 1-W worker in Africa. The speakers at the evening service were George Ediger, who did his alternate service in Peru, and Samuel Hsieth, who told of mission work in Formosa. Special music was given by a double octet, the men's chorus, and the men's quartet. The wedding of Mary Jane Neufeld from here and Johnnie Goertzen from Hebron took place Oct. 27. Harold Regehr from here and Mary Goosen from Lehigh were married Oct. 29. Our congregation took part in the meat canning project with other churches in the community Oct. 14. A daughter, Bonnie Sue, was born to Mr. and Mrs. Guy Riffle of Newport, Wash., Oct. 7. A daughter, Kay Ann, was born to Mr. and Mrs. John Ediger Oct. 20. Eleven of our members attended the W. D. Conf. at Clinton, Okla., in October.—Corr.

BUILDING PROGRESSES

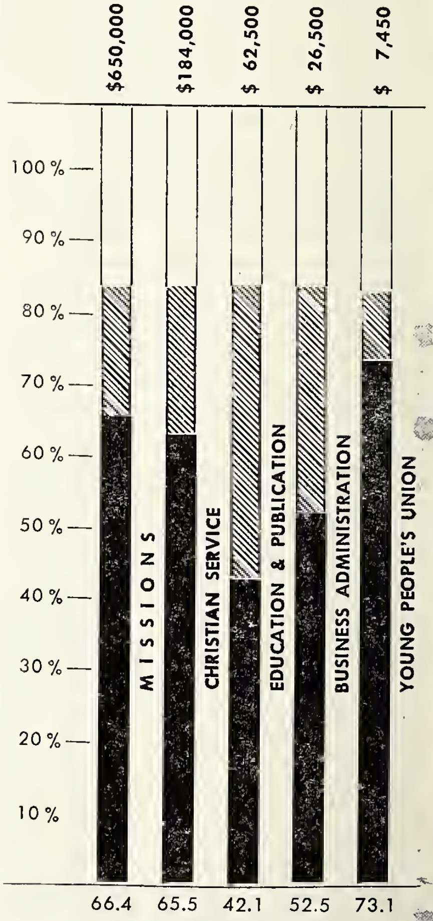
—Bethesda Church, Henderson, Neb.: John Gaeddert was elected to serve our congregation as pastor and elder for three years, and J. R. Duerksen as associate pastor for one year, at a special congregational meeting Sept. 23. Union meetings with J. H. Epp of Hepburn, Sask., as speaker were conducted Sept. 23-Oct. 2. The Christian Youth Fellowship presented the play "I Must Go" on Oct. 4. They also sponsored the film "Seventeen" at the school auditorium Oct. 27. Midweek Bible study services are held Thursday evenings. The study on Jonah has just been completed and the prophet Nahum is being studied at present. Oct. 7 saw the men of the church gathered for a "cleanup day" at the new church building site. The shell of the building is now completed, and the ground has been leveled so that cars can be parked on the church grounds again. The Finance Committee received a special offering for the Building Fund Sept. 29. The annual gift day for the Community Hospital is scheduled for Nov. 12.—Corr.

Vocations For Service

New, adventuresome, and rewarding vocations for full time service are presenting a new challenge to your Mennonite church. Church vocations include work in nearly every walk of life. Trained and talented personnel is needed by our welfare institutions; agricultural missionaries and technicians are needed in our program of foreign service; teaching, medicine, writing, drama, and a host of other vocational opportunities are open for the work of the church. You, too, are called to serve in the best possible way. Have you considered church vocations?

conference stewardship

October 31, 1957



Percentages as of October 31, 1957
(10 months is 83.3 % of year)

■ Receipts to Oct. 31;
▨ Short of Budget
☐ Remaining 2 Months of Year
(fiscal year ends Dec. 31)

The amount received for the first ten months in 1957 is considerably greater than in 1956. For this we praise the Lord. The need for the work represented by the budget has never been greater.

If during November and December all of us give a bit more than we did during the November and December of last year, we will go "over the top."

Let us pray and give so that each Board will be able to do that which the Lord has directed. And may the Lord grant us much joy as we give!

THE Mennonite

MENNO

Other foundation can no man lay than that is laid, which is Jesus Christ.

The enlarged Deep Run Church, near Bedminster, Pa. Claude Boyer, pastor. (*see page 752*)

Ward W. Shelly—THE EXPERIENCE OF THANKSGIVING
YOUR CHILDREN WATCH

Volume 72 Number 47 November 26, 1957

in this issue

ARTICLES:
The Experience of Thanksgiving by Ward W. Shelly 740
The Church at Sardis by Ralph Graber 741
Impressions of Hopiland by Isaac Froese 742
Elkhart: New Home of our Seminary by Harold Oyer 743
The Biggest by Maynard Shelly 744
Children watch you 745
DEPARTMENTS:
Editorials 739
Flashes of Thought 743
MENNONITE YOUTH:
Does God Care? by Cornelia Lehn 746
Our Schools 749
MCC News and Notes 750
Jottings 750

of things to come

Nov. 28—Thanksgiving (U.S.)
Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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Christianity and Congo Women

In a letter from Mrs. Harold Graber, Congo, we see a graphic example of how Christianity has begun to change the role of the women in the Congo:

"I recently began teaching the women's catechism class. This class is taught twice a week, once by an African and once by a missionary. Although it is difficult, the Lord has given me much joy in it and a love for these women. Why is it difficult? None of these women (some twenty) can read or write. Some come from polygamous homes. Being women, they feel they are stupid. They simply have never learned to think in the abstract. These several weeks that I have taught them I have not yet succeeded in getting one of them to answer a question. Invariably they say, 'You tell me the answer and then I'll say it.'

"There is such a contrast in teaching the girls' catechism class. They can read and they will answer thought questions. I have about thirty lively girls in that class."

Meeting in a Typhoon

Ferd Ediger, missionary to Japan, tells us about special services they held in Kadogawa:

"Our maid died of leukemia last year and her death offered an open door to enter the fishing town of Kadogawa which is ten minutes from Hyuga by motorcycle. We conducted services there in our mission tent for seven days. Three of those days were during the bad weather of a typhoon but even the worst night, when it was raining so hard that the meeting was held in a foot of water, there were 100 who were attending for the first time. I and the team members were standing with our pants rolled up inviting people to come—to our surprise, they came.

"Since the meetings were held, one of the new seekers has opened his home for further meetings that are held each week on Thursday and Sunday nights. I consider those who attend as seekers but a few have definitely decided to follow the Lord."

Canning For Relief

Canned food, especially meat, is still a vital part of our foreign relief service program. Canned food is still one of the best staples for emergency and urgent relief needs. Mennonites in the Midwestern states are presently co-operating for this year's MCC relief canning project. The MCC portable canner operated under the direction of 1-W men is presently busy at work in preparing food for distribution "in the Name of Christ." You, too, can be a part of this ministry of love.

Early Response

When one reader saw a recent article which suggested that we give an amount to the Lord's Work equal to what we spend for Christmas, he took prompt action. Estimating that about eighty dollars would be spent altogether on greetings, postage, gifts, and travel, he sent a check for that amount for furthering the work of the church. If other readers would like to show their gratitude to God for His Gift in the same way, our responsibilities in spreading the gospel in 1957 will soon be met.

World Wide Bible Readings

NOVEMBER—	
28 Thanksgiving	**Micah 6:6-8**
29	**Psalms 90:1-17**
30	**Psalms 103:1-22**
DECEMBER—	
1 Advent	**Romans 13:7-14**
2	**James 1:1-27**
3	**Genesis 1:1-31**
4	**Psalms 8:1-9**
5	**Psalms 139:1-24**
6	**Matthew 20:17-29**
7	**Ephesians 4:1-32**
8 Universal Bible Sunday	**Exodus 20:1-17**
9	**Matthew 22:15-40**
10	**Romans 8:14-39**
11	**1 Corinthians 13:1-13**
12	**1 John 4:1-21**
13	**Matthew 5:1-26**
14	**Matthew 5:27-48**
15 Sunday	**Matthew 6:1-18**
16	**Matthew 6:19-34**
17	**Matthew 7:1-29**
18	**John 3:1-17**
19	**Titus 2:1-15**
20	**Isaiah 11:1-9**
21	**Isaiah 53:1-12**
22 Sunday	**John 1:1-18**
23	**Hebrews 1:1-14**
24	**Matthew 1:18-25**
25 Christmas	**Matthew 2:1-12**
26	**Matthew 2:13-23**
27	**Acts 7:51-60**
28	**Matthew 23:1-22**
29 Sunday	**Matthew 23:23-39**
30	**Psalms 19:1-14**
31	**Psalms 91:1-16**

editorials

THANKSGIVING

Now that we have given some thought to the many blessings for which we should be thankful, is this to be the extent of our gratitude? Is all that is needed simply to list some of our blessings and then say, "Thank you"? To be sure the very pausing to think upon the goodness of God should bring a warm glow of gratitude to our hearts. But is an emotional glow and a pleasurable feeling of contentment at our good fortune the true way of being thankful?

Verbal expression is good, but it is not enough. Many polite people form the words "thank you" very graciously, much like a phonographic record produces its sounds: mechanically and perfunctorily. The real expression of our gratitude comes in thanks-living. Because we are truly grateful, we express our appreciation, not merely by words, but by our daily living.

Realizing how much God is doing for us, we cannot rest until we are also doing something for Him. Appreciating how much our family and our friends have done for us leads us to be kindly, considerate, and helpful in whatever ways we can. Even our critics, "the unpaid watchmen of our souls," may be considered a healthy check on our lives for which we may feel grateful. Because we so appreciate God's love for us while we were His enemies, we wish to love all our enemies.

Thanks-living is no small matter to be voiced feebly once a year; it is a searching business that probes deep into our hearts. Because of the joy engendered by gratitude, we live joyous lives. Because of the kindness of God we are more kind toward all. Because of His love our love is deepened toward all men. We have observed our Thanksgiving, but may every day find us engaged in thanks-living.

BECAUSE HE GAVE

We are in the "giving" season again. What shall we give our family and friends for Christmas? To whom shall we send greeting cards? Millions of dollars will be spent in giving gifts, many of which may not be needed or fully appreciated.

Giving out of love, and not of necessity or for selfish ends, is the true giving. God started it by giving His only Son that those believing in Him might have the abundant life here and hereafter.

To show our love today we, too, wish to give. We want the great work of missions to continue and so we give of ourselves through the means with which God has blessed us. We want the work of Christian service to continue throughout the world wherever people are in need. We wish to share in the great work of Christian education.

Representatives of our General Conference have tried to estimate how deep our love is for God's causes by setting certain budgets or financial goals for the particular work to which they have been chosen. Here is where we can help, not because we are pressured into reluctant giving, but because we love, and have the high privilege of expressing that love in our help to the cause.

We should not force our representatives to come to the close of the year with deficits to face. The amounts they have set for the work are not prohibitive. We are a long way from reaching the saturation point of our giving. We can reach our goals before the year closes if we have a heart and mind to do so. Our response is a measure of our love.

The Experience Of Thanksgiving

Ward W. Shelly*

IN THE AUTUMN of a.d. 57—exactly nineteen centuries ago—the full impact of a famine and depression hit Jerusalem. The saints in all Judea could not meet the need. Offerings in Corinth and throughout Asia were given as Paul, aided by Titus, spearheaded a drive to relieve the suffering brethren in Jerusalem. Paul was well fitted for this task because of his understanding of the "unspeakable gift," the Lord Jesus Christ and His salvation (2 Corinthians 9:15). This understanding reminds him of the multitude of other blessings that come through the Saviour, which in turn gives the believer a generous attitude toward others.

A Heritage

Thanksgiving is deep and ancient in our heritage. The Jewish hymnal of the Old Testament is full of praise and gratitude: "I will give thanks to the Lord with my whole heart." "I will tell of all Thy wonderful deeds." Lincoln in his first national proclamation recalled that "We have been the recipients of the choicest bounties of heaven." Moreover, we know that true thanksgiving is more than a day set apart, a special service and a special turkey. It is more than a holiday announcing that Christmas is around the corner and Santa Claus is coming to town.

Inner Experience

True thanksgiving is an inner thing, a spiritual reality, an expression of the soul and an experience of the heart. It is an attitude toward all life. This spirit is not acquired overnight nor can it be expressed in one church service. It is nurtured and cultured day by day through all kinds of experiences. Thanksgiving is the product of a spiritually and emotionally mature person. Thanksgiving Day can never mean much to a selfish, self-centered person or to one who is emotionally immature.

Not Disturbed

In this country, especially, we are tempted to think that Thanksgiving depends on pleasant outward circumstances. "Yes, I'd be happy too if . . ." or "I could be thankful, too, this Thanksgiving Day if this or that were different." Look over the one hundred and fifty Psalms of the Old Testament and count the words of praise and thanksgiving. Note also the setting of these psalms—often they were written in periods of hardship, sorrow, hunger, pain, slavery, war, defeat, exile, and torture. Consider Jesus, who in the midst of persecution and suffering again and again took time to thank His Heavenly Father for His watchfulness over the disciples. Who in the New Testament writes most about thanksgiving? The apostle who was persecuted the most—Paul!

Remember our Pilgrim forefathers who on August 20, 1620, set sail from Plymouth, England, and 128 days later arrived on these shores. That first winter half of them perished due to climate, disease, and lack of food. Does it seem surprising that the survivors should hold a thanksgiving celebration that very next autumn? When they came to the table half their number were missing. Then they shared their feast with the Indians. Outward circumstances need not dampen our thanksgiving spirit. Even though the church in Corinth was itself in financial straits, that area having suffered from three recent wars, they gave a liberal thanksgiving offering for the saints in Jerusalem; then note how in 2 Corinthians 8:2 Paul connects the deep poverty of the church in Corinth with the abundance of their joy.

Recognition of God

Genuine thanksgiving is sustained by an humble recognition that God is the source of everything. But in an age of atom harnessing, nuclear physics, miracle drugs, jet propulsion, earth satellites, and journeys to the moon, do we really need God? When we think of all that men have done and all that science is able to do for us we must be on the alert lest we lose sight of God. For instance, in the production of one hundred bushels of corn, it is true that man contributes the labor; but God —He gives only approximately four million pounds of water, 6800 pounds of oxygen, 5200 pounds of carbon, 162 pounds nitrogen, 125 pounds potassium, 40 pounds phosphorous, 75 pounds magnesium, 50 pounds calcium, et cetera.

One hundred bushels of corn. Who produced it? Thanksgiving grows as we give God His deserved recognition.

Recognition of Others

Thanksgiving is also sustained by the realization of our dependence on others. Recently in *Time* magazine a musical celebrity boasted, "I am going to do as I please; I don't need anybody in the world; I did it all myself." The thanksgiving spirit cannot exist in such atmosphere. In the church we do need our fellow believers. I cannot get along without my brother. Neither can you.

What Shall I Render?

Our thanksgiving response should be "with hearts and hands and voices." "What shall I render unto God for all His benefits? I will pay my vows": the vows we made at our mother's knee, the vows we made at our baptism, our vows of consecration, the vows we made as we approached the Lord's table. Genuine thanksgiving expresses itself supremely in a person's giving of himself, first to God, and then to others.

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*Pastor, Bethel Church, Lancaster, Pa.

Case history of a dying church

The Church At Sardis

Ralph Graber*

THE CHURCH IN SARDIS was in a state of spiritual decline. It was a nominal church: it had a name but it was spiritually dead. Yet this church had a good reputation among other churches; it was known for spiritual vitality. Perhaps the members were good at giving verbal testimonies for the Lord or perhaps they gave easy baptisms which were nothing more than form. Perhaps they engaged in many religious activities without real spiritual concern. So they had a good reputation among other churches, but Jesus, the One who searches and knows the heart, pronounces it a dead church.

It should be noted that the church at Sardis is not attacked from within by heresy nor from without by persecution. Yet it is the least satisfactory of the churches. Souls were not saved. Those that were saved were no longer strengthened. There was no striving toward perfection. Perhaps their services had become very formal, lifeless, and meaningless.

THE WHOLE PROBLEM of halfheartedness is one which is constantly at work and it is no respecter of persons nor of churches. The sin of halfheartedness is prevalent in the most pietistic or evangelistic or formal or liberal church. In some churches the problem expresses itself in lip service. There are testimonies for the Lord. There are exuberant expressions in song and in amens. But after it is all said and done the Lord must say to them, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2).

In more formal churches are the great creedal expressions of faith. Choirs may sing great musical compositions; robed clergy may present scholastic expositions of Scripture and intricate analysis of history and culture; members may be engaged in great social concerns. But here too the exhortation of Jesus rings true to a halfhearted spirit: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Halfheartedness is no respecter of types of spiritual expression. All must be watchful—all must be in tension with the pitfalls of complacency and disunity.

SO IT BECOMES most important for churches—laymen and ministers alike—to search, consider, and be watchful. We need men like Martin Luther and Menno Simons. These men were clearly at odds with the church of their day so that they had to flee for their lives. They were at odds with the church because of what they believed about the demands of their Lord upon the church and because they refused to compromise. Those who did not like them called them controversialists and obstructionists, but to the Christian they stand out in history as men of conviction. They were so effective that the Reformation is drawn plainly in the sands of time.

After Christ has made this exhortation to be watchful, He proceeds to appeal to the memory of better days. He says, "Remember therefore how thou hast received and heard, and hold fast, and repent." Remember! As Christians we need to remember what we have received through our Lord. As Mennonites we need to remember the interpretations and principles which our heritage has given to us in so far as they are Christian. Neither the popularity of ecumenicity nor the obvious conformity of laity and clergy alike to the present material age in philosophy and practice is enough reason to scuttle our heritage. Shall we lose it in a maze of activity and false desires? Jesus tells us to remember what has been given to us. He asks us to retain it and repent.

Then comes a warning: "If therefore thou shalt not watch, I will come on Thee as a thief, and thou shalt not know what hour I will come upon thee." Jesus is saying to watch constantly. The faith to which you had responded before but which now has grown cold and desolate will never be sufficient.

ALTHOUGH the church at Sardis appears to be in a critical condition it is not a hopeless one. There are still "a few names" who have not defiled their garments. To these Christians Christ gives the promise, "they shall walk with me in white."

The church at Sardis asks us to remember that which has been received. Good impressions may be but the outward array of an empty tomb. Activity may be but an escape of unquieted conscience. Popularity in physical and spiritual things is nothing more than a temporal glory of the flesh at the expense of that which is eternal. Conformity is the impossible goal of serving two masters.

These are the things which lead to deliberate and passive forgetfulness of the things which should be remembered. The exhortation given to the church at Sardis is that *it is important to remember,* to have a firm hold on that which has been received in the spirit of a repentant, contrite heart. The undefiled shall walk with Jesus, for they have overcome and have received what the Spirit says to the churches.

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Isaac Froese*

Impressions of Hopiland

FIRST of all there is that indelible impression one receives from the terrain of this country. It is the sort of impression which the careful housekeeper will not forget; for never has sand been found which is so powdery and fine so as to find its way through the smallest crevice in door or window. Like others before us we have pondered the origin of the tremendous fissures and rock formations which scar the countryside.

On the other hand it is not entirely wasteland. We have eaten peaches, grapes, tomatoes (How small can they come?), corn, beans, and carrots. All these had been grown locally. Given a proper water supply, things will grow among all these rocks and deliciously so.

Uppermost in the minds of all of us, however, is the work of this field. We are not forgetting why we are out here. There is the constant reminder that the majority are a heathen people who need a Saviour even as we do. One of the first impressions we received was that this is a hard field, that much has been poured into this work already, and that there will have to be a lot more added before there will be a general awakening of the Hopi to his need for a Saviour. It has been an uphill climb all the way.

As newcomers to this field, Marg and I have thrilled again and again to the faith and the patience exercised by the older missionary personnel. We pray that we may attain some degree of the same.

The work in the mission school is fulfilling a need. I was impressed with the sound Christian discipline that is practiced in the school life. It seems to me that the children really enjoy school and they hate having free weekends. You will realize that I may be influenced by my particular group of grades three and four. I have really had some very enjoyable times with them. After having experienced the nature of the teenaged grade seven in my Bible class, I am beginning to think that grades three and four are possibly one of the most determinative periods of a child's life since minds are so open and yet so pliable and uninhibited.

Yet even at that age one is aware of the strong influence which the Hopi home exerts on the child. The Hopis are very conscious of the fact that they are Hopis and a people unique unto themselves. They are definitely not Navajos, and the senior class evidently took offense at the fact that there was a Navajo county and not a Hopi.

I am reminded of my little Herman in grade three. One day while looking through some books on our library shelves, he suddenly found a picture which he thought rated my attention immediately. On the cover of one of the books was a picture of children who represented various races of the world.

"That's me," he exclaimed pointing to a brown colored boy standing in the group.

"And where am ?" I queried.

"Here," he answered promptly and pointed to a white boy standing in the middle of the group. The distinction was quite clear to him and he was proud of it.

Although one honors that pride, the truth is that it presents a problem. Chances are that little Herman will never take grade seven or eight in our school. By the time he reaches that age he will have formally joined the Hopi tribe through initiation and be lost to the mission and to Christ. If you should look into our grade seven and eight room, you would find one boy among a whole flock of girls. That one boy happens to belong to one of our missionary families.

If we take this problem even further and see how it affects the indigenous program of the mission churches here, it seems little wonder that many missionaries are asking themselves as Pastor Haben of the Christian Reformed Mission in Zuni put it, "Will we be here forever?" We need to pray for much insight into this question.

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*Teacher in Vol. Service, Hotevilla, Ariz.

I Am Thankful

How grateful I am that God has been so gracious in continually providing temporal gifts such as home, clothing, food, sunshine, air, water, freedom, employment, and friends.

Far greater than these, however, are God's spiritual gifts to me. Paul admonishes us to glorify God. In 1 Cor. 6:20 we read, "for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

As I consider God's wonderful gift of salvation through Christ's death, I thank God not only that He has created me and given me life, but that in Him I am a new creature and through the Holy Spirit may serve God in various activities. I am thankful that God has given the Bible, the Church, and faithful servants for the purpose of guidance and instruction.

I am also thankful for sorrows and experiences in my life which have helped me to grow deeper in faith and trust. Through these losses and trials I have come to appreciate more God's nearness and His abundant grace. It has afforded me deeper understanding of Ps. 23:1, "The Lord is my shepherd; I shall not want."

Barbara Sprunger
Berne, Indiana

Elkhart: *New Home of our Seminary*

Harold Oyer

(Since Elkhart, Indiana, the new location of our Seminary, may not be so well known in certain sections of our Conference, we have asked one of our number residing there to give our readers more information. Harold Oyer is principal of Northside Junior High School, Elkhart, and a member of the Eighth Street Church, Goshen, Indiana. Ed.)

ELKHART, a city of 38,000 located in northern Indiana, offers numerous advantages for the Associated Mennonite Biblical Seminaries. It is located in the center of a prosperous, diversified farming community. Many Mennonites as well as a large number of Amish are among the farmers of Elkhart County.

The city of Elkhart has always been favored with a good transportation system. It was once known as a thriving river town; two rivers, the Elkhart and the St. Joseph, wind their way through the city. Now it is a division point for the New York Central Railroad. A new electronic freight classification yards, the largest on the system, is nearing completion. There are two airports; however, scheduled airlines land at South Bend, twenty miles away. The Northern Indiana Toll road which connects with similar roads linking New York and Chicago passes three miles north of the city.

Industry is diversified, although there is a concentration of band instrument factories. Conn, Beuscher, Selmer, and other well-known companies produce over sixty per cent of the world's supply of band instruments. Elkhart is also the home of Miles Laboratories and a leader in the manufacture of mobile homes.

Elkhart's schools enjoy a fine reputation throughout the state of Indiana. New schools have been built to provide for increasing enrollments. Favorable salaries and good community relations have attracted many fine teachers.

Elkhart's people have given generously to community activities and agencies. In 1956, per capita giving to the United Fund was second highest in the nation. The Fund supports twenty-one agencies — this year throughout the county — including a YMCA, a YWCA, a mental health clinic, a retarded children's school, a Family Service Association. and a Rehabilitation Center for the handicapped.

Cultural opportunities are numerous. A symphony orchestra and municipal band provide enjoyment for townspeople. The Concert Club brings top musical talent to the city. In addition, a community gymnasium which seats 8200 attracts famed performers. Additional cultural opportunities are available at nearby Goshen College and in the city of South Bend.

Elkhart maintains eight parks with a total of 250 acres. A full time recreation director is employed to co-ordinate recreational activities. Since there are many lakes nearby, swimming, fishing, and boating are popular summertime activities. Camp Friedenswald, a General Conference Mennonite camp, is just twenty miles to the north.

The community offers other advantages. A modern hospital has an excellent medical staff and is affiliated with Goshen College in its nursing education program.

Two radio stations and one TV station serve the community, and two South Bend TV stations are close by.

Churches of most denominations are found in the city, and a good spirit of co-operation is found among them. There are several Mennonite churches in the city; none of them are General Conference Mennonite churches. The nearest Conference church is Eighth Street Church in Goshen, twelve miles from the seminary.

The community of Elkhart has warmly welcomed the seminary and it believes that it will contribute to its cultural and religious life.

FLASHES OF THOUGHT **Walter Gering**

A Child's Plea

It was a secondhand account which I did not hear directly from the lips of this mother. Yet her story gripped my heart; it would not leave me.

Let her tell it in her own words: "My little daughter often misbehaves and I find it necessary to rebuke her for her naughtiness. These have been difficult moments but necessary. But one day she had been especially good. All day she had played happily and conducted herself in a commendable manner. How good it had been to be spared the ordeal of rebuking her. Not one thing had been done worthy of reprimand. That night, as usual I tucked her into her bed and started down the stairs. Suddenly I heard the bitter sobbing of a little child, crying as though her heart would break. Turning back I found her head buried in the pillow. Stunned to shame I listened as she sobbed: 'Mother, haven't I been a good girl today?'

"'Haven't I been a good girl today?' That question went through me like a knife. How quick I had always been to correct her when she had done wrong; now that she had tried so hard to be good I had put her to bed without a single word of appreciation."

Just a childish cry, you say? No, it goes far deeper than that. How quick all of us have been to see the failures and shortcomings of our fellow man. Yet how slow we have been to commend their pertinent attempts to do better.

Maybe this is what Paul meant when he wrote: "It (love) does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when the Truth prevails" (Phillips, 1 Cor. 13:6).

There are many ways of giving thanks, as three dishwashers could tell you.

The Biggest

Maynard Shelly

NEXT TIME the young people have a banquet they can eat off paper plates," exclaimed Bill, the service chairman of the High Fidelity Men's Sunday school class, as he started baptizing another stack of greasy dishes.

"Yeah, Rog, whose idea was it that our class should serve this banquet?" contributed Ernie as he held his dishcloth up to the light, looking for a dry spot. "We don't need money this bad. We could get more by taking an offering."

"Well, the women were tired of working in the church kitchen. Seems like they've had something going every week this fall," defended Rog. He wanted to avoid a discussion on the subject. Serving this meal had been partly his idea.

"Always something going on in the church kitchen is right," agreed Ernie, looking for an argument to relieve the monotony. Turning to his fellow-drier and -dipper, he added, "Bill, you can tell your Presbyterian friends that our church is not altar-centered or even pulpit-centered. It's kitchen-centered."

"That just shows how much we believe in fellowship," reasoned Bill as he gave Ernie a dry towel.

"And service," grunted Rog.

"And raising money," responded Ernie.

At this, Rog straightened up. "Now, you know we aren't doing this for money. The young people wanted to have this Thanksgiving banquet and somebody had to take care of the kitchen work. Maybe they'll give us a contribution, maybe they won't. What difference does it make? We'd both put it all in the White Gift Offering at Christmastime anyhow," he argued.

"All the time special offerings," shot back Ernie, as he backed away from Rog toward the pan of unwashed silverware on the corner of the table. "You'd think that the only thing the church has to do is raise money. I wish we'd spend as much time on spiritual things as we spend raising and planning special offerings."

"You mean giving an offering to God isn't spiritual?" said Rog, jabbing his dishrag hand at Ernie while water dripped on the floor. "My boy's been with Pax in Germany for ten months and our offerings keep him there just like they keep our missionaries working on five continents. I think that's pretty spiritual."

Ernie kept on backing away from the dish rag dripping on his shoes.

"There she goes," called Bill.

Crash. And crash some more.

Steak knives and dirty forks were everywhere.

As the three amateur dishwashers scurried to clean up the jungle of cutlery, Clarence, the president of the Hi Fi's, burst into the kitchen, rasping loudly for silence.

"Pipe down, you guys," he hissed. "The man out there is trying to tell the young folks to be thankful."

The three men bending over the dishpan to restore its contents said nothing.

Feeling ignored, Clarence questioned, "What are you fellows trying to do?"

"We're taking an offering," quipped Rog.

Bill topped this with, "Yep, our church takes the biggest silver offerings in town."

"Well, no one can say that we don't have the biggest offering plate," agreed Clarence as he started making contributions to the dish pan.

"Of course, if you think of the fact that all of our life and all we do is a thanksgiving offering to God for salvation, like the speaker out there was saying just before the crash, then we really need a big offering plate," Clarence sermonized.

"That's just the idea I was going to give Ernie here when he backed into this mess," claimed Rog. "What we need is for people to realize that stewardship isn't only raising money. It's just being Christian."

Placing the last handful of forks into the dish pan, Ernie stood up to survey the cranberry stains on his trousers, saying, "What we need around here are longer aprons."

Reflections at Thanksgiving

A child has laughed and smiled
today,
My head is bowed and I give thanks.
God's life is here, God's life is good,
A child has laughed and smiled
today.

God give me joy in labor.
Let not the laugh and smile grow
bitter
Through work I've left undone.
God give me joy in labor.

A child has laughed and smiled
today,
My head is bowed and I give thanks.
Perchance it builds where I have
built . . .
The child that laughed and smiled
today.

—Carl M. Lehman

children watch you

SEVERAL years ago a man in Chicago gathered a group of people together and requested that they interview children from many types of homes — on the street, in the schoolroom, on the playgrounds, or any place convenient for an informal questioning. They were to ask children, ranging in age from four to eighteen, what they liked best about their parents and what they disliked.

Dozens of children were interviewed over a period of time. Their answers were jotted down in notebooks and later compiled into lists of merits and demerits. Then the traits that were mentioned most frequently were listed separately. The following lists each contain ten traits most frequently mentioned by the many children that were interviewed:

What I Like Best About My Dad

1. Dad goes to Sunday school and takes the whole family along.
2. He shows me that he loves me by hugging and kissing me.
3. He teaches me games and plays them with friends and me.
4. He reads and tells me stories.
5. He plays fair, always hearing both sides of a quarrel before deciding.
6. He praises me for good deeds, and for good work if I do it.
7. Dad teaches me to respect Moth- and he loves her himself.
8. He gives me an allowance of money, or pays me for extra work.
9. He tells interesting stories of his boyhood experiences.
10. He buys good books, educational toys, and shows me that he is interested in our school work.

Things I Don't Like About My Dad

1. He scolds me for doing things he does himself.
2. He growls at Mother about expenses and things she can't help.
3. My dad always says to me, "I'm busy now, don't bother me."
4. He demands that he be given the newspaper first, including the comics.
5. Dad has poor table manners; he eats with his knife, belches without apology and doesn't want to be corrected or told about it.
6. Dad is domineering and bullheaded.
7. He is too quick-tempered and "hollers" too much.
8. He always blames others for his faults.
9. He teases and ridicules us children for our fears.
10. Dad isn't jolly enough, he is always too harsh and stern.

Things I Like Best About Mother

1. She is good-natured, jolly, and happy.
2. She compliments me for tidiness and good manners.
3. She reads good stories to us children.
4. Mother teaches me to pray and attend church services.
5. She lets me know that she trusts me.
6. She corrects me in a kind manner.
7. Mother allows me to take part in family planning and discussions.
8. She gives thorough and scientific sex instruction when asked questions concerning it.
9. She teaches us music and songs.
10. She encourages home entertainment, group games, taffy pulls, and family sings.

Things I Don't Like About Mother

1. She smokes cigarettes.
2. She slaps me and punishes me in public or before my pals.
3. She whines about my dirty clothes and about having too much to do.
4. She seldom kisses me or tells me she loves me.
5. She doesn't belong to P.T.A., and takes no interest in my school work.
6. She goes around the house looking so "sloppy."
7. She teases us kids about boy friends and girl friends.
8. She doesn't want us to bring friends or playmates home.
9. Mom is always complaining and finding fault.
10. She talks bad about the preacher and Bible school.

Could parents themselves have listed more important things than these children actually gave? Children expect to find in their parents virtue and good character. For your children watch, and then follow in your footsteps.

—Adelaide Blanton, in *Christian Home Builder.*

'Does God Care?'

. . . asks a refugee girl in this Thanksgiving Story

By Cornelia Lehn

HELGA, what is the matter with you? I don't think you even heard me! Hans will get to America all right even if you don't think of him *all* the time!"

Helga blushed as she felt everybody looking at her. "Did you want me to hand you something?" she stammered.

"Yes, two of the meat cans. We want to put one more on each side of the sack of flour."

Busily the young people of the refugee camp were decorating the front of the hall where they were going to have their Thanksgiving day service. Right in front of the improvised pulpit there stood a big sack of flour bearing the inscription, "Mennonite Central Committee—In the Name of Christ," and grouped around it were various canned goods from the MCC storeroom. They had even brought a big head of cabbage and some carrots from the camp kitchen and were now thoroughly enjoying their beautiful display. As they stepped back to view it from where the people would sit tomorrow, someone suddenly said softly, "Let's sing, 'Now Thank We All Our God.' "

They immediately responded—that is, all except Helga. With downcast eyes she quietly slipped out of the back door while the other were singing. She couldn't utter the words of that song! "Who wondrous things hath done, in whom His world rejoices," floated out to her as she almost ran down the narrow cobblestone street, past the ruined houses, around the corner of the factory where Hans had worked, and towards the refugee camp that had no windows. "Who wondrous things hath done, indeed," she whispered bitterly.

She did not see the sunlight dancing through the trees that stood on either side of the entrance to the camp, nor the warm gold of the autumn leaves on the sidewalk. She was only aware of the darkness inside the building when she entered it. Almost stumbling over some children that were playing in the narrow "street" between the blanket cubicles that each housed a family, she finally reached the one where she and her mother lived.

"Why, Helga, you are home so soon!" her mother said, looking up in surprise from her endless knitting.

"I didn't want to stay any longer—there is no point."

"No point—what is the matter?"

Helga couldn't hide her inner conflict any longer. She threw herself on the straw-filled mattress on her bunk and moaned, "I can't thank God any more, Mother. *He doesn't care!*"

Slowly her mother put her knitting aside, sat down beside Helga on the edge of the bunk, and gently stroked her thick brown braids.

"Why do you think He doesn't care? Hasn't He shown us more clearly than ever that He loves us, by sending us food and clothing and shelter through His children across the seas?"

Helga sat up suddenly. "Let us leave God out of that," she said sharply. "Don't you remember the letter I received from Marie? She has been over there for almost a year and she writes that the people in America throw away more food than they ever give away, and that they buy the latest model car before they can afford to give one cent to relief!" Helga began to sob brokenly. "I thought—I thought the girl whose dress I got had given it away because she loved us. It said, 'In the Name of Christ.' But Mother, Marie writes that the girls wear those dresses one year and then before school starts again they say, 'I can't wear that old thing anymore—I'll give it to the MCC."

It was very quiet in the little refugee cell. There was not even a clock. Helga tried to suppress her crying for fear the people on the other side of the blanket would hear.

Finally her mother whispered, almost as if to herself, "Did we give differently when we had so much?"

"Maybe we didn't, Mother, but it still doesn't say that God pays any attention to us here on earth. If it isn't His love that moves and motivates people to give, why then where is it? — It just isn't there, that's all!"

"Hush, Helga, hush—don't you remember how He. . . ."

"Yes," Helga broke in hoarsely, "I remember that He allowed father to be taken away in spite of our prayers, that our house was smashed, and now He didn't even leave Hans and me together." After a pause she added quickly, "That is, if God had anything to do with it. He probably didn't even notice."

Helga's mother sighed and then slowly reached for her shawl that lay on the box beside the bunk. She must go out a bit under the sky and talk to her heavenly Father about this.

Helga lay and stared at the grey

blanket wall. She felt as if everything inside of her was one big sore. There was no God to turn to any more. If there was a God, she hated Him. And yet the agony of separation from Him was far worse than separation from Hans. It was different. Somehow she didn't want to live any more and yet she was afraid to die.

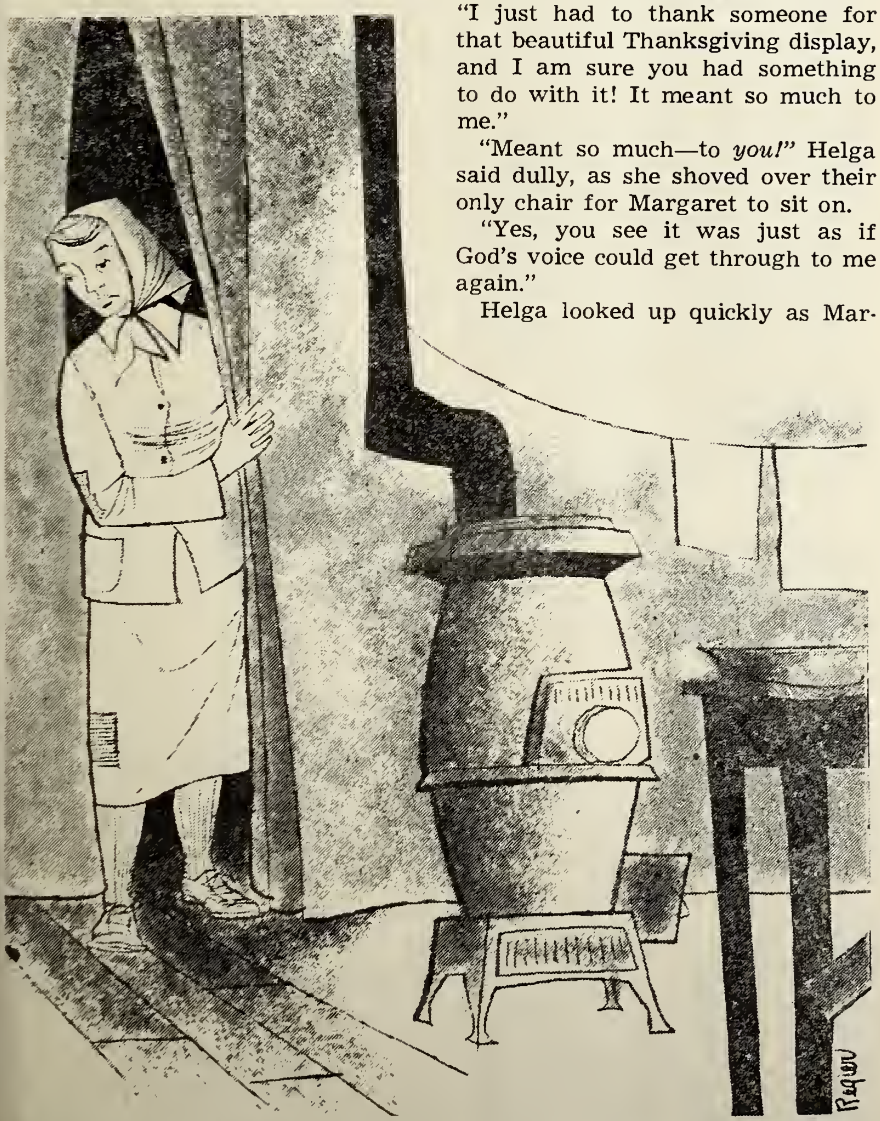
"O God," she whispered, "if by any chance you are not just a God far away who doesn't care what happens to us, but a God who is also very near as the Bible says, help me to believe it again."

Give Thanks By Giving

This Thanksgiving, give thanks by giving . . . because, overseas victims of disaster have so little to be thankful for. Today even many years after World War II people who have become victims of other disasters are struggling to survive and they need food, warm clothing and the means to help themselves. You can give . . . when you give to your congregation's appeal for overseas relief needs.

Through the Board of Christian Service and MCC relief and service program funds are being collected to distribute surplus foods and clothing to hungry and needy people overseas. This Thanksgiving show your thanks by sharing with others in the spirit of Christian love.

AT THAT MOMENT there was a little clapping of hands in front of their blanket door. Helga sat up and frowned. Someone would have to come at this moment when she didn't want to see anyone! Automatically she said, "Come in."



Helga reached the cubicle where she and her mother lived.

A hand shoved the blanket aside and Margaret Bartel, the MCC worker from America, came in. Her face was radiant. "Helga," she cried, "I just had to thank someone for that beautiful Thanksgiving display, and I am sure you had something to do with it! It meant so much to me."

"Meant so much—to *you!*" Helga said dully, as she shoved over their only chair for Margaret to sit on.

"Yes, you see it was just as if God's voice could get through to me again."

Helga looked up quickly as Margaret continued:

"If people can still thank God after losing their loved ones and all their material goods, then the reality of God's love cannot be dependent on those things. I wanted to thank you for showing me that!"

"Don't thank me," replied Helga somewhat shortly, and shrugged her shoulders. Then she burst out suddenly, "Anyway—why weren't *you* sure that God loves us?"

"Because it seemed to me lately that prayers didn't make any difference; because people like you have lost everything and millions of people in America are living in luxury. It almost seemed to me as if God didn't care. And we pray that God might become strong in us and yet over and over again we do not love as we should, we do not give as we should, we do not even receive as we should. It is very discouraging."

Helga leaned forward almost breathlessly. "But how did that little display make any difference?"

"Don't you see," said Margaret eagerly. "Only the Spirit of God within you could enable you to thank under such circumstances. He must be there in your hearts. He must be real, He must be present! And it showed me again that our faith does not rest on material blessings—it rests on God himself. He showed us what His love is really like by giving us the very best He had—His very own Son. He came down to us and died for us and now lives in us! It is His living in people that I saw more clearly today!"

"I see," said Helga, carefully trying to steady her voice. "But—our gratitude—we were not all grateful—in the way that you mean."

"No," said Margaret musingly, "just like our giving was not all real-

MEET THE TREASURERS

Anita Epp

Canadian Mennonite Youth Organization

Secretary-treasurer of the Canadian Mennonite Youth Organization is Anita Epp, presently employed in Altona, Manitoba, as a secretary in the office of *The Canadian Mennonite* and Mennonite Radio Mission. Known as the CMYO, this union of Canadian youth is one of the largest of the six district organizations that comprise the General Conference YPU. Included in the CMYO are the provincial young people's organizations of British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario, each of which elects its own officers on a province-wide basis.

Originally from Leamington, Ontario, Anita was a commercial graduate of the local high school and later attended Canadian Mennonite Bible College, Winnipeg. Her secretarial work has been extensive and varied, including positions in insurance and law offices, secretarial duties at CMBC, and two years at European MCC headquarters, Frankfurt, Germany. Her engagement to Abe Froese of Manitoba was recently announced.

That youth north of the border are emphasizing stewardship is shown by their large 1957-58 budget of $3,460, of which $2,093 is designated for the total YPU budget. On top of this, the CMYO last year began a $2,000 project of constructing a chapel for the Mennonite Pioneer Mission in northern Manitoba. Money for the chapel is being raised by means of illustrated folders explaining the project and coin cards distributed and collected by local treasurers.

To meet the total CMYO budget, each provincial organization is responsible for a contribution in proportion to its membership. Funds are obtained in various ways. The Alberta and British Columbia organizations sponsored province-wide workdays to encourage youth to give a day's earnings. In Manitoba, youth choir festivals have given financial assistance while promoting interest in singing and good music. Numerous local fellowships have also sponsored workdays. (See "Youth and the Dollar" by Frank Epp in the October 22 *Mennonite.*)

President of the nation-wide Canadian Mennonite Youth Organization is Arthur Wiens, a graduate of CMBC and Bethel College, presently teaching in the Bible department of Rosthern Junior College. Vice-president Peter Klassen, after receiving training at CMBC, became pastor of the Niagara United Church, Niagara-on-the-Lake, Ont.

Faith and Life area chairman is Nicholas Dick, also a CMBC and Bethel grad, who is a second year student at Mennonite Biblical Seminary, Chicago. Joe Neufeld heads the service area. A member of the Rosthern Junior College faculty, he attended CMBC and the University of Alberta. Fellowship chairman Menno Epp graduated from CMBC and now teaches at Bethel Bible Institute, Abbotsford, B. C.

Editor of the *Jugendbote,* youth section of *Der Bote,* is Larry Kehler, senior student at Canadian Mennonite Bible College. CMYO advisor P. R. Harder, Arnaud, Man., is secretary of the Canadian Conference of Mennonites.

Especially concerned with stewardship on the provincial level are these treasurers: Alberta — Anne Klassen, Coaldale; British Columbia —Mrs. Marge Wiebe, Abbotsford; Manitoba — Gerhard Ens, Gretna; Ontario — Ferd Neufeld, Toronto; Saskatchewan—Verner Friesen, Rosthern.

'DOES GOD CARE?'—cont.

ly in the Spirit of Christ, and is always so imperfect. We all need to give more room to the Holy Spirit to love and thank through us so that other people can see more clearly the image of Christ. We must all grow, but at least I caught a glimpse of the living God in the hearts of men."

Helga sat quietly on her bunk without saying anything.

Suddenly Margaret exclaimed, "I really meant to stay just for a minute to tell you that I had seen the display. Good-bye. See you tomorrow in church." With that she was gone.

"Strange that she should have come that very minute," Helga whispered. "Or is it strange? If God hears us, then it isn't."

The next morning in church Helga smiled as she saw a warm ray of sunlight slanting through the window and playing over the words on the sack of flour, "In the Name of Christ." She and her mother looked at each other with quiet joy and thanksgiving in their hearts. They knew they were sitting in the very presence of God.

FOUR MORE DAYS

TO MAIL YOUR ENTRY

for the

STEWARDSHIP COMPLETION CONTEST

See contest rules in last week's issue

our schools

Bloomington Hospital Offers Refresher Courses

Sixty-four registered graduate nurses enrolled for the refresher course given in a series of six classes beginning October 22. A total of twelve hours of instruction was included in this course. Those enrolled came from a wide area, a fact which will assure that a considerable number of hospitals will benefit from the increase of those available for nursing activities. Enrollment was open to any graduate nurse without payment of a fee.

The program was designed to help any nurse get back into active nursing. Emphasis was placed on the newer techniques, philosophies, and practices, making the program particularly interesting and useful to those who have been away from nursing for five or more years.

The course was organized by the Mennonite Hospital Nursing Department in co-operation with the Hospital School of Nursing. Members of the Hospital medical staff were among those who gave lectures and demonstrations.

Kazadi Speaks

Matthew Kazadi, minister in the Belgian Congo, is visiting the Bluffton College campus on Tuesday, November 26. He is speaking in chapel in the morning and meeting with faculty and students in the afternoon and evening.

On Dec. 3 at 8:00 p.m. Robert T. Edgar will be presented in another of the Bluffton College Music-Lecture Series. His timely subject will be "The Conquest of Space." Mr. Edgar, popular science lecturer, believes that "the childhood of man is ending. The windows of the future are aglow with breathtaking promise as man breaks his earthly isolation and makes his appearance on the stage of the universe."

Homemaking Important

The homemaking department is an important part of the Academy curriculum at Freeman. At the pressent time three courses are taught in this field, and although they are electives most girls take at least one or two of them. Courses are not limited to girls, and some years boys especially interested in cooking or sewing have been members of home economics classes. This fall the Homemaking I class members have been sewing skirts and blouses. The Homemaking II group has finished a unit on nutrition. They are now studying food shopping and meal planning and will prepare and serve breakfasts. Homemaking III has finished a unit on budgeting in which they studied management of time, energy, and money. Their new unit is on house planning and home furnishing. They will make several field trips to homes in the community and will refinish a piece of furniture.

Enrollment Up

Seminary enrollment increased this quarter. Forty-five full time and part time students have registered for the winter quarter. New students are George M. Janzen, full time student who has served at the King's View Homes, Reedley, California, and part time students Mrs. Rudolph Martens, Mrs. Albert Bauman, Mrs. Paul Boschman, and Mrs Arthur Dick.

Student offices at Mennonite Biblical Seminary have been filled: secretary, Violet Friesen, Steinbach, Man.; treasurer, Omer Nisley, Millersbury, Ind.; interseminary representative, Leonard Wiebe, Whitewater, Kan. Carrying over from last year: chairman, James Waltner, Freeman, S. D.; and interseminary representative, Gordon Dyck, Newton, Kan. Those elected to the staff-student council are William Block, Steinbach, Man.; Virginia Claassen, Whitewater, Kan.; Delia Dyck, Hutchinson, Kan.; and James Waltner, Freeman, S. D., as student body chairman.

C.M.B.C. Night Courses

Evening classes have begun at C.M.B.C. again. Courses offered are Christian Heritage, taught by G. Lohrenz; Christian Family, taught by David Janzen; and Hebrews, by Henry Poettcker. On registration night, November 4, 37 students enrolled. This is approximately the same number as last year. The students come from various walks of life. A good number are from the surrounding rural areas, some from as far away as Arnaud in Southern Manitoba. The courses will run through January.

Corporation Meeting

The annual Bethel College Corporation meeting is scheduled for Friday, Nov. 29, in Memorial Hall. On the agenda is the report of the president on the stae of the college, election of members of the Board of Directors, and a discussion on basic questions of college policy.

Board members whose terms expire this year are Louis Janzen, J. H. Ensz, and Mrs. P. S. Goertz. They represent the Western District, the Pacific District, and the college corporation, respectively.

Pres. Wedel's report will indicate the financial and academic standing of the college, together with trends indicated for the future. The discussion will involve such questions as financial policy, curriculum, academic standing, plant expansion, and faculty policies.

The Bethel College orchestra and several instrumental ensembles were presented in concert in Memorial Hall, Sunday, November 24 at 3:00 p.m.

The orchestra, directed by Darlene Dugan, played selections from Wagner, Tchaikovsky, and Shumann. Among the selections presented by the clarinet quartet were compositions by Scarlotti, Couperin, Haydn, Mozart, and Beethoven. The string quartet played a Suite from C. P. E. Bach.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

PERSONNEL WANTED

Housekeeper: Mennonite family near Kansas City, Missouri, wishes Mennonite girl or lady to help in the home with housework and care of children. Located near G. C. church and shopping center. Home with many modern conveniences. Contact: Mutual Aid (No. P 197).

Laboratory Technician: Excellent opening in modern new Mennonite hospital for trained person. Registered status preferred, or training under pathologist. Very good salary offered. Contact: Henry Reimer, Mennonite Hospital, Beatrice, Neb. (No. P 196).

He who belittles his neighbor lacks sense, but a man of understanding remains silent. Proverbs 11:12, RSV.

C. E. Rally at the Trinity Methodist Church. Miss Lorraine Schroeder has begun being our part time church worker. Let us pray that God will bless her in this work. Several families from our congregation attended the wedding of Bonnie Thesman and Wiliam Buckley at the First Church of Reedley Oct. 5. Dr. and Mrs. David Eitzen have transferred their membership to the First Church of Upland, Calif., and Bro. Peter Mueller requested transfer of church letter to Bethel College Church, Newton, Kan. Mrs. Bertha Farley is convalescing at the home of her daughter, Opal Parks. Mr. and Mrs. Ben Becker celebrated their 40th wedding anniversary Oct. 4. Dr. and Mrs. Warren Simon are rejoicing in the birth of their daughter, who arrived Oct. 7, as are Mr. and Mrs. Gerald Regehr upon the arrival of their twin sons, Ronald Wayne and Donald John, born Oct. 21. We sincerely congratulate both these couples. Our sympathy is expressed to the following two families: Mr. and Mrs. Paul Greenmyer on the passing away of her mother, Mrs. Pearl Cooper; and to the Warren Simons on the passing of his father, Walter Simon. Our pastor, Albert Epp, spoke on the Union Rescue Mission Broadcast Oct. 16.—Mrs. Alvin Sukau, Corr.

CHURCH DEDICATED

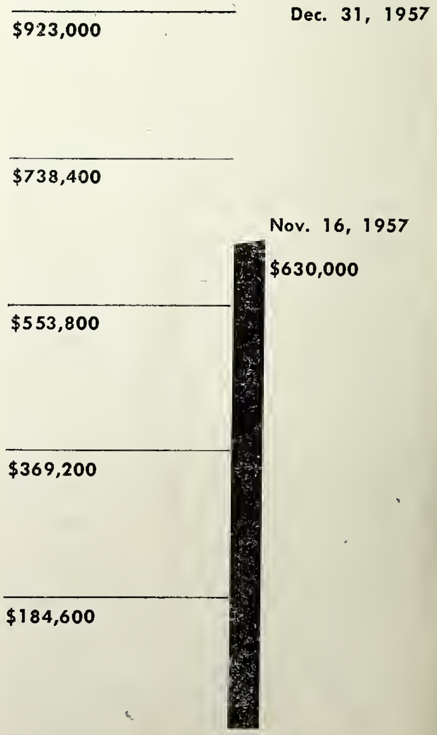
—Deep Run Church, Bedminster, Pa.: Dedication services for our new church building were Nov. 14. Community night was Oct. 15; missionary night, Oct. 16; conference night, a 2:30 dedication service and 7:30 musical program were all held Oct. 17. Pastor Boyer is now giving a series of sermons on "Young Men God Used"; so far he has spoken on David, Daniel, and Saul who later became Paul. The film "God and the Atom" was shown to the C. E. group. The Youth Fellowship gave a program at Allentown when a panel discussed "What Is the Christian's Answer to Integration?" Leo Driedger of the staff of the Board of Christian Service filled the pulpit on Pulpit Exchange Sunday while pastor Boyer went to Germantown. Mrs. Curtis Bedsworth showed pictures and told of their work among the Negroes in Philadelphia. Bonnie was born to Albert and Jean Tice Oct. 24.—Corr.

75TH ANNIVERSARY

—Johannesthal Church, Hillsboro, Kan.: The evening of Sept. 2 the Mennonite Men held a father-son picnic at Memorial Park. The picture "Home Front" telling of the home mission work was shown at the C. E. program in Sept. The wedding of Anna Belle Plenert and William Carrell took place in our church the evening of Sept. 14. Abe Peters of the Friedenstal Church was our pulpit exchange pastor for Sept. We started our midweek services in Oct. with Bible study from Romans for the adults. The young people are discussing race relations. The children have choir practice, and a relief and mission work project. We observed the Lord's Supper on World Communion Sunday. A dedication service for dime cards was held at the close of the S. S. hour Oct. 6. Miss Elizabeth Foth of Brooklyn, N. Y., spoke at our church the evening of Oct. 10. Oct. 13 we celebrated the 75th anniversary of our church. Floyd Bartel, pastor of the Topeka, Kan., church was the guest speaker. Following the fellowship meal, time was provided for renewing acquaintances and viewing the historical display. Some books and articles were over a hundred years old and have become priceless to those who possess them. A map of the U. S. showed where members of the congregation have gone to live. In the afternoon greetings were extended from neighboring congregations; letters were read from absentee and former members and pastors. Reports were given by Mrs. J. A. Ewert and Wesley Bartel. Edwin Unruh closed with a talk on "The Function and Significance of the Johannesthal Church Today." A total of $999.16 was given for missions and relief.—Mrs. Walter Bartel, Corr.

By the Grace of God -- Over the Top

General Conference needs
for 1957
for all four Boards

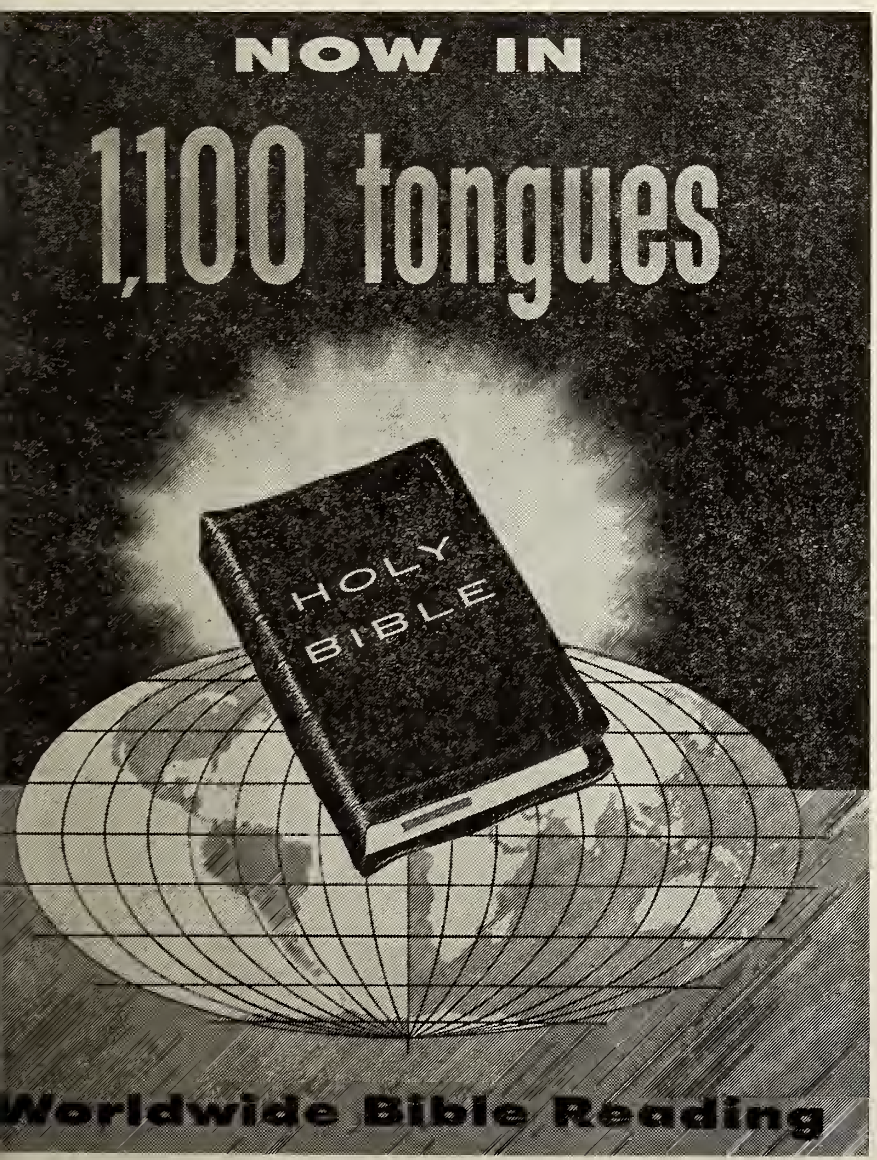


"Thanks be unto God for His unspeakable gift!" Thursday is the date set aside for thanksgiving in the United States. (The Canadian national holiday is in October) It is a time when we reflect on the goodness of our Lord. His supreme gift to us is His Son, the Lord Jesus Christ.

This is a good time to consider what our special thanksgiving gift can be. As all of us give out of thankful hearts, certainly we can push the line "over the top." Let us pray for the work represented by the thermometer and then earnestly ask: "Lord, what wilt thou have me to do?"

THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.


NOW IN
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HOLY BIBLE
Worldwide Bible Reading

versal Bible Sunday, December 8, 1957

Esko Loewen—THE CHURCH AND SOCIAL CONCERNS

Volume 72 Number 48 December 3, 1957

in this issue

ARTICLES:
- **Standing By One's Convictions** By F. W. Loewen 756
- **God Speaks to the Heart** By James Z. Nettinga 757
- **The Church and Social Concerns** By Esko Loewen 758
- **Moheno** 759
- **And How We Confer** 760

DEPARTMENTS:
- **Editorials** 755
- **Flashes of Thought** 759
- **MENNONITE YOUTH:**
  - **Share and Share Alike** By Arlo Kasper 762
- **Bookmarks** 765
- **Our Schools** 766
- **MCC News Notes** 767
- **Jottings** 767

of things to come

Dec. 3-7—Council of Boards, Newton, Kan.
Dec. 8—Universal Bible Sunday
Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Sheily, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.: Esther Groves. Layout Consultant:** Robert Regier.

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New Church Formed In Kansas City

On Charter Day, Sunday, November 24, the newly-organized Mennonite Church in Kansas City, Kansas, had as their speakers W. F. Unruh, Field Secretary, Western District Conference; and Arnold Epp, pastor of the First Mennonite Church of Newton, Kansas. Stanley I. Stuber, General Secretary of the Council of Churches of Greater Kansas City, and John Kreider, pastor of the Mennonite Gospel Center, also participated in the chartering activities. Meetings were held at 11:00 a.m. and 4:30 p.m. The afternoon meeting was followed by a reception in the church basement.

On January 6, 1957, the group met for their first meeting and meetings have been held ever since. The pastor, Stanley Bohn, arrived on August 1, 1957. Previous to his coming here, he was an assistant minister of the First Community Church of Columbus, Ohio.

The church building was purchased from a congregation of the Church of Jesus Christ of Latter-Day Saints. It is located at 40th and Rainbow, Kansas City, Kansas.

The group is becoming officially organized with 43 charter members. Harold Neufeld, Andrew Nachtigall, Mrs. Wendell Wiens, and Menno Gaeddert formed the steering committee which guided the congregation through the formation stages to official organization.

Invest in Brotherhood

We need Christian brothers who will invest $100 or more. You receive 3½ and 4 per cent earnings annually on principal. Permanent security, backed by the integrity of the brotherhood and a legal incorporation, guarantee your investment. Investments are used only within our Mennonite brotherhood to assist deserving brethren. You can be a vital part of a service based on biblical principles, directed by a General Conference organization, and designed to promote more practical Christian living.

Write to: MUTUAL AID SERVICES, INC., 722 Main Street, Newton, Kansas.

VS Meeting

The Voluntary Service Committee of the General Conference will be meeting December 3 and 4 at Newton, Kansas. The discussion will concern itself with possible new work with the Negroes in Chicago and Philadelphia, and with the Koinonia Farm in Georgia. Summer Voluntary Service and Arizona, Gulfport, and Mexico Long Term Voluntary Service projects will be reviewed. There is also much need for more weekend and Adult Voluntary Service projects, which will be considered. Teenage workcamps for next summer is another area of discussion.

Retreat Workshop

A number of early registrations have been received for the Workshop on Retreats and Camps which will be held on the Bethel College campus, North Newton, Kan., Dec. 30-Jan. 2.

Anyone interested in retreats and camps may attend. The aim of the workshop is to study new methods of work and teaching in camps. A special session will be given over to teaching materials for camps.

World Wide Bible Readings

DECEMBER—

3	**Genesis 1:1-31**
4	**Psalms 8:1-9**
5	**Psalms 139:1-24**
6	**Matthew 20:17-29**
7	**Ephesians 4:1-32**
8 Universal Bible Sunday	**Exodus 20:1-17**
9	**Matthew 22:15-40**
10	**Romans 8:14-39**
11	**1 Corinthians 13:1-13**
12	**1 John 4:1-21**
13	**Matthew 5:1-26**
14	**Matthew 5:27-48**
15 Sunday	**Matthew 6:1-18**
16	**Matthew 6:19-34**
17	**Matthew 7:1-29**
18	**John 3:1-17**
19	**Titus 2:1-15**
20	**Isaiah 11:1-9**
21	**Isaiah 53:1-12**
22 Sunday	**John 1:1-18**
23	**Hebrews 1:1-14**
24	**Matthew 1:18-25**
25 Christmas	**Matthew 2:1-12**
26	**Matthew 2:13-23**
27	**Acts 7:51-60**
28	**Matthew 23:1-22**
29 Sunday	**Matthew 23:23-39**
30	**Psalms 19:1-14**
31	**Psalms 91:1-16**

editorials

"THE BIBLE SAYS . . ."

Listening to Billy Graham in his New York Crusade this summer, one could not help but note how frequently he used the expression, "The Bible says . . . ." There is no doubt about the fact that he is thoroughly convinced that the Bible speaks to our day and to our need.

This Bible Sunday (December 8) it would certainly be profitable for every church to call attention to our priceless heritage, the Holy Bible. It deserves thoughtful reading, fresh interpretation, prayerful study, and practical application. For the Bible matches our every mood and need. It has the solution, in principle, to every problem of life; an answer for every agonizing question. It should be approached with an open mind that it may speak to our heart and not sought merely to prove our prejudices.

It is sometimes said that one can "prove anything by the Bible." Not unless we do violence to its truth, wrest passages from their context, and attempt to make it say what we want said. The Bible is God's Word for us humans and as such should be respected, revered, and obeyed.

We should not fear new translations, but thoughtfully compare them with those we already have. Meanings of words and expressions change as our language gradually changes through the years. Bible translators must constantly strive to give us the real meaning of the Bible in the language of our day. The truth of the Bible does not change, but particular words and phrases carrying that truth may. To claim that only one version has all the correct shades of meaning, and no other should be considered, is to fail to take note that what was the correct expression several hundred years ago may not mean the same today. If the Bible is really to speak to our present day it must do so in the language of our day so that we may understand its true meaning.

FOR A CALM CHRISTMAS

Some people do not really enjoy the Christmas season; for them it is a round of giddy entertainment and hectic shopping to get all the gifts they feel obliged to give. Too often this gift-purchasing is left till the Day comes perilously near; then they rush from one store to another in desperation. Or they may plan such elaborate Christmas entertaining that they wear themselves out in an effort to impress others with their hospitality.

But fortunately this is not the experience of the many who are genuinely blessed by passing through this significant season. They never lose sight of the fact that they have the privilege of observing the Birthday of the Christ. Because God gave so great a Gift to show His love, they too wish to give gifts that bless and help because they love.

They not only think of their immediate friends in their gift-giving, but they are mindful of the varied program of the church in its vast outreach. They wish to give generously because God gave so bountifully. They contribute to the total program of the Kingdom by contributing to the total work of their Conference. They catch the true spirit of Christmas and a divine calm floods their hearts with a peace that passeth all understanding.

Standing By One's Convictions

F. W. Loewen*

IN ALL THE BIBLE there is probably no better example of a man who dared to stand by his convictions than Daniel. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8). The name of this mighty man of God has been a household word to Christians of all times and places, both among adults and children. Daniel stood true to God and God stood true to Daniel; it is always so, only few are willing to put this to the test.

Though Daniel was personally meek, he was spiritually mighty. True Christian character is always a composition of meekness and might, of docility and stability, of gentleness and firmness.

Daniel was not a go-along-with-the-crowd kind of person who practices the old adage, "When you are in Rome, do as the Romans do." Here he was, an Israelite in the land of Babylon, called even by a Babylonian name (Belteshazzar), yet he kept the high standards of a true son of Judah before him. Though they had changed his name, they could not change his nature. Because of the strict regulations regarding meats in the Levitical law, Daniel feared to touch the meat of the heathen Babylonians, lest he be ceremonially defiled and hence "unclean" in the sight of God. It behooves the Christian of our day to give solemn heed to the law of Christ, lest he be carnal and hence of no use in the service of his Saviour. Christians today must take their standards from the Word of God, and not from popular opinion.

In standing by his convictions Daniel manifested true courage. It was really a dangerous thing for the captive slaves to refuse the king's meat; in fact it could easily have been construed as an offensive insult. The prince of the eunuchs declared that it would endanger his head to the king—a death penalty might result not only to Daniel but also to his keeper. True and loyal Christians are in no sense "sissies" but rather people of strong courage and conviction. The worldling who goes along with the crowd is the weak one, not the man of God who must stand out against the crowd.

Daniel also manifested real courtesy. Alexander McClaren says, "This young confessor was as prudent as he was brave; and the story goes on to show how wisely he played his part, and how willing he was to accept all working compromises which might smooth his way. He did not pose as a martyr, and had no pleasure in making a noise." He courteously requested the eunuch that he might not defile himself, and wisely made a test-bargain with him in the matter. Courtesy costs nothing. Christians above all people must manifest courtesy with their convictions, if their stand is to be held in respect by the world.

DANIEL manifested genuine faith also. He trusted God to stand for him and with him. He knew the risk he was taking but believed God. His faith is especially shown when he fully expected God to give him and his partners physical prosperity on their "clean" diet of pulse (vegetables and herbs) and water, also that God would give him favor before the king. Standing for God is often a matter of real faith and trust. Are we willing to stand for what is right and Scriptural, even when the tide seems to be moving against us, and trust God to protect us?

THEN we note the results: first, in the eyes of men. The prince of the eunuchs had observed both the integrity and docility of this young Hebrew and because of this Daniel was brought "into favor and tender love with him." This was the first step toward victory, because it was this regard that induced the prince to consent to Daniel's bargain. Melzar, the keeper set over Daniel by the prince, respected Daniel sufficiently to accede to his plan, and when he observed how Daniel's God had prospered him he gladly complied with Daniel's full desires. Daniel also secured the full favor and profound respect of Nebuchadnezzar himself. In all of Babylon no man had a better standing with the king than this Hebrew "prince." (See chapter 1:20; 2:48; 6:1-3). All this was God's blessing upon a man who took his standards from God's Book, and *stood by them.*

Second, we see Daniel's standing with God; chapter 1:9, 17, "Now God had brought Daniel into favour and tender love with the prince of the eunuchs. . . . As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." The entire book reveals the high standing this man had with Almighty God. If Daniel had failed God in the beginning, God could never have given him such a place of favor and usefulness. Daniel stood on God's side from the very first and that, of course, meant that God was on Daniel's side.

Oh, to stand esteemed in the eyes of God! Let us then ground our convictions in the Word of God, and then firmly stand by them.

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*Pastor, Bethel Church, Frazer, Mont.

God Speaks To The Heart

James Z. Nettinga*

A LITTLE Luba-Lulua lad in Central Congo sat listening with fixed gaze as the missionary read from the Scriptures. As soon as the service was finshed, the small schoolboy hastened to the missionary and asked, "Oh, sir, may I have that book so that I may read it to the people of my village off in the forest, for those words made holes in my heart."

God indeed speaks to the heart, and if the message of the Good News is to reach the heart, it must speak in the mother tongue of every people that it may indeed "make holes in the heart."

Guiding Principle

Of all the principles which must guide the translator, none is more important than that the Scriptures must be in the living idiomatic language of the people. Otherwise the Word of God is withheld and all the complex processes of production and distribution are in vain and the "positive answer" is not given.

As Dr. Eugene Nida, Secretary of Translations for the American Bible Society, puts it: "The journey into the secret realms of a people's language introduces one to the soul of a nation and makes it possible to lay the foundation for teaching the Truth as it is found in the revelation of God to men through the Scriptures."

The greatest reward that any translator can receive is a reaction like that of a Mazatec Indian woman, who reading for the first time the gospel story in her own tongue, said, "It is just as though Jesus lived in our town."

In many languages the words used are strange, but still graphic, and full of spiritual meaning. Love may sometimes be described in strong, powerful terms, and among certain tribes "love" is described as "pain," as "hurt" in the heart. Thus among the Tzotzils in southern Mexico John 3:16 reads, "God so hurt in his heart that he gave his only begotten Son. . . ."

Here are a few other cases in point:

"His Heart Weeps"

Mercy has often been called "love in action." It should not be strange, therefore, that the Mesquital Otomi Indians of the dry desert plateau of central Mexico speak of mercy as "increasing love." The Conob Indians of Guatemala, however, say of a person who has mercy for another, "his heart weeps for him." This is precisely what happens, when, as the Kpelle of Liberia say, "He looks upon their misery." Unfortunately, so many people see suffering but they pass by on the other side. They have never learned "to feel with the poor," as the Mazatec Indians of Mexico declare.

"To Be Washed and Kept Clean"

The Word of life can only speak to life when the words employed to convey the message come directly from the lives of people. It is for that reason that there are so many problems in translating some of the words of Scripture, and perhaps one of the most difficult of these is *sanctification.* A missionary among the Valiente Indians of Panama noticed, however, that the Indian women, after washing their clothes in a nearby stream and drying them on bushes, always carefully folded and placed such clothes in baskets which were reserved exclusively for clean clothing. Accordingly, he explained to the people, that sanctification is like that: "being washed by the Spirit of God, and kept clean."

"A Healed Heart"

There are some who think of salvation only in terms of being rescued and thus made safe. But biblical salvation is more than this, for God not only rescues man from moral death but gives him spiritual life. It should not be strange therefore that in the Mazahua Indian language of Mexico, one can speak of salvation as "having a healed heart." Salvation is thus not only an escape from the tragic consequences of man's sinful rebellion against God, but a new source of health and life. Accordingly, in scores of languages, as far separated as Shipibo in the jungles of Peru and Ifugao in the mountains of northern Luzon in the Philippines, to save is literally "to make to live."

In the Vai language of Liberia both meanings of the Greek word *soteria* (salvation) are combined in a single phrase—"to rescue and to heal." This is the spiritual antidote to the poison of human sin.

"Redemption"

The Bambaras of West Africa speak of "redemption" as "having one's neck taken out." Such a phrase would mean nothing to us but speaks clearly to those in whose memories rest the vivid tales of the great slave raids, in which Arabs captured natives in the interior and drove them out to the coast to be sold. Long lines of slaves, each with a galling iron collar around his neck and with a heavy chain leading to the slave ahead and to the one behind, were driven like cattle by the lash of the slaver's iron-tipped whip. If perchance a local king or chief saw in the weary line of hopeless men someone whom he wanted to rescue from slavery because he was a friend, the chieftain might offer to the slave-dealers so much gold, silver, brass, or ivory, and by this means he might redeem such a man—literally, he would take his neck out of the cruel collar. And so it is that native Bambara preachers explain how all of us are slaves to sin and self, driven under the lash of Satan, but how God in Christ Jesus has redeemed us—freed us from this slavery—literally taken our necks out; and now we belong to Him who has rescued us from spiritual death.

"But why such concern that the Bible be in the language and hands of the people?" one may ask. The Bible is no compilation of magic ritual for fetish worship to be recited by unthinking devotees in some strange unknown tongue, but it is the book by which the Spirit of God reveals the Living Word, who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The Bible must speak in the mother-tongue of every people, so that it may indeed "make holes in the heart."

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*Sec., American Bible Society

Esko Loewen*

The Church and Social Concerns

IT IS LIKELY that almost everyone has arrived at some conviction concerning the currently heated question of racial integration, or concerning labor and labor unions, or concerning alcohol and temperance, or about politics and governmental action, domestic and foreign. Likely a good bit of heat can be generated on any of these subjects.

The curious fact is that convictions on these and other social questions seem not always to be influenced by Christian faith because you will find Christians and nonchristians taking the same side in opposition to other Christians and nonchristians who as fervently defend the other side of the issue at hand.

The question of racial integration is an example. Devout churchmen will fervently defend segregation of education, taking sides with the most rabid of segregationists and defending or justifying their position as the only decent and right and Christian stand to be taken. Equally fervent will be the stand taken by those convinced that integration is the only realistic solution to today's problem of racial discrimination. This, also, will be defended on Christian grounds.

This illustrates the perplexing task of seeking to relate the gospel to the practical social issues of our day. It is an old problem, as old as the gospel itself. The question is, "How does the will of God express itself in the practical affairs of life?" How does the church make its witness to the world?

SOME, of pietistic persuasion, would say that these social issues are not within the realm of the gospel's witness. To experience personally Christ and His salvation is sufficient. For the church to speak out on social issues that perplex us all at the moment, confuses and clouds the issue, they would say. Is not this a kind of escape from the real issues confronting the Christian? Life is personal, but it is also social. If Jesus Christ is Lord, this implies that every nook and cranny of life's experience must be under that lordship; there can be no secret closet in which are hidden certain interests from the eyes of Christ's lordship. If this be the case, then Christ and His church have something to say about the social issues of the day and hour.

Curiously, our church has for many years had convictions on social questions. Some of them have been spoken convictions, others unarticulated. But never had the Conference as such sought to study and articulate her views and convictions on many social issues in an organized sort of way. For instance, annually our Sunday school quarterly has material on temperance, but as a Conference we have not placed the question of alcohol and alcoholism in the hands of any committee for an ongoing study and attack of the question. This is likewise true of the race question, or of labor and labor relations. In the field of peace and nonresistance, frequent statements have been forthcoming concerning the individual's position on war, but no organized attempt has been made to articulate the convictions of our church concerning government and participation or nonparticipation in governmental activity. We have for centuries been a rural people, but as a church we have never given voice in an organized manner to what God's will is concerning our stewardship of the soil.

In 1955 the Board of Christian Service became constantly more aware that the entire field of social concerns has not been adequately treated. To work in this area, the Board established at its 1956 Council of Boards meeting at Newton a Committee on Social Concerns. This committee's task is to study this entire field, to seek ways of giving voice to Christian conviction concerning these issues, and to arouse serious study and thought among our people on these questions.

THIS committee has studied the field of its assignment. They have divided their responsibilities into three categories. First, one committee is responsible for the theological and biblical basis for these concerns. On what grounds does the church speak? Christian faith declares that any action taken by the Christian man is an action of response to God's prior action. That is, only then can man's action be Christian. "While we were yet sinners, God gave His son . . ." that through Him we might be saved. God is the faithful one, man is the unfaithful. God is the Rock, man the one who vacillates and tries to wriggle out of his responsibility in the divine dialogue between God and man.

Further, God has a purpose for His creation. If He has a purpose, He has a will for every human situation be it individual or social. To find that will calls for constant prayerful search and study of the Scriptures and opening oneself to the working of the Holy Spirit.

The other two subdivisions of the committee consist of (1) political and economic implications, in which the effects of political power, nationalism, and the ever greater concentration of power upon the Christian and the church is to be treated, as well as the economic problems of business and labor, urbanization, agriculture with its surplus, conservation, and government control; (2) social and civil rights, with social problems including such matters as Sunday observance, broken homes, delinquency, temperance, divorce and re-marriage, and some

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*Pastor, Johannestal Ch., Hillsboro, Kan.

ducation; and civil rights
cluding liberties, the loy-
relationships with so-
ority groups, the race
ensorship, and so on.

the field of the commit-
rn and interest is limited,
remains all too immense.
it is hoped that careful
work in these areas will
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ERSONNEL of the com-
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William Stauffer, Sugar-
io; Don. E. Smucker, Chi-
ois; Elmer Ediger and Leo
of the Board of Christian
taff; and Esko Loewen,
Kansas.

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this realization that the
ee enters its task.

Among "them that diligently seek Him" was

Moheno

At rest in the presence of the Lord is our beloved sister Moheno, Rose Whiteman. She was the wife of Milton Whiteman, pastor of the United Cheyenne Churches of Montana. After a week's illness at the Crow Agency Indian Hospital she passed away on September 9, 1957. Funeral services were held on September 11 at the Petter Memorial Church in Lame Deer, conducted by Malcolm Wenger and Donavin Diller.

For several years Moheno had been in poor health but until the last Sunday before she entered the hospital she attended church regularly. She was an ardent listener to the preaching of the Word and was often called upon to read the Word and offer prayer in public. Others with the same infirmities felt they had good reasons for staying at home, but not Moheno. As long as her feet would take her a few inches at a time she was present at all of the women's meetings, the prayer meetings, and Sunday services.

She served the Lord long and faithfully, having become a Christian as a young woman although her nonchristian parents were leaders in the heathen rituals. Moheno was the daughter of Nako-hooss (meaning Coal-bear), who as the keeper of the Sacred Hat was the most influential man in the tribe.

However, her older sister and husband were Christians and inspired her to faithfulness and service. They assisted her when she became a widow with two daughters. Her oldest daughter, Alice, died as a young mother, leaving a son whom Moheno took and reared. The younger daughter, Julia, now the wife of James Shoulderblade, remained the mother's helper and took care of her during her illness.

When Rose, or Moheno, became the wife of Milton Whiteman, he was not a Christian. Through her Christian life and insistence that she be taken to church he also heard the gospel. Milton became a Christian and later became the pastor of the Cheyenne Church. As a pastor's wife she assisted her husband in visitation, receiving callers, and offering hospitality of home and food.

Faith without works is dead. Moheno had a deep faith, and revealed it in word and deed.

In memory of my friend and co-worker. Mrs. Alfred Habegger.

FLASHES OF THOUGHT

Walter Gering

Radiant Joy

It was so simple that it was almost ridiculous. With one single twist of the hand the whole scene had been changed from bitter, resentful gloom to that of radiant joy. It was one of those tricks so often employed by the chalk artist, nevertheless it left its mark.

A few bold strokes of the hand had given the setting: utter gloom and despair, hopelessness written upon every line. It started with the eyes. Those two cold, staring eyes were enough to cast a shadow upon all those watching. The rest of the lines, added as he proceeded with his message, were merely fill-in strokes to complete the scene. We were looking into the face of one whose whole atmosphere was that of dismal, chilly night.

Then came a sudden transformation: by a simple sleight-of-hand trick the speaker had caused those same lines of gloom to radiate forth rays of sunshine.

Now I know it is not quite that simple in life. Yet it can be done. The little band of disciples was crushed with hopeless despair. They had "trusted that it had been he which should redeem Israel." Yet He had been crucified and hope was gone.

Then in one single moment an unspeakable joy flooded their souls. A radiance burst forth which drove them to the uttermost parts of the earth in a spirit of joy. We read: "then were the disciples glad when they saw the Lord." The reality of the living Saviour changed hopeless gloom into radiant happiness.

That same experience can become ours today as we meet the living, resurrected Saviour face to face.

Council of Boards Preview . . .

AND HOW WE CONFER

ONCE upon a time a group of churches conferred and decided that they would preach the gospel wherever God would lead them. They agreed that as the work went on they would keep on conferring when problems and new decisions came along.

And they have—and that's how the General Conference Mennonite Church happened.

These churches have a Big Conferring Time every three years. The last one was at Winnipeg last year attended by delegates from all of the 250 churches. The next one will be at Bluffton, Ohio, in 1959.

In between times there are a lot of smaller Conferring Times, because the officers and board members elected in the Big Conferring Year have a lot of work to do. These officers (there are 51) live in almost every corner of the United States and Canada, because they represent all of the churches. But if they are going to work and make decisions they must meet together. This is why there is a Smaller Conferring Time each year. It is called Council of Boards and it is meeting in North Newton, Kansas, this week from Tuesday, December 3, to Saturday, December 6.

The Council of Boards actually means that four different boards are meeting at the same time. The four boards represent the four main areas of General Conference work: Missions, Christian Service, Education and Publication, and Business Administration. Each board has twelve members.

The boards meet in separate rooms in the Bethel College Mennonite Church during the three days of their meetings. Occasionally there are times when two or more of the boards get together to confer on things in which both are involved. Evenings are spent in joint meetings involving all of the boards.

Let's see whether we can eavesdrop on some of the meetings that are going on. In this large room we find the Board of Missions. Phil Wedel from Goessel, Kansas, is the chairman, and you recognize most of the seasoned members of this Board, including Sam Goering, Andrew R. Shelly, John P. Suderman, Walter H. Dyck, W. Harley King, Lotus E. Troyer, Willard Wiebe, G. G. Epp, Ward Shelly, J. J. Thiessen, and S. F. Pannabecker.

They are talking about the new mission work among the Paraguayan Indians which has been started by our people in Paraguay. How can we work together with them is the question that the Board is discussing.

AS WE LISTEN IN we find that mission fields are not only on remote islands. They are in our own countries. Now the Board of Missions studies its work in the Illinois village of Chicago. Here our Seminary began a work of witness several years ago. The transfer of the Seminary to Elkhart, Indiana, next fall calls now for a new way of work.

The approval of new candidates for mission work is an interesting assignment. In planning for personnel for the Board's work, the Board of Christian Service is consulted about the use of Voluntary Service workers on mission stations, which is a new area for VS once associated mainly with relief and service work.

Let's follow the Board of Christian Service back into their room as these eleven men turn their attention to promoting Voluntary Service work in such areas of racial tension as Gulfport, Mississippi; Americus, Georgia; Chicago, Illinois; and Philadelphia, Pennsylvania. H. A. Fast is the chairman here and his co-workers with elbows on the table are Peter Ediger, J. Winfield Fretz, Albert M. Gaeddert, Robert Kreider, William Stauffer, H. N. Harder, Esko Loewen, David P. Neufeld, Harry M. Detwiler, and William T. Snyder. Absent from the meeting is David Schroeder who is in Germany.

This Board is also looking at the possibility of a Voluntary Service program for adults.

During this meeting the Board of Christian Service will be taking the wrappings off a new organization called Mutual Aid Services. This organization will give loan assistance to persons who need help in starting new farms or businesses, building new homes, or undertaking many other activities which help to strengthen a church community.

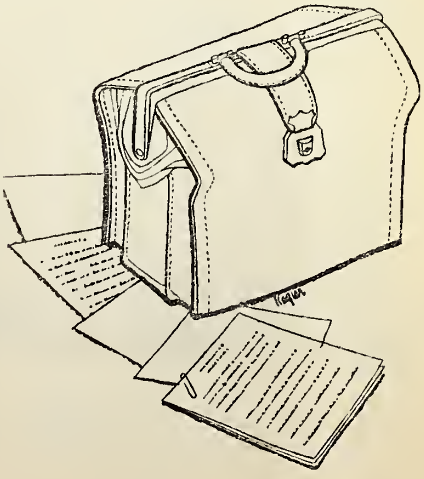
BUT while this is going on the Board of Business Administration is studying other money projects. One of them is the financing of new churches in the General Conference program of church extension. Clinton Kaufman is the chairman of this group of twelve businessmen which includes Carl Lehman, Isaac Tieszen, Walter A. Yoder, August Epp, Earl I. Eymann, C. H. Goering, Betty van der Smissen, C. J. Dyck, Ted E. Claassen, A. M. Lohrentz, and C. C. Neufeld.

These people are now studying the knotty financing programs in the General Conference which include the financial programs of the colleges, the Seminary, hospitals, the four boards of the General Conference, and the local churches. To help this last group the Board will give a look-see at a proposed accounting system for congregations which should help churches operate on a sound financial basis. Now the Finance Committee of the Board will soon start talking about the Conference Budget, but we must hurry on for we have one more board to visit.

We find the Board of Education and Publication talking about publishing books and Sunday school materials, about training leaders for Sunday schools, and about scholarship aid for graduate students. This Board has just seated a new member, Elmer Friesen, from Lansdale, Pennsylvania. The eleven "old" members are Lloyd L. Ramseyer, chairman; Jacob T. Friesen, Paul R. Shelly, H. T. Klassen, E. J. Miller, Ronald von Riesen, Henry Poettcker, Jacob J. Enz, Menno Schrag, George G. Dick, and D. C. Wedel. Before we leave, you will hear a lively discussion on General Conference youth work and children's work.

If you weren't so tired we could take you over to the Executive Committee meeting on Saturday where two representatives from each board meet with the Conference officers, Erland Waltner, I. I. Friesen, and Walter Gering. They will make plans for the 1958 Study Conference on Evangelism as well as the 1959-60 Conference Centennial Celebration. They are going to try to define zones of responsibility for district conferences, too.

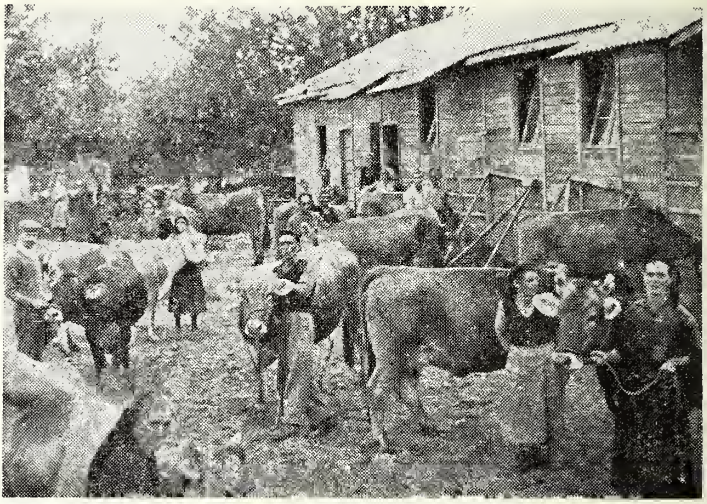
This was a rush trip and is only a sampling of some of the conferring that is going on this week at our Council of Boards. We hope you are holding it up with a lot of praying.



Pax Agricultural Services in Greece

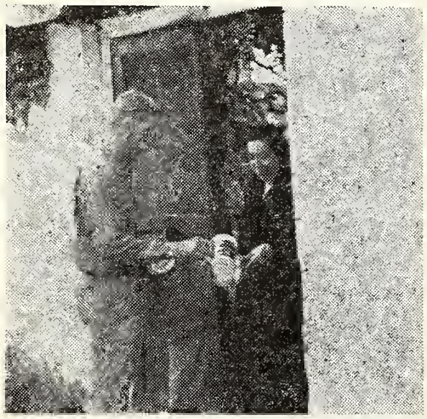
Share and Share Alike

By Arlo Kasper*



PRIZE OF THE VILLAGE . . . Twenty Brown Swiss cows donated by American Mennonites are the pride of village owners at Panayitsa where Paxmen teach good management in the new village dairy barn.

FIVE HUNDRED acres of once-idle land now under cultivation at two villages . . . improved varieties plus fertilizers for corn and wheat more than triple native production . . . several thousand improved-stock chicks distributed to villagers . . . twenty farmers daily marketing milk for the first time in their lives . . . thousands of cans of vegetables, fruits, and meat preserved in a new village cannery. . . .



MILKMAN . . . John Hiebert delivers milk to one of 100 customers in Edessa, Greece. For the first time, villagers are earning money for marketing milk.

These are some results of Mennonite young men who are trying to share their farming skills with people in isolated villages of northern Greece to help raise their standards of living. These people, refugees from Turkey thirty years before, were forced to seek a living from the barren mountainside though many had little knowledge of farming. In addition they had suffered the hardships of World War Two occupation, followed by severe communist guerrilla warfare in that border region.

Idle Acres

In 1952 Paxmen found villagers at Panayitsa without adequate livestock. Their methods of farming were impractical and obsolete. Many acres of land were idle, too hard to break with draft animals. They did not preserve food.

With a tractor Paxmen began plowing hard idle soil. They initiated a program of experimentation and demonstration toward improving crops and livestock. These were projects to show the people how to help themselves.

Model Villages

Greeks began to teach others what they learned — home canning and custom tractor services. Since 1954 the village of Tsakones, about thirty miles from Panayitsa, has been the site of similar services. A long-range aim of the work is to make these communities model villages to influence other villages.

Receiving major attention this year are the dairying, food canning, and poultry improvement projects. Preceding these specialized developments however were many demonstrations to improve feed crops and hay, and to introduce better gardening.

Dairy Started

An important forerunner of better dairying was the introduction of silos for storing feed. Paxmen first demonstrated with a sealed bar-

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*Arlo Kasper of Hutchinson, Kan., is a former participant in European Pax Services.

Sponsored by the Young People's Union of the General Conference. Editor, Robert Schrag, 722 Main Street, Newton, Kansas.

rel and then taught villagers how to build simple inexpensive pit silos.

Today twenty Brown Swiss cows from America are the pride of twenty owners at village Panayitsa. Paxmen teach proper feeding and handling in a newly-built community dairy barn. Securing a milk market in nearby Edessa this year has resulted in much needed income for villagers.

The prize Brown Swiss cows, twice the size of a typical village cow, were donated in 1956 by Lancaster Conference Mennonites of Pennsylvania. The entire project, including transportation and barn building, represents much co-operation and sizable contributions from various church groups and other American organizations.

Food Preservation

Enthusiasm is mounting during the second year of operation for a Pax-supervised community cannery at Tsakones. Approximately 9000 cans of fruit, vegetables, and meat were preserved last year to provide for villagers a better year-round diet.

This season's production is expected to exceed 20,000 cans for home use plus possible canning for sale commercially. Initial home canning demonstrations for several years with glass jars gave way to tin cans because sufficient jars are not available in Greece.

Poultry Projects

Raising poultry is a new enterprise for many Greek farmers. Four incubators, donated and sent from America, have made several thousand chicks available to villagers this year.

Eggs for hatching are secured from the American Farm School at Salonika, Greece, or flown from America. Rhode Island Red chicks are sold at cost to those who cooperate with the Pax-approved managing methods.

Many villagers revamped their small, dark, and damp chicken houses or built new ones patterned after demonstration poultry barns of Paxmen.

Future Farmers

Not overlooked by Paxmen is the value of working with the youth. They hope to further a program of club activity with youngsters to teach them how to raise rabbits, gardens, and other projects which will be valuable to them as future farmers of Greece.

The two MCC units in Greece have usually totaled ten or twelve men, all of rural background. Before a matron joined the team at Tsakones last year, the men handled all their own cooking and housekeeping.

Each worker is responsible for a particular project in the village—such as dairying, poultry and hogs, field and crops, or food preservation. Each unit has a professional interpreter. The men do learn a usable amount of Greek for their daily associations.

Other Assistance

Besides the MCC units, European Pax Services supplies two men on an inter-church service team with the World Council of Churches at Ioannina, Greece. Here workers from various nations and church backgrounds are in charge of the improvement program in villages of northwest Greece.

Mennonite young men working and sharing with Greek farmers provide a positive step toward greater international understanding. Expressions of appreciation have been received on many occasions from Greek government officials and personally from the King and Queen of Greece on visits to the projects.

Relations with the Greek Orthodox Church are excellent. Village priests and other church leaders have often acknowledged the spiritual as well as the material contribution of the men as they work "in the Name of Christ."

DID YOU KNOW

- 90 per cent of 1-Ws enter as volunteers?
- 70 per cent of 1Ws work in hospitals?
- there are many more 1-W positions available than 1-W men?
- there is a larger percentage of married men in 1-W service today than previously?

FOOD FOR WINTER . . . Arlin Hunsberger and a housewife of Tsakones, Greece, put canned goods on the shelf for winter use—something new for Greek villagers.

POULTRY . . . There is increasing demand for improved strains of chickens like these being inspected by John Wenger (right) and a Greek villager at Tsakones.

BOOK REVIEW

Plays for the Church

PLAYS FOR THE CHURCH, a list published by the Department of Worship and Arts of the National Council of Churches, New York, 1957, 40 *pp.,* 50 *cents.*

Plays for the Church is a list of plays compiled by the NCC Committee of the Commission on Drama. This pamphlet will fill a real need because, as far as I can recollect, it is the first of its kind since the Religious Drama Office of Chicago Theological Seminary printed *A Selected List of Religious Dramas* in 1951.

The committee, with Robert E. Seaver as chairman, states "It is not a list on which everyone will agree, but it represents an attempt to list some plays which convey an understanding of the religious drama movement and the vigor of achievement in this field over the years."

Except for two small sections of discussion and medieval mystery and morality plays the list names only contemporary plays even though some of these have biblical plots. Following is an example from the list which tells you at a glance whether the play is suitable for your group.

THE BUILDERS
Frances Dyer Eckardt
Interior of a small country church
5 men, 3 women, 1 boy; singing choir and verse speaking choir, both of which may be eliminated if desired.
20 minutes
Suitable for chancel
Royalty: $2.50
Baker's Plays
A worldly father, revisiting the church of his childhood, comes to understand his son's desire to become a country preacher.
Simple to produce; can be presented as a reading.

Some of the plays selected were written primarily for the secular stage while the others were written especially for the church. Of the secular dramas included, the committee did a fine job of selecting only those that do have a religious effect upon the audience although they do not use a biblical plot or title. Any drama is religious if it sheds *spiritual* light on the struggles of mankind, whether social, physical, or spiritual, and uplifts the audience in spirit and deepens the listener's sense of fellowship with God and man.

This list of *Plays for the Church* can be ordered from: Office of Publication and Distribution, 120 East 23rd Street, New York 10, New York, for 50 cents plus 5 cents for postage-handling.—William Gering.

Whenever men have lived and whatever faith they have accepted, to them this one universal truth has been revealed: that if they are willing to think honestly and behave lovingly then peace may yet be found. For God is one God and we are all His people. As we move nearer to Him we move nearer to each other, and as we move nearer to one another we move nearer to Him. "For in Him we live and move and have our being."

—Adapted from *Peace Notes*

MEET THE TREASURERS

Sylvia Schroeder

Pacific District YPU

Treasurer of the Pacific District YPU is Sylvia Schroeder, a member of the First Church, Aberdeen, Idaho. Sylvia, who is married to Clarence Schroeder, fills the role of farmer's wife and mother of their young daughter, Linda Rae.

After graduating from high school she worked as cashier in a local bank, then attended Bethel College for two years and received an Associate in Arts degree in home economics. A highlight of her college experience was a 1955 European choir tour with the Mennonite Singers. Sylvia's duties at her home church have included six years as an organist.

Youth of the Pacific district have a current budget of $1,610, of which $650 is used for mission projects and $510 is designated for the General Conference YPU. Mission projects include partial support of Earl and Ruth Roth, serving in Africa under the Congo Inland Mission, and a contribution to the work of the mission church in Warden, Washington.

Each youth fellowship has special fund-raising campaigns to help meet the district budget. To stimulate interest and support for the mission projects, district YPU officers supply local fellowships with publicity material explaining them.

Heading the Pacific district YPU is president Clayton Auernheimer, a member of First Church, Reedley, Calif. The youth officers include first vice-president Don Rabe, Calvary Church, Barlow, Ore.; second vice-president Harold Isaak, First Church, Aberdeen, Idaho; secretary Margie Thomas, First Church, Paso Robles, Calif.; and advisor Peter Ediger, pastor of the Fresno, California, Church.

Going into a bookstore, like going into some grocery supermarts, can be overwhelming. There are so many things, and they all look so good. Below is a partial survey of the current crop of children's books.

Books Looking For Children

MY FIRST BOOK ABOUT JESUS by Mary Alice Jones, ill. by Robert Hatch. 24 *pp., Rand McNally,* $1.00.

These selected stories of Jesus are told in a simple manner readily understood by preschoolers. The bold coloring of the pictures will hold the attention of any child. Unfortunately, the author has paraphrased too freely, and so given a slightly different shade of meaning to some of the stories. —I.S.

LITTLE LOST ANGEL by Janet Field Heath, ill. by Janet Laura Scott. 28 *pp., Rand McNally,* $1.00.

An appealing fantasy for six to nine year olds, this is the story of how a little angel gets lost on earth on Christmas Eve and after giving away her harp, wings, and crown becomes a mortal and lives her life on earth. The story is well told and has a good moral value. The illustrations are large and colorful.—I.S.

SPOTTY, by Margaret Rey, ill. by H. A. Rey. 32 *pp., Harper,* $2.75.

This spotted rabbit is not quite accepted by his family of pure whites and so, after failing to remove his spots with spot remover, he unhappily leaves home. Upon coming to the home of a spotted family he finds a little white rabbit in his own predicament. After effecting the reconciliation of the white rabbit to his family he returns home to find his own family full of remorse and ready to accept Spotty. The large, colorful pictures also stimulate the imagination. Readers from seven to nine years of age will most appreciate this story. —I.S.

FAMOUS PAINTINGS by Alice Elizabeth Chase. 104 *pp., Platt, Munk Co.,* $3.50.

"Look, and look, and look again" . . . this is the advice of Alice Chase as she attempts to simulate the experience of leading a group of young people through an art gallery in the pages of this book. The paintings in the book are organized according to subject matter, which means that one is jumping from the Renaissance to the Twentieth Century and back again with jarring rapidity. The simple easy-to-read text is written to encourage the reader to take the second and third look . . . necessary steps in learning to read the language of pictures. The book contains 172 reproductions. Fifty of these are large, full color reproductions. The 122 black and white are woefully small but one would have to look long and hard for fifty similar color reproductions for the same price. —R.R.

ROGER WILLIAMS, DEFENDER OF FREEDOM by Cecial Pepin Edwards. 128 *pp., Abingdon Press,* $1.75.

One of a series of biographies for young readers on "Makers of America," this book on Roger Williams will be a good selection for holiday gifts. Here is a dramatic story of a man who early in life learned to hate oppression and love freedom, who spurned a life of ease and distinction in London to become a pioneer in a new land. Here he founded the colony of Rhode Island which was to be a settlement of free men, free to worship God as they saw fit. How he fought intolerance all his life and acted as peacemaker between the whites and Indians is part of that story.—E.S.

ARMED WITH COURAGE by May McNeer and Lynd Ward. 112 *pp., Abingdon Press,* $2.50.

A large age group will find an interest in this book, but it is primarily written for the young teens. This book would find a warm place on the family bookshelf where children could read and re-read these exciting stories of victory against the greatest odds. Here are people who have persevered in the face of adversity. Florence Nightingale, Father Damien, George Washington Carver, Jane Addams, Wilfred Grenfell, Mahatma Gandhi, and Albert Schweitzer are depicted on these pages.—I.S.

MOUNTAIN DOG by Hubert Evans. 168 *pp., The Westminster Press,* $2.75.

The salmon streams in the forests and mountains of British Columbia are the authentic background for this exciting adventure story. Hal Rudigan, an Indian, upon returning to his village after three years of high school in Vancouver, finds things changed. Esteemed by his native people and desiring to honor their trust, while at the same time challenged by a scrupulous, white businessman to accept a much needed job, Hal is confronted with a perplexing problem. The solution comes through various and harried experiences.—H. G.

CHRISTMAS SONGS AND THEIR STORIES by Herbert H. Wernecke. The Westminster Press, $2.50.

The appearance of the book is neat. The print is clear, paper of good grade, and the contents interesting and meaningful. The stories of the songs are concise, the language and glow of sentences such that the ordinary reader can grasp and understand easily, and the historical part about the various Chrismas songs is accurate and correct. The closing section of the book dealing with national and racial grouping of the songs is very interesting.—W.H.

NOAH'S ARK by Dorothy Bell Riggs, ill. by Elizabeth Webbe. 28 *pp., Rand McNally,* $1.00.

Preschool age children love books with large pictures and this book should suit them well. It can be read to them by parents or third grade brothers and sisters. The story of the animals entering the ark is simply told in rhymes which are aptly fitted to the colorful and uncluttered illustrations. A child able to read for himself would not be sufficiently interested to read the book more than once.—I.S.

PRAYERS AND GRACES for a small child by Mary Alice Jones, ill. by Elizabeth Webbe. 24 *pp., Rand McNally,* $1.00 *or* 25c.

These prayers and graces cover every phase of the small child's day and are well suited to the child's area of comprehension. The large, colorful illustrations will delight the small child. There is some teaching value in the prayers and graces but they are not recommended to be memorized.—I.S.

JESUS, FRIEND AND HELPER by Elizabeth Allstrom. 48 *pp., Abingdon Press,* $1.50.

In all seven stories people meet Jesus and all are helped by Him. Both children and adults feel His kindness and understanding and go away happy. The twenty-three illustrations in color and in black and white will help with the understanding and enjoyment of the book. —L.B.

ONE RAINY NIGHT by Pelagie Doane. 31 *pp., Oxford Press,* $2.50.

Here is a nice little book in poetry form, largely pictures, concerning a little girl's simple but happy experiences one rainy night. No particular message is contained, nor is anything objectionable included. And at this price, it hardly seems destined to set the juvenile literary world on its ear.—E.G.

NEW TESTAMENT STORIES and OLD TESTAMENT STORIES, Lillie A. Faris. Platt, Munk Co., $2.50 *each.*

Miss Faris' name has been practically a household one for many years. Certainly her books with stories from the Old and New Testaments are hard to improve upon. Parents can always use a fresh book for family devotions. The same loved stories, in different words with different illustrations, will spell success at worship time.—E.G.

CHILDREN OF OTHER LANDS, Watty Piper. 86 *pp., Platt, Munk Co.,* $2.50.

A lovely to-be-treasured book, big, effectively illustrated, and beautifully bound. Children of the twelve countries represented have interesting daily lives of work and play so different from American boys and girls. Yet, inside they are much the same, and anyone would love to have them for friends. —E.G.

HOW THE GRINCH STOLE CHRISTMAS by Dr. Seuss. 55 *pp., Random House,* $2.50.

All of Dr. Seuss' books are just plain fun for children and many of them almost have a moral if adults are looking for one. This one can prove that Christmas is not trappings but spirit.—M.S.

THE MORNING STAR by Lucille Wallower. 55 *pp., David McKay,* $2.50.

Bethlehem, the Christmas city of the United States, is born to the sweet strains of "The Morning Star." The magic of Christmas Eve and the birth of the Christ Child add fascination to this historical sketch of the Moravian settlement in the New World. The very effective art on almost every page adds the imaginative interest which the story material lacks. —V.W.

Books reviewed in these columns may be purchased from Mennonite Bookstores in Rosthern, Berne, and Newton (720 *Main*).

Reviewers contributing evaluations for this article include: Irene Sawatzky, Laidlaw, B. C.; Lucile Bohrer, St. Louis, Mo.; Emma Schwartz, Freeman, S. D.; Henry Goossen, McPherson, Kan.; Elizabeth Groth, Barnett, Mo.; Robert Regier, Newton, Kan.; Walter Hohmann, North Newton, Kan.; Maynard Shelly, Newton, Kan.; and Viola Weidner, Allentown, Pa.

our schools

College Concerts

Dec. 15 will mark the 61st rendition of Handel's *Messiah* by the Bluffton College Choral Society. Russell A. Lantz will direct the group with soloists and orchestra for the 29th time. Mrs. Pearl B. Mann will be pianist for the presentation. She has been serving in this capacity since 1910.

Handel's Messiah will be given Dec. 8 at 8:00 p.m. in Memorial Hall, Bethel College. This will be the 30th annual presentation of this oratorio under the direction of Dr. Walter H. Hohmann of the Bethel College music department.

As a tribute to Professor Hohmann the college administration and the alumni office of the college are making special efforts to invite all former singers to participate in this oratorio. Special rehearsals for the benefit of former members of Messiah Choruses will be held Monday, November 25 at 8:00 p.m., and again on Monday, December 2.

The Bethel Chorale under the direction of Dr. D. H. Suderman is making a four-state concert tour Nov. 27-Dec. 3. This Thanksgiving season tour is taking the singers through Nebraska and into South Dakota, Montana, and Colorado.

Among the high lights of their tour will be a stop at Lame Deer, Montana, to sing in the Petter Memorial Church and a stop at Denver, Colo., where the group will be entertained by the newly formed General Conference Mennonite congregation.

Trocme To Speak

André Trocmé, who is to speak at the Bethel College chapel, Newton, Kan., at 9:45 a.m., Monday, December 9, and at the Bethel College Mennonite Church Monday evening, December 9, at 8:00 p.m., is a French pastor of the French Reformed Church and a leader in the French Christian pacifist movement. He has had frequent and intimate contact with the work of the Mennonite Central Committee in its work in the Alsace-Lorraine region of France. He has been instrumental in establishing the Pax unit in Algiers after the earthquake there several years ago where Moslem and fierce nationalism has created deep tensions. He has frequently participated in conferences with Mennonite missionaries and relief workers in Europe. He is a secretary for the International Fellowship of Reconciliation.

Brother Trocmé has both a close association with and understanding of the Anabaptist-Mennonite tradition, church, and witness. He will be a most valuable and inspiring man to meet and hear. He speaks fluent English with very understandable clarity.

A film, *The Way of Nonviolence,* which features Pastor Trocmé in a discussion of nonviolence, is available from the Audio Visual Library (720 Main St., Newton, Kan.): black and white, 14 min.; rental: $3.50.

Bluffton Conference

Six seminary faculty members and students took part in the Christian Workers' Conference held in Bluffton in connection with Bluffton College Annual Bible Lectures, Nov. 19-20. Erland Waltner and S. F. Pannabecker spoke on the section on ordination; J. J. Enz addressed the Ministers' Conference on Bible study; Andrew R. Shelly, H. H. Epp, and Marion Keeney, on Associated Mennonite Biblical Seminaries, Joint Mennonite Seminary (Montevideo, S. A.), and Women in Church Vocations respectively, to the women's section of the conference.

mutual aid placement

PERSONNEL WANTED

Housekeeper: Mennonite family near Kansas City, Missouri, wishes Mennonite girl or lady to help in the home with housework and care of children. Located near G. C. church and shopping center. Home with many modern conveniences. Contact: Mutual Aid (No. P 197).

Laboratory Technician: Excellent opening in modern new Mennonite hospital for trained person. Registered status preferred, or training under pathologist. Very good salary offered. Contact: Henry Reimer, Mennonite Hospital, Beatrice, Neb. (No. P 196).

PROFESSIONAL OPPORTUNITIES

Doctor — Opportunity for physician interested in a general practice together with established medical doctor. Located in the state of Maryland, near to G. C. Mennonite church and large Mennonite community. Would welcome young man or returned missionary doctor. Contact: Dr. C. R. Williams, Emmitsburg, Maryland (No. P 198).

MCC news and notes

Psychiatrist For Paraguay

Dr. Marlene Ulrich Haenel, a Prussian-born refugee from East Germany, is spending a few months becoming acquainted with North American psychiatric hospitals before going to the Chaco of Paraguay to initiate a mental health program in April.

She practiced at Bad Godesberg, Germany, in refugee camps. The arrangements were through the Deutsche Institut fuer Aerztliche Mission, a Christian organization which assists in placement of professional people in positions in foreign countries.

Assisting with Dr. Haenel's orientation and the formation of the program in Paraguay will be Eliesabet Janzen, RN, of Kitchener, Ont. She is an experienced mental health nurse and will direct nurses' training in Paraguay.

New Sanctuary

AUSTRIA—The second floor of the spacious building recently purchased in Vienna for a Mennonite center, is being remodeled into a sanctuary for the congregation. Alfred Miller (Freeman, S. D.) is doing the carpenter work. The congregation now meets every two weeks in the YMCA. Attendance ranges from 40 to 150 persons. Ernst Wyss of Switzerland is pastor. The first floor of the building is used as living quarters and the work of the MCC material aid distribution program. The third floor eventually will be made into an apartment for the Wyss family.

Fire in Korea

KOREA—Fires are common in the poor sections of Korean cities. The already poor residents are left homeless and deeply depressed.

Workers in Seoul write that they gathered with thousands of people to watch the flames soar and the homes crumble. With interpreter Mrs. Choi they walked around and spoke to some of the panic-stricken refugees. They found a two-year-old girl carrying her baby sister on her back, crying desperately and wondering if her other sisters and brothers survived.

Many people were crying, shouting and searching for their families. The fire raged for an hour and a half before the American army succeeded in extinguishing it. More than a thousand persons were left homeless and the next morning they were still at the site, exhausted and frightened.

Relief was given to these people. Even greater was the need for love and friendship to help restore their confidence in living.

"On the Ball"

NETHERLANDS—"New beginnings are always fun and these we met immediately in new culture, language, work, customs, country, and people," writes Margaret Lapp (Perkasie, Pa.) from her new assignment at Heerewegen, Netherlands.

Her first weeks in the Netherlands were spent becoming familiar with the international peace center at Heerewegen and meeting Dutch Mennonites with whom she is to work.

She reports, "A high spot for the month was a trip to the Doopsgezinde youth group, who are 'on the ball,' as Americans would say. Their youth publication *The Hookstein* is up and coming; they sponsor vacation camps in the summer; stimulate activity in local congregations; plan youth workshops to train local leaders; and support a full-time youth leader. . . . I have learned with new meaning the experience of sharing warm Christian love and spirit when we cannot yet understand the 'word' language."

into the beyond

Maria Goertz, life-long member of the Alexanderwohl Church, Goessel, Kansas, was born March 31, 1896, and died November 17, 1957, at 61 years of age.

David A. Voth passed away November 5, 1957. Funeral services were held November 8 at the First Mennonite Church, Aberdeen Idaho, of which Mr. Voth was a faithful member for many years.

Emil A. Schragg, age nearly 79, passed away October 30, 1957. He was a member of the Menno Mennonite Church, Ritzville, Washington, and came here with the first settlers in this area in 1900.

jottings

MEAT CANNED

—Hebron Church, Buhler, Kan.: Our annual Mission Festival was held Oct. 13. The following week the meat canner was in Buhler. Our church, too, canned one day. Our pastor, the deacons, and some of the members went to Clinton, Okla., to the W. D. Conf. On Nov. 13 we had our mission sale. The Buhler community had its annual union meetings with B. J. Braun, pres. of Pacific Bible Institute of Fresno, Calif., as speaker.—Corr.

"RADIO" PLAY

—Zoar Church, Waldheim, Sask.: The young people of the church gave a special program for their parents and friends on Oct. 25. The evening's activities included several numbers by the Y. P. Choir, as well as individual items. Main feature was an imitation radio play, suggested by the YPU, under the title "You Are There." It deals with the faith of our forefathers, a study much neglected in some of our Mennonite communities. The young people extend their gratitude to all those who supported them in their mission fund by taking part in the evening's offering. May we continue to work together in the future.—Reginald D. Friesen, Corr., youth group.

FALL RELIEF DRIVE

—Herold Church, Bessie, Okla.: We have been well supplied with moisture lately, so that even though cotton pulling started early, there is still a lot out in the fields. Sept. 10 Jacob A. Wedel, general secretary of the Hilfsplan, explained its hospitalization policy at the Herold church. Quite a number from our church attended the Okla. convention Sept. 27-29. Paul Isaak was with us Sun. evening, Oct. 6, to discuss the case of county option. The ladies of the Herold Church served the noon meal to those attending the minister's conference and the women's meeting on Sat., Oct. 19, of the Western Dist. Conf. The S. S. installation service took place the evening of Nov. 17. The annual business meeting was held Mon., Nov. 11. Sept. 8 a special work day was sponsored by the Herold Mission Society at the Herbert Dalkes' place; they are missionaries among the Indians. The relief committee has been busy with the fall relief drive. The Herold Youth Fellowship has met several times this fall for fun and fellowship. We are happy to hear of the birth of Terry Gene, born to Mr. and Mrs. Everette Hiebert on Aug. 6, and Jefferey Allan, born on Oct. 11 to Mr. and Mrs. Robert Friesen. — Mrs. Milton L. Harms. Corr.

MISSION FESTIVAL

—First Church, Hutchinson, Kan.: We have just brought to a close a week of inspirational meetings with Arnold Nickel bringing the messages each evening on the topic "Disciples of Jesus." We observed our Harvest Mission Festival on Nov. 24 with Esther Wiebe, returned missionary from India, as our guest speaker. On Oct. 13 Arlo Kasper showed slides and gave us some very interesting information about his work in Pax service for the past two years in Europe. Arlo has returned to Akron and is working with the MCC. The Men's Fellowship gave a program at the Kingman Bethany Church the evening of Nov. 10. We are bringing to a close a very busy and active church year as each organization is striving to help the financial obligation of building our new church. We pray that God may continually guide and direct our decisions and efforts in this work.—Mrs. Abe K. Friesen, Corr.

WCTU SPEAKER

—Bethel Church, Hydro, Okla.: A son, Richard Dale, was born to Pastor and Mrs. Paul Isaak Sept. 20. We are happy to report that John Dick is improving at his home. A representative from the Okla. Women's Christian Temperance Union spoke in our church. Our congregation became members of this fine organization. —Wilfred Ewy, Corr.

By the Grace of God -- Over the Top

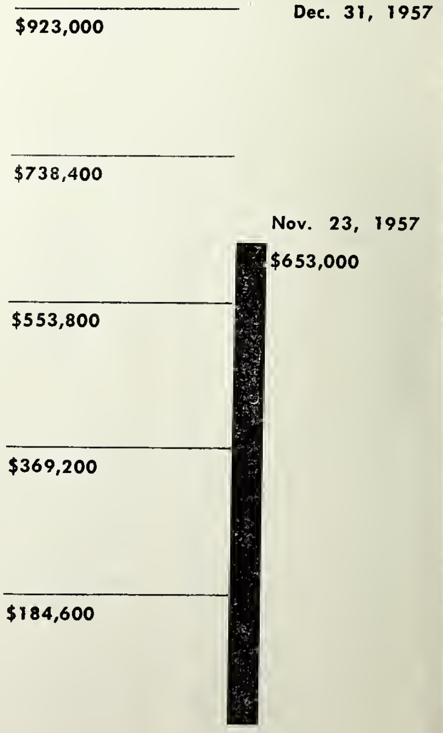
General Conference needs
for 1957
for all four Boards

Our Lord is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Let us all "pray the Lord of the harvest." Never has the total work of our Conference been more clear.

The black line has gone up. The Lord has moved us to pray and give. Certainly with dedicated giving on the part of all of us we can go "over the top."

This is the beginning of December. Last year $150,000 was received for the work of our four boards. Let all of us prayerfully consider how much more we can give this year than we did last year.

Also—this week our boards are meeting. Let us remember this in our prayers.



THE Mennonite

Other foundation can no man lay than that is laid, which is Jesus Christ.

Armstrong Roberts

H. T. Klassen—THE OPEN DOOR

INK AND PAPER CONTEST

Volume 72 Number 49 December 10, 1957

in this issue

ARTICLES:
- The Open Door
  - By H. T. Klassen.......772
- Shall You? Shall I?
  - By Mrs. John R. Schmidt.......773
- The Christian Church of Halmahera
  - By Glenn H. Hoffman.......774
- Ink and Paper Contest.......776

DEPARTMENTS:
- Editorials.......771
- The Reader Says.......775
- Flashes of Thought.......775
- Bookmarks: Helping S. S. Teachers 777
- MENNONITE YOUTH:
  - Christmas in the Middle East.......779
  - The Church on Wheels Reaches Migrant Laborers.......779
- Our Schools.......781
- MCC News Notes.......781
- Jottings.......782

of things to come

Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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"Unto You Is Born . . . A Saviour"

"Unto you is born this day in the city of David, a Saviour. . . ."

Dedicated Christians are ever seeking ways to make Christmas more meaningful. Especially is this true in the lives of our children. One plan which many are following is to give prayerfully as *a special gift above their regular giving* a Christmas Gift to the Saviour whose birth we celebrate!

We would invite you to consider whether you should join those who will give as an *extra gift* an amount equal to that spent for Christmas: gifts, cards, postage, travel, etc. It does seem that at this time of the year the total spread of the gospel should receive a very special boost.

We are made aware more than ever that worldly endeavors are being expanded. The urgency for an acceleration in the work of the Lord is very apparent. The quest for the minds and souls of men has never been pursued with greater zeal by the forces of unrighteousness. Our Conference, in its various departments and functions, is organized as channels to meet this challenge. This is true from the local church to the remotest point in our outreach.

As we face Christmas let us rededicate ourselves individually and as a Conference to His Service—in our prayers, our service, and our giving.

For Consideration

New Year's time has traditionally been inventory time. During this season we are encouraged to review our personal lives and congregations to review their activities and make plans for the future. It is a time of heartsearching, reports, and planning for the work of the Lord.

It has been suggested that congregations should re-evaluate the status of the pastor's salary. Some churches do this regularly, seeking to give the pastor that which he needs to do the work he has been called to do. Owing to the press of other matters of business, other congregations have forgotten the important matter of adjusting the pastor's salary.

There are various methods of increasing the pastor's salary and these should be studied with care so that the maximum might be accomplished in the Lord's work. We need ever to remember that "the labourer is worthy of his hire."

A Sequel

A recent letter from Hugh and Janet Sprunger, Formosa, gives us an additional word on the Wang family story which appeared in the September 17, 1957, issue of *The Mennonite*:

"Last we should mention the sequel to the Wang family story. Mrs. Wang has accepted the Lord as her Saviour and is one of the most faithful to attend the services at the chapel. The son who had caused so much trouble in the home has gone to another place to work. His wife came back to the home and also is coming quite regularly. The father and husband of the family, who had been away for years, suddenly returned, his money gone, and deserted by his second wife. He, too, has been coming faithfully to the services but has made no definite decision for Christ. We praise the Lord for victories won in this family, but there are still some without Christ—the father, son, and daughter-in-law."

Ordination

John Gaeddert was ordained as elder of the Bethesda Church of Henderson, Nebraska, at two o'clock on Dec. 8, 1957.

World Wide Bible Readings

DECEMBER—

10	Romans 8:14-39
11	1 Corinthians 13:1-13
12	1 John 4:1-21
13	Matthew 5:1-26
14	Matthew 5:27-48
15 Sunday	Matthew 6:1-18
16	Matthew 6:19-34
17	Matthew 7:1-29
18	John 3:1-17
19	Titus 2:1-15
20	Isaiah 11:1-9
21	Isaiah 53:1-12
22 Sunday	John 1:1-18
23	Hebrews 1:1-14
24	Matthew 1:18-25
25 Christmas	Matthew 2:1-12
26	Matthew 2:13-23
27	Acts 7:51-60
28	Matthew 23:1-22
29 Sunday	Matthew 23:23-39
30	Psalms 19:1-14
31	Psalms 91:1-16

editorials

PROLONGING THE CHRISTMAS SEASON

Our first Christmas greeting of the season arrived before Thanksgiving. The senders stated they were writing personal messages with all their Christmas greetings this year and so would start early, adding that if the commercial world can start so early with their Christmas emphasis, why should not Christians prolong the period.

Why not indeed! Why confine the joyousness of God's great Gift to mankind to but a few days, or at the most, a few weeks? The very heart of the gospel is the good news of God dwelling among men and reconciling them to Himself. This is too great and too wonderful to confine to certain dates on the calendar; this is something about which to rejoice every day of the year.

Too much is the great Christmas music considered out of place except in the Christmas season. We limit too much the real spirit of Christmas to a short space of time. But how much we need the great truth that God so loved the world that He gave His Son that as we believe we might have eternal life. This is not dated—it is always fresh and comforting and inspiring.

Gradually the commercial world is lengthening its period of Christmas emphasis. City decorations are now in place before Thanksgiving; the stores are stocked and ready for the shoppers long before Christmas. Shall the church lag behind, or shall we keep constantly before the hearts of our people the fact of God's great love and His sending and giving His Son for our redemption and abundant life? We could gradually increase this emphasis as we enter the last half of the year, and bring it to sharp focus Christmas week—then not drop it, but keep it aglow throughout the whole year. Truly the Christmas message is too great to be restricted to a few days of the year!

GOD OR SPUTNIK

The Russian earth satellites, encircling the earth once in less than two hours, have struck consternation into the hearts of military leaders. They cannot bear the thought that another country is ahead in one branch of the sciences. Now, with almost a juvenile feverishness they are trying to speed up our own launching of a satellite, feeling that we have suffered terrible humiliation and danger by not being **FIRST** in this achievement.

The marvel of Sputnik is seen by such people only as it relates to military purpose, so that our own military spending will be increased by millions. Why must so many great discoveries and achievements always be first thought of in connection with a possible war with another country? And why must we now plunge into a vast program of military spending? Why not let Sputnik cause us to realize that the peoples of the world must learn to live together in friendliness and understanding as God intended they should, and so use our ingenuity, both financial and moral, in creating good will and a feeling of oneness around the world? Our minds seem to be centered more in the problem of creating larger satellites than in enlarging the peace on earth which Christmas brings.

We need to give more thought to God, Creator of the heavens and the earth and all mankind, and less to the Russian Sputniks. May our prayers this Christmas season be for more peace-mindedness around the world.

"Behold, I have set before thee an open door"

The Open Door

H. T. Klassen*

RECENTLY I had occasion to read up on the evangelistic fervor of the early Anabaptists. I was amazed to read that one of their leaders, Leonard Bouwens, had baptized well over 10,000 persons! Incredible, isn't it? And they were not all of Anabaptist background, either.

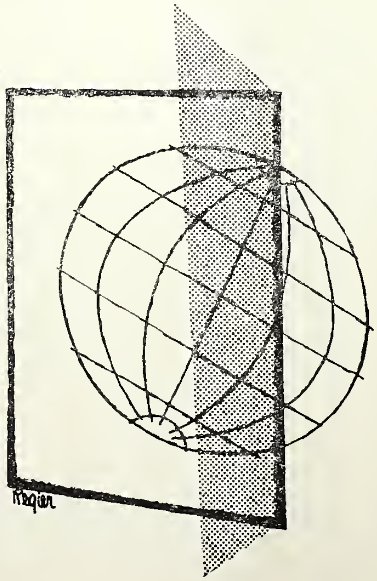
Another statement that struck me was that if our forefathers would have come to America with this same evangelistic zeal, they, being among the early immigrants, could have played a large role in molding the religious life of the American settlers. It was not so, however. By that time, somewhere along the way they had lost their deep concern and their evangelistic fervor. They were by now mainly concerned about retaining that which they had inherited. Statistics reveal that the numerical growth of our denomination for several centuries has been mainly from our own offspring.

I am sure that I am not the only one deeply disturbed about this matter. What shall we answer our God on that great day of reckoning?

America is the land of opportunity not only in the material realm but also in the spiritual realm. Yet, while millions of children are absolutely ignorant of the Word of God and multitudes of adults are seeking in vain for an answer to their perplexing problems, we are still mainly concerned with retaining for ourselves that which we have inherited. Is this scriptural?

Let us face the issue honestly. We have not only inherited valuable customs and traditions which we certainly want to cherish and pass on, but we have also inherited the gospel! It is in regard to the gospel that Christ says "Go and teach!" This places a grave responsibility upon us: a responsibility first of all toward our own children, but also toward our fellow men.

Even though inadequately, we have done much to pass the Good News to our descendants. But what about those around us? Even as we stepped into our car last Sunday to go to the worship service, our neighbor to the right was cultivating his garden and the one to the left was cutting boards with a buzz saw. Have we no responsibility toward them?



In Acts 11 we are told that those scattered by the persecution preached the Word to the Jews only. How long are we going to share that guilt? Have you never read that the hand of the Lord was with those that also spoke to the Greeks? Are we missing our greatest blessing because of our selfishness? Jesus loves the others too. He died for them. His desire is to draw *all men* unto himself. The means through which He would do this is through His Spirit, and through His Word in the hands of His witnessing children —*all* His children. *All of us are His witnesses!*

Two things are thus clearly demanded of us: *we must reach out in our own country* and *we must all share in this outreach.* Thus far in home missions we have thought almost exclusively of people of Mennonite descent. We must go beyond! On the other hand, if we expect only our ordained ministers, plus possibly Sunday school teachers and a few other workers to hold forth the Word of Life, we will fail utterly. It just cannot be done. We must regain the vision of the original church and of our own forefathers: every child of God a living witness and a soul winner. O, the unexplored possibilities that lie before us here! What potential power, and almost untapped!

A study conference on evangelism is at present being prepared. We anticipate great inspiration and a clearer insight into our responsibilities through it. But we must go much further. Not only is the fire to burn in every heart, but every church should help its members to acquire better methods of soul winning, for instance by teaching a course in personal work. Lay visitation must be encouraged. Daily Vacation Bible School will prove one of the most fruitful ways of reaching out to others. Mission Sunday schools and outposts present a real challenge.

Surely there will be problems, many problems, for the soul winner as well as for the church. It is no small thing to absorb others into our denomination; but if our concern is genuine, He whom we serve will also help us find the solution to these problems.

"Behold, I have set before thee an open door." Will we go through it?

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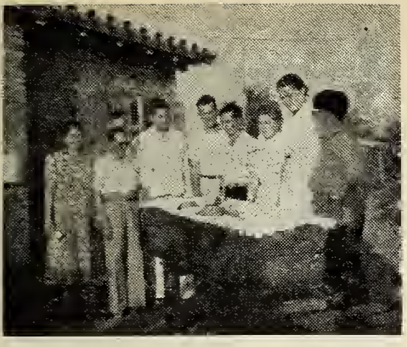
*At present student, Canadian Mennonite Bible College



The service around the grave was "a new experience for them, for their funerals are conducted with much ritual."

Shall You? Shall I?

Mrs. John R. Schmidt*

The twilight hour on Sunday, Oct. 6, found most of our mission workers, as well as the leprosy patients from our guesthouse who were able to leave their rooms, at our cemetery. Lying peacefully somewhat lower and about one-half mile from our compound, this spot had so far been known as our cemetery, but no one had as yet found his resting place there. The first one was to be buried, a leprosy case who had been brought to us by the Ministry of Health only the week before.

Though very sick she had enjoyed the loving care that she had received and was more than thankful for each little service. She felt the spirit of love and responded to it. On the morning of her death she acknowledged Christ as her Saviour and found forgiveness of her sins. While we were conducting our regular Sunday morning services with our patients, next to her room, she quietly slipped away. Since we did not know of any living relatives, we had to arrange for the funeral without delay, for it was a hot day. The nurses quietly prepared the body for burial, several of our men made the coffin, others dug the grave, and the girls prepared wreaths and flowers.

The service around the grave was an hour of testimony. As is our custom, there was singing and a sermon on the texts "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it," and "So teach us to number our days, that we may apply our hearts unto wisdom."

How intently our patients listened to the solemn words, remembering the lonely friend with whom they had shared their dwelling in the last days, and knowing their own helplessness in the last hour of life. It was a new experience for them, for their funerals are conducted with much ritual instead of a heart-warming service, with much loud crying and lamenting of the mourners instead of hymns.

After the service, when all had returned to their rooms, one of the patients expressed his impression to the nurse in this way: "If this is the way you have your funerals, we have decided we all want to die and be buried here."

Since then they always request the song which we sang in Spanish for the first time at the funeral: "Shall you? Shall I?" The hymn by James McGranshan recounts the rewards of the faithful who in death "shall receive a crown" and see "the glorious King . . . happy with Him through eternity," and concludes, "Shall you? Shall I?"

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*The Dr. John R. Schmidts are ministering to lepers in Paraguay, South America

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How beautiful is He

a Christmas carol

How beautiful is He
Who once roamed Galilee,
The Rose of Sharon who
So let God's Love shine through
That all down here might share,
And like Him become fair.
In Heav'n—Love's Allelieu;
On earth—our Saviour true!

How wonderful that He
Born in a stall should be!
The King of Kings for whom
The inn had found no room;
Emmanuel—with star o'erhead—
Who laid His head in manger bed!
In Heav'n—Love's Allelieu;
On earth—our Saviour true!

How far more marvelous still:
He so revealed God's Will
That we should carry on
And on till time is done;
Himself the Way and Light,
Than star or sun more bright,
Who is Heav'n's Allelieu!
On earth—Love's Conqueror true!

—Ralph W. Berky

The Christian Church of Halmahera

Glenn H. Hoffman*

IN THE eastern Indonesia archipelago lies a group of islands known as the Mollucas or, as they were known in the time of Columbus, the "spice isles." In the northern part of the island group lie Halmahera and Morotai. Although not so prominent as some of the rest, these two islands received their share of colonial attention.

The first Europeans to arrive were the Portuguese during the last half of the 16th century. With them came the tenets of the Roman Catholic Church. When the Portuguese left Halmahera as a result of poor relations with the natives and the increasing strength of the Dutch, the Roman Catholic Church also disappeared and the natives returned to their former worship of the gods of stones and trees.

With the first Dutch traders came missionaries, and in 1866 the first protestant Christian mission was established on the island of Halmahera. The mission expanded rapidly until in 1940 there were some 30,000 Christians among the 120,000 people of Halmahera and Morotai. Besides a large membership the church had a system of parochial schools, a hospital and leprosarium, and coconut plantations to support the church's mission program.

Independence

In 1943 Japanese entered Indonesia, and Halmahera suffered with the rest. At war's end Dutch missionaries returned to continue their work. The mission was not to be as before, however, for the Indonesian revolution followed, resulting in the formation of the Republic of Indonesia in 1949. Nationalistic spirit was present within the church as well as without, so that in 1950 the missionaries who had returned to Halmahera following the war were obliged to return to the Netherlands once again.

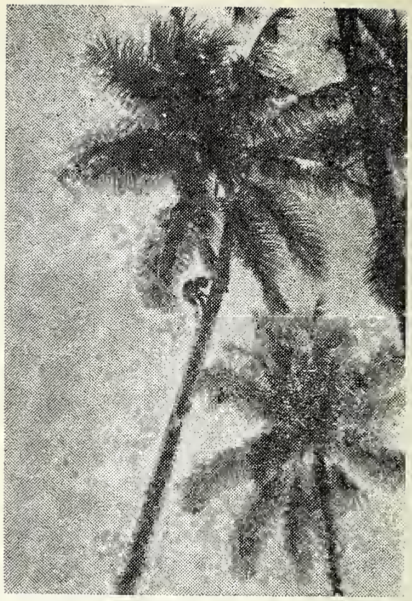
The young Halmahera church became an independent synod, inheriting not only the possessions of the mission but also its problems. Theirs was a church of 35,000 members to nurture, without one trained minister. There was a large system of parochial schools to administrate, but no school administrators. There was a hospital and leprosarium to operate, but no funds or personnel to begin operation. There were large coconut plantations to administer and copra to be produced, but no one who had been trained for the enterprise.

The mother church in the Netherlands was able to help financially. Attempts were made to return former missionaries to Halmahera once again, but this became impossible due to the politically strategic position of the island in its proximity to West Irian (also known as Dutch New Guinea, controlled by the Netherlands). So the church appealed to the Indonesian council of churches in 1952 for aid in recruiting trained personnel other than the Dutch to help.

Mennonites Volunteer

The request gained a response. Representatives from the Molucca Christian Church and the Minehasa Christian Church are working in Halmahera in theology and education. But until now, there has been no one to help in the areas of medicine and economy.

The parochial school at Tobelo has a backdrop of smoke from a volcano.



HARVEST IN HALMAHERA . . . a young man in Halmahera demonstrates the harvest of coconuts—a physical harvest which makes possible a religious harvest.

In 1956 these concerns of the Halmahera Church came to the attention of Mennonite Central Committee workers in Java. Together with the Indonesian council of churches a plan was proposed in which the council agreed to supply project funds while MCC proposed to provide personnel. In early 1957 representatives visited Halmahera to make arrangements. Halmahera church leaders were enthusiastic, and in September an agricultural-medical team began service, on the coconut plantation and in the hospital in the town of Tobelo.

Today in Halmahera/Morotai approximately a third of the people are missionary-minded Moslems. Another third retain animistic beliefs, and represent a real harvest field for Christianity. The remaining third is Christian. It is the Halmaherese themselves who can reach their fellow citizens with the Christian gospel. Whether the church will be able to rise to the challenge may depend greatly on us on the outside who have come to help.

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*Dr. Hoffman, director for MCC in Indonesia, is a member of the Brethren in Christ Church, Maytown, Pa.

the reader says

Dear Friends:

We have no objection to having Negro Christians in our churches and communities. But we are not in favor that the white and the colored marry.

The B. W. Schmidt family
Newton, Kansas

Dear Editor:

Concerning the article, "Authority of the Bible, Past and Present," by William Unrau in the October 29 issue of *The Mennonite,* I would like to comment.

There was much that I liked about the article, such as the section on divine revelation, in which the author most clearly points out the need for a revelation of God by Himself if God is to be fully known. The statement, "The Christian faith does not rest upon human speculation concerning the nature of God. It rises out of the self-disclosure of God . . ." would indicate this most clearly.

Again, in the section on divine illumination, there were some excellent thoughts in the rejection of the false Roman authority by the reformers and the emphasis upon the need of illumination by the Holy Spirit in interpreting the Word of God.

In the section on divine inspiration I was somewhat disappointed in that I felt the author could have come out more clearly in his discussion of inspiration. I am glad that the author says that the Bible declares that it is completely trustworthy. Something, though, could have been said briefly about the Old Testament in this discussion.

Also, the statement, "The New Testament is the record of what took place in the minds and hearts of men as they came under the influence of the Holy Spirit in their encounter with Jesus Christ. They were inspired to a fuller understanding of the revelation which God had made of Himself in His Son. The New Testament is the result of that inspiration," could be interpreted to mean that the New Testament is merely a human record of acts that were inspired. A stronger statement could have avoided room for this possible misunderstanding.

Further, the statement, "This does not mean that the Holy Spirit gave the writers all the words they used: He gave them the truth, which they then expressed in their own way," could lead one to believe that the author may be somewhat hazy on verbal inspiration. It is true that the ideas God wanted to put across are more important than the words, but how can we be sure that the exact thoughts are there if we cannot be sure that the very words were inspired? This does not mean that God dictated to the writers, but it is the view which guarantees infallible, original manuscripts, and through divine providence, guarantees to us today fairly accurate copies of those originals.

I sincerely trust that I have been fair and kind in my evaluation of this article. I do believe, however, that these things are important if we are to maintain our historic, Christian faith.

David C. Auckland
Perkasie, Pa.

FLASHES OF THOUGHT **Walter Gering**

Why Do We Do It?

A gentle tap at the door and there he was. Silently he stood for a moment in the open door, a total stranger. Then he quietly stepped into the study and began his story.

It was the usual tale of woe. They were on their way to visit a brother in the city; a car breakdown had unexpectedly taken their funds and now they were in need of a few gallons of gas.

Once before on this very day the sobs of a little child passing by the church doors had disturbed me. I did not know her; evidently she lived near the church. Her bitter convulsive sobs as she paced back and forth touched my heart. Bit by bit she told her story as she held a small red coin purse in her hand. She had lost her money. Twenty cents was the price of her noon lunch at school; the coins had slipped out of her purse and could not be found. In a small child's world the loss was tragic.

Almost unconsciously my hand had slipped into my pocket in search of a few coins. A dime and two nickels appeared: the needed sum. Placing them into the trembling hand of the sobbing child I watched her as she began her lightened journey back to school.

Now it was a strange young man with this appeal. I wanted to brush him off. After all, what was all this to me? Undoubtedly this was only a story on his part — what reason did I have to believe him? I had been taken in by others before. Besides, it was time to take my notes and go down to lead discussion in the Bible study class.

Yet the mute appeal in his eyes as he stood silently awaiting my decision would not leave me. For some moments both of us stood facing each other; a hush fell over the scene. Heart and reason were in conflict.

Then again I found my hand slipping into my pocket. A moment later he was gone out into the darkness of the night; I was on my way to the waiting Bible class.

Twice that day I had allowed myself to be moved by the appeal of those in need. Just mere trifles, to be sure, but why do we allow these appeals to move us like that? The words of our Lord suddenly took on new meaning. "Him that cometh unto me I will in no wise cast out."

Maybe I had been unwise in responding so readily to the appeals of the day and many others of a similar nature on other days. Yet long after the coins would be forgotten the memory of those words would linger. In the hour of earnest plea He too had stretched out His hand of mercy, and peace had flooded a troubled soul. Should not I then manifest the same spirit of mercy to those in need? Can those who have experienced the compassion of the Saviour whose heart goes out to all mankind do less?

ink and paper contest

THE BIBLE is losing its place in world literature. Yes, we have just celebrated Bible Sunday and noted that the Book of Books has been translated into 1,100 tongues. This is a great achievement. But in recent years another book has begun its bid for the spotlight once held exclusively by the Bible, and depending how you look at it, has already taken over.

And Christian books are losing out, for besides the Bible there doesn't seem to be another distinctly Christian book in sight on the world best-seller list. This is the story that Peter Edson, Washington correspondent for the Newspaper Enterprise Association, told in a recent article, and this is what he said:

Some startling figures on Russian publishing, just revealed by UNESCO—the United Nations Educational Scientific and Cultural Organization—put a new emphasis on the battle of books now going on in the cold war for the human mind.

For as U. S. Information Agency Director Arthur Larson recently told the National Book Awards ceremony, "The fate of the world is in the hands of the people who read books." Who then prints the five billion books which go out into the world every year, what are they, where do they go? The figures which the UNESCO Courier has assembled in its "Books for all" report are to a large extent in Russia's favor.

Ask the average individual to name the most widely translated book in the world and he will probably say, "The Bible." That answer was right up until 1955. But then the writings of the Russian revolutionary leader, V. I. Lenin, are supposed to have taken first place, with 968 translations since 1948, and 371 in 1955 alone.

The Bible took second place with 887 translations since 1948, and 99 in 1955. But the writings of Joseph V. Stalin were third with 689 translations since '48 and 200 in '55. In fourth and fifth places were the classical Russian novelists, Tolstoy and Gorki.

The most widely translated American writer is Jack London in 14th place with 347 translations. Behind him are Pearl Buck in 17th place, Mark Twain in 20th, and James Fenimore Cooper in 35th.

Ask this individual what country publishes the most books and he would naturally be inclined to say America. But that answer is also said to be no longer correct.

Russia is supposed to have taken first place in 1955 with over 154,000 titles printed. If only those books placed on the market were counted, Russia's number of printed titles would be reduced to 31,000, but it would still be in first place.

Japan is second with 21,000 titles; United Kingdom third with nearly 20,000; Western Germany fourth with just under 16,000; the U.S.A. fifth with 12,589 titles, 10,000 of them first editions. The total number of volumes produced in Russia in 1955 was over a billion, with an average of more than 18,000 copies for each title published. Only comparable U. S. figures available is a 1954 census report, soon to be released, which puts American commercial book production at 705 million volumes for the year. The figure does not include private or federal and state government publications.

U. S. Information agency has been making a detailed study of Russian publishing and will issue a report in the near future. It will reveal that Russian publishing in 24 free-world languages was 41 per cent higher in 1955 than in 1954. This shows there has been no relaxation in Soviet publishing directed against the free world. Russian publishing in English was 82 per cent higher, in Spanish 32 per cent higher, and in Arabic over 300 per cent higher. This is a tip-off on Russian attention to Middle East affairs.

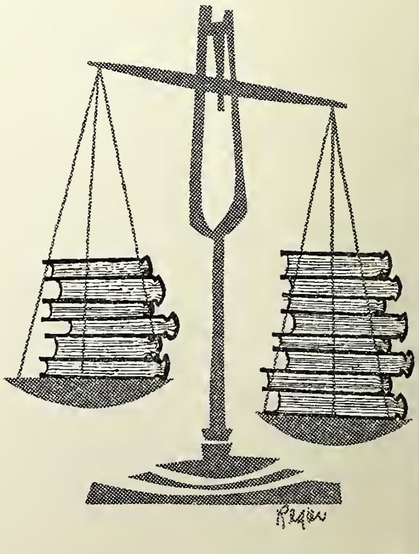
Of the 900 titles published in the U.S.S.R. in 1955 in non-Russian languages, 325 were in politics and economics, 149 in technology and industry, 58 in agriculture, 48 in medicine. For the ten communist satellite countries, the Russians printed 287 titles.

This shows the Soviets' interest in becoming a source of technical literature for underdeveloped countries. For their cultural offensive, the Russians published 157 titles in languages not spoken in the Soviet Union.

This is the book challenge the Soviet Union makes to the free world.

The cold war of ink and paper is a quiet kind of struggle, but it is the most important battle for it is a contest for the minds of men.

In this conflict the General Conference Mennonite Church is represented by the Board of Education and Publication. It is the servant of the Conference in the printing of the books and literature that will shape the minds and faith of generations within the reach of our churches, mission fields, and relief-service centers.



Helping Sunday School Teachers

A number of publications are aimed at helping the Sunday school teacher with his job. Most teachers we know consult the *Herald Teacher* (General Conference edition) in addition to the *Adult Quarterly*. Besides this some subscribe to other things that we have heard are published by other people. Then there are the Sunday school annuals that turn up in bookstore windows along about this time of the year. We asked some of our lesson writers to peek into some of these hard cover books and tell us something about them.

BROADMAN COMMENTS ON THE INTERNATIONAL BIBLE LESSONS FOR CHRISTIAN TEACHING, E. F. Haight and Duke K. McCall, Broadman Press, 456 *pp.,* $2.50.

The best section in the mind of this reviewer is the one written by Dr. McCall in which the lesson is seen in our lives today. No obvious moralizing is found here, but rather penetrating illustrations of how the lesson can be applied in the life of the church and the individual. He does not stay in the area of innocuous generalities as this section often tends to do, but rather comes out boldly against modern vices.

The text used in the printed section is the King James Version, but liberal use is made of the Revised Standard Version within the discussion section. At times statements are made without any apparent regard for the historical context within which a book of the Bible was written. In the lesson on the ordinances of the church (p. 105) the author takes the typical Baptist approach on the form of baptism.

——W.K.

THE DOUGLASS SUNDAY SCHOOL LESSONS by Earl L. Douglass. 482 *pp., Macmillan Company,* $2.95.

The strength of this lesson commentary is exposition. Though there is not a great deal of detail (but some very helpful technical points), the truths are neatly uncovered and clearly presented in a fresh manner for profitable study. The author ably relates the lessons to one another so that one feels the power of the total message and the building force of related truths. A conservative theology, an evangelical outlook, and a strong temperance viewpoint combine to make a useful book. It has nine pages for each lesson. Text is in the King James Version.

The book is more useful for those who lecture than for those who like discussions. The application of the truths to everyday situations and current issues is rather weak. The "hints" to teachers are not teaching techniques, as might be expected, but additional teaching material. The format of the lesson text is a bit confusing.—B.Y.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY FOR 1958, *by L. H. Higley and others.* 320 *pages,* $2.25.

Attempting to do many things in supplying the needs of teachers of children as well as adults, this manual seems slanted toward the inexperienced teacher, although he will still have some problems, especially if he is teaching young people or adults. This is an ultra-conservative commentary with echoes of fundamentalism and dispensationalism. Typography is depressing.—M.S.

THE INTERNATIONAL LESSON ANNUAL, 1958, *edited by Charles M. Laymon.* 448 *pp., Abingdon Press,* $2.95.

Thorough plans in this volume for conducting class sessions constitute one of the main contributions for Mennonite teachers.

The editor and contributors believe that the Bible lies at the heart of our task of proclaiming God's revelation of His purpose in creation and His love in redemption, and that any other books, including this one, are of value only as they illumine biblical teachings.

After the lesson text, printed in parallel King James and Revised Standard versions, excellent Bible scholars analyze the lesson text in terms of what is meant in the time it was written. Then Roy L. Smith presents the aim of the lesson and in brief sections, throbbing with vitality and shot through and through with the gospel of the love and the righteousness of God, he comes to grips with the major ideas of the lesson. The two-column pages with large type and frequent headings make the book easy to read.

—E.F.

TARBELL'S TEACHERS' GUIDE, edited by Frank S. Meade. 383 *pp., Revell,* $2.75.

As you prepare that Sunday school lesson, do you wish you had more time for additional reading? Do you long to enrich your teaching with illustrations drawn from life today? Tarbell's Teachers' Guide serves to meet this need.

For each lesson *Tarbell's* offers at least two pages of exposition on the printed text. Short paragraphs give historical and geographical background, and teaching suggestions. Under two headings, one for adults and young people, and one for intermediates and seniors, are grouped the illustrative materials. Some teachers may miss a verse by verse exegesis in this work. Note also a weakness in theology: for instance, expounding on adult baptism but allowing for infant baptism.

—G.M.

STANDARD LESSON COMMENTARY, 1958, *edited by Orrin Root and John M. Carter. Standard Publishing Foundation,* $2.95.

Discussion and Application is an extended exposition of the text with a disappointing lack of present-day application of the biblical truths. Pithy Points and The Truth for Daily Living include a number of

(*Continued on page* 780)

MEET THE TREASURERS

Mariellen Schellenberger, Western District YPU

Mariellen Shellenberger, Buhler, Kansas, is secretary-treasurer of the Western District YPU. A senior at Bethel College, she is majoring in elementary education and physical education. Her extracurricular activities include the Student Christian Fellowship, Future Teachers of America, International Relations Club, and dormitory council representative. Mariellen is a member of Women in Church Vocations and plans to attend seminary after a year of graduate work at Indiana University.

Youth of the Western District plan to raise their 1957-58 budget of $4,300 through contributions from local fellowships and offerings at conferences and other special programs. YPUs of the various congregations are encouraged to carry on their own special projects to promote stewardship among youth. This district recently voted to contribute $1,850 toward the General Conference Young People's Union budget during the coming year.

Heading the Western District YPU is Wilfred Unruh, Newton, Kansas, whose work is with the Board of Christian Service at the General Conference Central Offices. Vice-President Ed Peters, of rural Newton, is a student at Bethel College besides being a farmer and an electrician. O'Ray Graber, spiritual advisor, is pastor of the Hebron Church near Buhler, Kansas.

David Bertsche, Central District YPU

In the Central District the YPU treasurer's duties are the responsibility of David Bertsche of Flanagan, Illinois. He also serves as the YPU Faith and Life area chairman in the Illinois region of the Central District and was previously a member of the district fellowship committee.

A member of the Meadows Church, David attended Bluffton College for two years and later helped build refugee housing with Pax in Germany. For the past two years he has been farming near Flanagan.

The current YPU budget in the Central District is $2,300, with $1,237 designated for the churchwide youth program. Treasurer Bertsche reports that contributions have been coming in slower than expected and he encourages youth fellowships to make special stewardship efforts before next spring. The fiscal year ends next spring. Since the Central District covers parts of six states, it is divided into four regions, each of which secures funds through offerings at youth rallies, workshops, and other young people's activities.

President of the Central District YPU is Burdell Roeschley, Graymont, Ill., member of the Flanagan Church. Other district youth officers are: Ronald Ropp, Bluffton, O., vice-president; Delores Schwartzentraub, Morton, Ill., secretary; Ernest Neufeld, pastor of the Summerfield Church (Ill.), publication editor; Adele Bertsche, Pontiac, Ill., assistant publication editor; and Arnold Funk, pastor of the North Danvers Church (Ill.), youth advisor.

An American Experiences

Christmas in the Middle East

By Carl R. Jantzen

I was in a little mission chapel in Mosul, a city in northern Iraq. Americans and Englishmen who happened to be in the general area had been invited for a special Christmas program. As an old reed organ poured forth the familiar carols, my mind's eye pictured the Western idea of Christmas—decorated trees, snow-covered countryside, family gatherings, massed choirs singing Handel's "Messiah" or Bach's "Christmas Oratorio," and all the other things that help make Christmas such a special season. But most of all the carols brought to mind the Christ who was born in the Middle East.

Then I remembered that the church wall was all that was separating me from the slippery, damp streets of a city in Iraq, not greatly different from the one where Christ was born. But why wouldn't our music and celebration be understood by the people out on that street—the ragged little beggar urchins with cold mud squeezing up between their bare toes; the black-cloaked women carrying the heavy burdens that made them old before middle age: the men shuffling along in tattered dress, too experienced to have hope of anything better than almost nothing. Christ knew people like that. The donkey staggering through the bazaar loaded to the last straw would have been a familiar sight to Him too.

How I wished I could share my Christmas joy with these people bound by tradition and superstition, held in ignorance by the inertia of their history and religion. But my joy was Western and they were Eastern. And the Christ I knew they would have known in a different way had they known Him at all. I felt inadequate to convey to those on the outside what I was experiencing on the inside.

But the angels had told the shepherds that the good news was to be to all people. That is still a gigantic task today. At that humble service I felt a renewed sense of dedication as it became clear that this Christmas joy was to be radiated in all seasons to people everywhere. For the Christian's joy comes from hope, and hope is needed so desperately wherever men dwell.

The Church On Wheels Reaches Migrant Laborers

By Jane Graber

The sun is hot and the rows of cotton are long. Sixteen year old Juan is slowly and tiredly chopping at the tall plants of cotton. As the sun rises higher in the sky, the day gets hotter, but still the work goes on. This is the way it goes, day after day, week after week, and month after month—the same monotonous drudgery.

When Juan comes home from the field at night, what does he find? A small dingy hut, stifling from the heat of the sun, and a meager meal. He probably lives with a grandmother, or he might be living with his mother and numerous brothers and sisters. His father?—maybe he doesn't know who and where his father is.

What about Juan? What does the future hold for him? What about his needs and wants, friends, education, leisure time, home life, and all the other things that we enjoy and take for granted?

What about church? More than likely Juan has never been inside a church. Juan, who lives a life of being cheated and ridiculed, has never been able to feel the love of God. No one has ever shown him love and understanding. Juan is a migrant laborer, one of thousands that comprise a great home mission field.

When we first meet Juan he eyes us with suspicion—Who are they? What do they want? Slowly, as the days go by, and he realizes that we represent the "church on wheels," Juan's life begins to take on new meaning. Here are friends who are ready to listen to problems. Above all, there is the power of God's love which is far greater than what we can give.

But what happens when the Harvester leaves again and the "church on wheels" goes on its way? Or what happens when Juan moves to another place? Will life return to the same old lonely drudgery or will the small seed of love and kindness planted in Juan's heart flourish and grow?

There are many Juans who labor in the fields, not only in the San Joaquin Valley or in California, but all over this country of ours. Pray that wherever they go, they will find the "church on wheels."

False Security

International missiles, atomic and hydrogen warheads, and earth satellites have all become front page news. Amid these earth shaking developments many Christians are seriously questioning again the whole strategy and philosophy of the Civil Defense movement in the United States and Canada. While officialdom may not admit this, Civil Defense has rapidly become an obsolete movement. Amid the feverish preparations for a false security through military might, Christians need again to hear Christ say, "I am the way, the truth, and the life."

Youth of Reedley, Calif., participate in

Inter-Mennonite Peace Institute

Mennonite young people of the Reedley, California, area participated in a two-day inter-Mennonite peace institute held there recently. Each pastor of the participating churches brought a Sunday morning message in keeping with the peace emphasis.

The youth met in an afternoon session to discuss problems in maintaining a peace witness. They enacted simulated draft board hearings to show the importance of being able to express their convictions.

Dr. Roy Just, professor of sociology at Fresno Junior College, spoke on "The Biblical Basis of Nonresistance" at the evening young people's union meeting held at the First Church. The service included several Voluntary Service testimonies. Youth of the host church were in charge of the social hour that followed.

On the second day, 34 young people representing eight congregations drove 65 miles to Huron where they shingled half the MCC unit house and did maintenance work for the Brethren-in-Christ mission. When work was completed, the group toured the nearby cotton fields, observing mechanical and hand pickers and visiting a migrant camp. Other features were a discussion period, softball game, and refreshments supplied by the MCC unit.

HELPING SUNDAY SCHOOL TEACHERS—Cont.

applicable questions but very little illustrative material. Teaching the Lesson usually suggests good ways to begin, but seldom gives detailed help, nor does it offer much variety in conducting sessions.

There are useful indexes of Scripture passages used in the International Sunday School Lessons. Eight pages are devoted to each lesson. Text is in the King James Version. This volume leaves me with the feeling that uninspired teaching could easily result from the use of it alone.—E.F.

UNIFORM LESSON COMMENTARY FOR 1958 *by Donald R. Pichaske, editor.* 320 *pp., Muhlenberg Press,* $2.95.

This is the fifth edition of the Sunday school annual which though conscious of its Lutheran context can well be used by those of us looking for a different treatment. Using the Revised Standard Version, this manual does not attempt to outline the lesson, but to provide resource material which is quite stimulating.
—M.S.

ARNOLD'S COMMENTARY ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, by Benjamin L. Olmstead. 286 *pp., Light and Life Press,* $2.25.

Dr. Olmstead reaches into all areas of the world for the illustrative materials that highlight his commentary on the Sunday school lessons. Although his exposition is far from exhaustive, it includes a verse by verse explanation and a topical discussion of the lesson.

Teaching plans are developed under three headings: one for young people and adults, one for intermediates and seniors, and one for juniors and primaries. I believe *Arnold's* is unique in offering lesson plans for children.—G.M.

Books reviewed here can be bought from Mennonite Bookstores at Berne, Ind.; Rosthern, Sask.; and 720 *Main, Newton, Kan.*

Contributors for this article include William Klassen, Goshen, Indiana; Burton Yost, East Greenville, Pa.; Esther Fry, Ashland, Ohio; Grace Moyer, Allentown, Pa.; Maynard Shelly, Newton, Kan.

DID YOU KNOW?

- there are around 350 fewer 1-Ws than a year ago, due to the decrease in selective service calls?
- approximately eight per cent serve in other countries?

—*1-W Mirror*

MIRACLE OF WATER

When men from a Christian agricultural school brought their drill and pump to a village in South India, they found the villagers too listless from famine to pay much attention to them. Men sat in the dust wondering what they should do next. Should they wander away as others had done, driving their work cows with them, in search of work and water? Women padded through the soft dust to the village well where they scraped their pitchers in the mud and could get no water. Children searched in the dust under the tamarind tree hoping to find its seed to chew, so that hunger pains would stop.

As the drilling got under way, a small ray of hope passed over the village. Nobody expected water. But at least somebody cared and was trying to help them. Farmers came to watch.

On the seventeenth day, the drillers struck deep water and attached the Diesel pump. But when the water first started pouring out, the hungry, thirsty people stared at it in unbelief. They let the water flow past them as though this miracle had nothing to do with their needs. Suddenly a woman ran for her water pitcher. Then, all at once, the whole village came to life. This was life-giving water that would irrigate their fields and let them plant again.

—*Christian World Facts*

THE MEANING OF CHRISTMAS?

The most intensive barrage of liquor advertising and propaganda in the history of Christmas is bombarding the American public. For weeks trade journals have been filled with plans for an unprecedented all-out campaign on the over $350,000,000 holiday liquor market.

A major clue to the advertising attack lies in business magazine reports that Christmas liquor sales have been tapering off of late. When the publication *Advertising Requirements* listed the Christmas gifts "most appreciated" by businessmen, liquor wasn't even mentioned.

Joining in an effort to "Keep Christmas For Christ," religious spokesmen have urged CARE packages, products made and sold by welfare groups, and donations to charity as gifts more in keeping with the true Christmas spirit.

our schools

First Uruguay Seminary Bulletin

The Mennonite Biblical Seminary of Montevideo, Uruguay, issued its first quarterly bulletin, the tri-lingual "Boletin del Seminario Biblico Menonita." The five-page publication reflects student and faculty events and objectives. Classes are conducted in Spanish, German, and English. The seminary board represents all Mennonite churches of South America.

This year students are enrolled from colonies Fernheim, Menno, Neuland, Friesland, and Volendam in Paraguay; Curitiba in Brazil; and Gartental and Montevideo in Uruguay.

President Nelson Litwiller in an editorial explains that the seminary "is dedicated to the purpose of training men and women for effective service in the church as ministers, missionaries, Bible teachers, youth leaders, and lay workers . . . most of our Mennonite leaders today agree on the desirability and necessity of fuller co-operation by all Mennonite groups in Latin America. The evangelical churches in these countries are numerically small, and they are eager for the contribution of the Mennonites."

Speech Contest

Each year Freeman Academy students who are winners of local speech contests participate in the Inter-State Academy declamatory contest sponsored by church academies in South Dakota, Iowa, and Minnesota. At the recent meet held at Hull, Iowa, five Freeman students received top ranking in their divisions. Ida Gross, Carol Preheim, and Doris Senner received firsts in the "A" division, and Judy Senner and Eileen Tieszen in the "B" division. This work is carried on as part of the speech program and is directed by Kathryn Kaufman.

Mission Work

The group of Canadian Mennonite Bible College students going to work at the Rescue Mission, situated in the semi-skid-row area of Main St. N., reports a favorable response on the part of the listeners. This has recently become a part of our school's practical work program.

Friday, Nov. 15th, was set aside by the student body as a fasting, praying, and giving day. The money that was given or saved by fasting will help pay for expenses involved in the Rescue Mission work and for the C.M.Y.O. Chapel.

German Program

The annual Bethel College German Advent and Christmas program will be given in the Fellowship Hall of Bethel College Mennonite Church Thursday, Dec. 12, at 7:30 p.m. Sponsored by the German Department of Bethel College the program will feature the Christmas story presented in readings, songs and colored slides.

MCC news and notes

Poverty and Disease Bring New Project to Haiti

HAITI — Mennonite volunteers will soon serve in health and agricultural projects in Haiti, a poverty-ridden Caribbean country 785 miles southeast of Miami, Florida. Volunteers qualified as medical doctors, nurses, laboratory technicians, and other related vocations will serve with the Grant Foundation in the 100-bed Albert Schweitzer Hospital at Deschappeles, built and operated by the Foundation which was established by Dr. William L. Mellon.

He is a former Texas rancher, oilman, and banker who at 37 became so impressed with the philosophy of service of Dr. Albert Schweitzer that he sold his ranch to enter medical training. He later chose Haiti as one of the needier areas of the world where he could serve.

In addition to health service, MCC volunteers will work in an agricultural experimental and extension program at Petit Goave. Project funds and housing will be furnished by a Methodist mission directed by Pastor Marco Depestre, a Haitian.

The principal agricultural products are coffee, sisal, and sugar. Methods are primitive. The underproduction of crops combined with overpopulation spell serious problems for Haiti, which has the lowest per capita income in the western hemisphere, $35. The Haiti half of the island (Dominican Republic occupies other half) has a population of three and a half million persons with 287 persons per square mile.

Only ten per cent of the people are literate. A United Nations survey in 1950 showed only eight per cent of the people had more than two years of education. The official language of Haiti is French but the majority of the people speak Creole.

Disease is one of Haiti's major problems. Yaws, malaria, hookworm, tuberculosis, typhoid, and smallpox are rampant. Much disease is caused by malnutrition. An estimated 10,000 persons starved to death in 1955.

The principal religion of Haiti is voodoo, an adapted African animism. Officially however the majority of the people belong to the Roman Catholic Church. Protestant Christianity is reported to be gaining acceptance.

New Member

H. Ernest Bennett of Elkhart, Ind., treasurer of the Mennonite Board of Missions and Charities, has been appointed to the 23-member Mennonite Central Committee as a representative of the (Old) Mennonite Church.

Denver Unit

COLORADO—The administration of the Voluntary Service unit at Denver has been transferred from MCC to the Mennonite Relief and Service Committee of Elkhart, Ind. Members of the unit serve in the Colorado Medical Center.

jottings

HYMN-SING

—Bergthal Church, Pawnee Rock, Kan.: Sunday school class promotion was held Oct. 6. The following attended the conference in Clinton, Okla.: Pastor Victor Sawatzky, Grant Siebert, Mr. and Mrs. Chester Siebert, Mr. and Mrs. Otto Schmidt, and Adam Deckert. Our pastor brought an interesting conference report. The annual cook-out sponsored by the Men's Fellowship, to which the boys were guests, was postponed on account of the flu epidemic. The C. E. program on Oct. 27 was of the nature of a hymn-sing. Many inspiring hymns were sung during the service. Nov. 11 was designated for the CROP drive in our community. Mission workers met Nov. 10 with a program centering around Thanksgiving and God's loving kindnesses; they indeed are many, for which we thank God.—Corr.

EVANGELISTIC SERVICES

—Tiefengrund Church, Laird, Sask.: Our annual Thanksgiving and Mission Festival was held on Sept. 29. Our senior minister, John R. Friesen, opened the service, reading Ps. 145. Elder Arthur E. Regier spoke to the children in a special service for them, and Elva Regier conducted a period of singing. J. H. Pauls of Osler gave the Thanksgiving message and John Janzen of Neuanlag spoke on missions. May our thanks to God be truly manifested in our mission effort! Oct. 8 native pastor Kazadi Matthew from Africa visited Tiefengrund together with missionary S. Ediger, who interpreted for him. Our fall communion service took place on Oct. 13, with elder A. E. Regier officiating. It has been gratifying to hear messages from both Verner Friesen and Robert Friesen, who were elected to the ministry earlier in the year. Elder Bruno Enns of B.C. spoke at a series of evangelistic services recently. Mr. Snell of the British and Foreign Bible Society presented his cause to us Sunday, Nov. 10.

MISSIONARY SPEAKS

New **Hopedale Church, Meno, Okla.:** Sunday, November 24, was a day of Harvest thanks and Mission Festival in the New Hopedale Church. The special speakers for the day were Homer Hart, a native Indian and co-worker with our missionaries among the Oklahoma Indians, and Miss Selma Unruh, missionary from Africa under the Congo Inland Mission. In the evening August Schmidt, who taught at the Oklahoma Bible Academy for 25 years, and is now serving among the Oklahoma Indians, gave a brief review of the purpose for the organization of our Conference in 1860. The Oklahoma Bible Academy choir gave a 30 minute program. A special item of thanks also on that day was that enough extra gifts came in to cancel the balance of indebtedness on the New Hopedale church building fund.

CHOIR PROGRAMS

Bethesda Church, Marion, S. D.: The choir presented programs at the Gospel Mennonite Church at Mountain Lake, Minn. and at the church at Avon, S. D. The junior Sunday school is collecting school supplies for needy children. The Junior Choir presented a program in the Freeman Home for the Aged. William Tieszen, who attended the World Conference and took a world tour, gave a report at a C. E. program. Mrs. Elmer Dick was the guest speaker for the Nov. Mission Society morning worship service. They enjoyed a fellowship noon meal, and in the afternoon the ladies from the Bethany Church presented a program. Our pastor, T. A. van der Smissen, teaches a weekly Bible class which is now studying the Gospel of Mark.—Corr.

MUSIC FESTIVAL

—Carlock Church, Carlock, Ill.: The "Christian Life Group" of Mennonite Hospital gave a very inspiring program at the evening service Oct. 20. The annual Missionary Meeting of the Illinois Mennonite women was held in our church Oct. 24. Messages were given by returned missionaries and those preparing for Christian service. A Music Festival sponsored by the Central Ill. churches was held at the Danvers Community Hall Sun. afternoon and evening, Nov. 3. Lester Hostetler, editor of the Mennonite Hymnary, was guest leader and director. The "Come Join Us" class was in charge of the evening service Nov. 10. The program consisted of special music and a sound motion picture film "God Is My Landlord." Wm. Hayden, whose father was the subject of the film story, made a few remarks. The elementary dept. of the S. S. has chosen "school supplies for western Europe" as its Thanksgiving project. —Corr.

JOINT YOUTH SERVICE

—Butterfield, Church, Butterfield, Minn.: Speaking on the theme "The Half-baked Christian," Youth for Christ director Paul Unruh brought the message Sun. morning, Oct. 20. Leo Pankratz, who will work with the Wycliffe Bible Translators, presented the need for evangelization and translation on Sun. evening, Nov. 3. The missionary film "To All Creatures" was shown at the annual election of C. E. officers Sun. evening, Nov. 10. A joint youth service with the north church was held the following Sun. evening. Our pastor, Peter Tschetter, has recently given a series of messages on Christian responsibility.—Willis Linscheid, Corr.

MISSION GIFTS

—Swiss Church, Alsen, N. D.: We as a church want to extend a big welcome to Mr. and Mrs. Lawrence Klein who became members of the church Sun., Nov. 3. The annual meeting was held Wed., Nov. 6, at 7:30. May those who became officers do the work as unto the Lord, and may the Lord continue to bless our church. Youth Fellowship was held Sun., Nov. 3. The laymen met at the church Mon. evening for business and an election was held. The Christmas program committee met Nov. 12 at Henry Loewen's to pick out material for the coming program. Prayer meeting and Bible class for children was held Nov. 13. Our Mission Society met Nov. 14 with Mrs. Harry Peters as hostess. Each member was to bring a missionary gift for Verna Jantz and the Harold Graber family.—Mrs. Fred Feil, Corr.

HARVEST DAY

—Grace Church, Enid, Okla.: In recent special services, at which Bud Peterson of Omaha was the guest evangelist, we were challenged by the emphasis laid on the fact that if as "salt of the earth" we have not "lost the savor," we will cause thirst for cleanness of heart and for the things of God on the part of those outside of Christ. Hardly less alerting was a recent clarion call on the part of Pastor Albert Unruh for us to "take heed lest . . . your hearts be overcharged" not because of burdens that the Lord puts upon us, such as burdens of prayer for the lost and for needy ones everywhere, but "with surfeiting and drunkenness and cares of this life." This was timely in view of the Dec. 3 election throughout the state for county option concerning the sale of beer. Many of our cars bore the printed testimony: "I'm voting YES on county option for the sake of my family." This expressed determination runs counter to the slogan printed boldly on huge billboards by the "wets": "Vote NO to keep taxes down"! A number of young women from outlying Mennonite churches are taking nurses' training in one of the local hospitals. We are so glad for the joy these student nurses are manifesting in fellowshiping and co-laboring with us. Our young people continue to help brighten the lives of elderly friends in one of the local Homes through their weekly services there. Nov. 24 was our Harvest Day Festival with missionary speakers. The Women's Mission Circle had charge of the evening service. Let us pray fervently for the missionary enterprise. —F. S. B., Corr.

FOOD FOR SCHOOLS

—Topeka Church, Topeka, Ind.: Harvest Home was observed Oct. 27 with J. N. Smucker bringing the messages both morning and evening. The canned goods brought to the festival amounted to 375 quarts and a variety of other produce which was given to Bluffton College and Mennonite Biblical Seminary in Chicago. The evening offering for MCC relief was $105.75. Ora Pemberton from the Indiana Temperance League spoke during the Sunday school hour Nov. 13. An offering of $111.60 was given for the work of the League. Pastor Henry is conducting a catechism class for young people. A candle-lighting installation service was held for officers and sponsors Mr. and Mrs. James Yoder of the Youth Fellowship Sun. evening, Oct. 13. Family night was observed Oct. 20 with a carry-in supper and program which included a talk by Pastor Henry. This church participated in a hymn sing at the Eighth Street Church in Goshen Sunday evening, Nov. 3. Marvin Dirks was the director. The five General Conference churches of this area participated. Officers elected for the W.M.S. Women's organization are: president, Mrs. Wm. Turner; vice-president, Mrs. Burdette Roy; program chairman, Mrs. Vesta Slagel; secretary of work group, Mrs. Ezra Dunithan; secretary of study group, Mrs. Lloyd Woodworth; treasurer, Mrs. Omer Hochstetler. An informal program was given Sun. evening, Nov. 10, when Robert F. Weaver of Goshen showed slides on "Life on Waldron Island." The annual Thank-offering program of the W.M.S. was held Sunday evening, Nov. 17. Recent deaths in the congregation were two of the oldest members, M. D. Lantz, 90, and Henry Bohn, 91. Recent births were a son, Jay Dean, to Mr. and Mrs. Phil Yoder, Sept. 16, and a son, Kirby Dale, to Mr. and Mrs. Allan Kauffman, Oct. 11. Recent marriages were Barbara Feightner and James Hochstetler, at the Richville Methodist Church Sept. 21, and Janet Eash and Larry Dunithan at the St. John's Lutheran Church at Fish Lake on Sept. 28. Erma Jean Yoder Yaussey has transferred her membership to the Methodist church at Jeromesville, Ohio, and Mr. and Mrs. Robert Hostetler to the Factoryville Bible church, Athens, Michigan.—Opal King, Corr.

CARRYALL FOR MISSIONS

—Gospel Church, Mountain Lake, Minn.: Angelo LaVallo of New York, ex-Catholic priest, spoke in our church Tues. evening, Oct. 1. Mrs. Clarence Peters transferred her membership from the First Reformed Church of Lansing, Ill., to our church Oct. 6. A joint C. E. program was held at the Immanuel Church at Delft Sun. evening, Oct. 6, with Pete Tschetter of Butterfield as speaker. The mission societies of our church also were guests Tues. evening, Oct. 8, at the Delft Society, at which time Mrs. Alvin Fast of Cuba spoke. Officers were elected at the regular meeting of the King's Co-Workers mission society at their Oct. meeting, and members exchanged "coffee tin" lunches. George Krahn of our church and Marion Thiessen were married Oct. 12. Rags have been collected to purchase new dishes for the church. Merle Christanson of the American Sunday School Union was the guest speaker Sunday morning, Oct. 13, and Darrel Stark of the Bible Meditation League spoke Oct. 20, while Pastor Schultz conducted evangelistic meetings at the Alsen, N. D., church Oct. 9-20. At the Oct. C. E. program Loyal Klassen reported and showed pictures of his 1-W work in Germany. Mr. and Mrs. Dave W. Nickel took the missionary carryall to New York, from where it will be sent to Africa for missionary Tina Quiring. The Bethel Church Male Choir presented a program of music Sun. evening, Oct. 20, in our church, with Walter Gering giving the message. Holy Communion was observed Sun. morning, Oct. 27. A relief clothing drive has been held during the month of October.—Mrs. Waldo Stoesz, Corr.

WORK ON RETREAT GROUNDS

—First Church, Aberdeen, Idaho: The film "Mongang" was shown in our church recently. It was sponsored by the American Leprosy Mission and the Aberdeen Ministerial Assoc. The Family Night Bible classes have resumed again following potato harvest. A class for preschoolers has been started, thus providing a class for almost all ages. We were privileged to have Mark Fakkema, Educational Director of the National Assoc. of Christian Schools, with us Sun., Nov. 3. Dr. Fakkema brought the morning and evening messages and spoke to three other groups during the remainder of the day. The Dial-a-Prayer Telephone Ministry is expanding. This one minute devotional message is available 24 hours a day. Work is progressing on the retreat grounds as weather permits. A number of church members have been spending a day or more working there. A road is being built and a water pipe line is being laid from the spring near by to the camp site.

"NOT BY MIGHT"

—First Church, Reedley, Calif.: A play was given in the church sanctuary Sun. eve, Nov. 17, entitled "Not By Might." Nine persons took part; we had a large attendance. Nov. 24 was all-church day. A lunch was served and a program given. The church budget for 1958 is $15,-409; this will be taken up at the yearly meeting Dec. 10-12. Harry Martens of Bethel College spoke recently in the Sun. morning service. First he gave a report on the Seminary and then brought an inspiring message on Thankfulness. The engagement of Myrna Schmidt and Dan Villaneuva has been announced; both are students at Reedley College. Special evangelistic services are to be held in the church Feb. 23-24 with J. E. Hartzler as speaker. Lorraine Schroeder, missionary to India, spoke in the church Sun. evening, Dec. 8. The Worthwhile Circle executive board met at the home of Mrs. Ted Unruh. Mr. and Mrs. John H. Ensz left for Newton, Kan., to attend a college meeting and also to visit relatives and a daughter of the Enszes.—J. P. Glanzer, Corr.

HARVEST-MISSION FESTIVAL

—Bethel Lustre Church, Frazer, Mont.: We held our annual Harvest Mission Festival Oct. 13, with Elmer Dick, Belgian Congo; Jacob Unruh, Jackson, Miss.; and Abe Friesen, Wolf Point, as guest speakers. Miss Mary Ann Quiring was in charge of the children's meetings. Brother Dick conducted morning Bible study and evening services the following week. Funeral services were held Oct. 1 for Bonnie June, four-month old daughter of Mr. and Mrs. Jake Teichroew. Missionary Anna Berg, who came home from Oraibi, Ariz., on vacation, has been ill. First at the Glasgow Hospital, she was taken to Marion, S. D., for medical treatment. Mrs. Alvin Eitzen remained with her. Mr. Eitzen returned via Munich, N. D., and attended the funeral of his aunt, Mrs. Abe Eitzen. Graveside services were held Nov. 12 for the stillborn twin daughters of Mr. and Mrs. Irwin Wall. Mr. and Mrs. Peter Quiring and family have moved to Frazer. Mary Ann Quiring has been a hospital patient with the flu. LaVera Unger, daughter of Mr. and Mrs. Abe Unger, underwent an appendectomy Nov. 16. Her brother Ed, who lives in Wolf Point, was also a patient. He was injured while working with tires when the equipment blew up. He suffered a broken arm and internal injuries.—Mrs. Otto Kliewer. Corr.

HOMECOMING

—First Church, Lima, Ohio: Homecoming was held Sunday, Nov. 17, with at least 120 enjoying the fellowship supper. The Men's Chorus from the Berne Mennonite church gave a concert for the afternoon service. W. J. Flickinger of the Ebenezer Church, Bluffton Ohio, just concluded a series of meetings. Robert and Elaine (Lehman) Taylor have dedicated their lives for service to orphan Chinese in Hong Kong, serving under the Home of Onesiphorus. Pete Classen and family have moved to Elkhart, Ind. Dr. Classen interned at Lima Memorial Hospital and attended our church. He is in general practice at Dunlap, Ind. This week our prayer service and Bible study is being held at Mennonite Memorial Home for the Aged at Bluffton, Ohio. A son was born to Mr. and Mrs. Don Bowers recently.—Corr.

KREUGER LECTURES

—First Church, Bluffton, Ohio: Early in October our congregation began holding services in Founders Hall; no date has been set for the return to our church building, which is being remodeled. An educational unit is being added. The series of Bible Lectures given by Arthur M. Kreuger, president of Lakeland College, Sheboygan, Wis., were well attended. The morning addresses were given during chapel hour in Ramseyer Chapel. The evening addresses were in Founders Hall. The two conferences held on the campus Nov. 20 and 21 also attracted a large number of ministers, and women of the churches. The annual Father-Son Banquet was held in Founders Hall. The Women's Missionary Society served the meal. Roy Wenger, who spent three years teaching at the Christian University of Japan, was the speaker. Two of our young people won honors in the Prince of Peace Declamation Contest. Judy Hilty, high school senior, won first place, and Larry Smucker, junior, won second place.

BOSCHMAN BRINGS MESSAGES

—First Church, Mountain Lake, Minn.: Classes for young and old, and practice for the men's chorus and the choir are held every Wednesday evening. Paul W. Boschman, missionary to Japan, was our guest speaker for the Harvest Festival Meetings November 3-8. A Love Offering was taken for Pastor and Mrs. Wiebe on the evening of Nov. 3. Ronald von Riesen, pres. of Freeman Junior College, spoke Nov. 10. The choir, trio, ladies' group, mixed octet, and men's group gave an interesting program that same evening, bringing the "Top Ten" favorite hymns of the congregation. A congregational meeting was held Nov. 11. The King's Daughters Mission Society met Nov. 12. Linens and rolling bandages were the project of the First Mennonite Mission Society for the Nov. meetings. Roger Tenney led the singspiration for the C. E. program Nov. 17. Andrew Shelly spoke Nov. 24. Nov. 26 we met for the annual business meeting. Thanksgiving we had communion service; a special offering for the building fund was taken. The Fellowship Supper was held Friday, November 29. The young people have taken up as their project a birthday calendar.—Mrs. P. A. Teichroew, Corr.

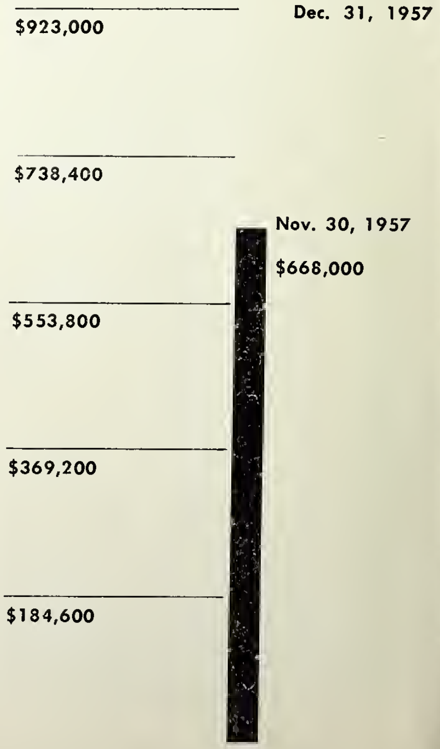
into the beyond

Earl L. Shelly, 239 Grandview Ave., Wadsworth, Ohio, and member of the First Mennonite Church, Wadsworth, was born July 31, 1898, and died November 20, 1957.

Mrs. Katherina Eitzen, a member for 52 years of the Salem Church, Munich, N. D., was born October 5, 1883, and died November 4, 1957, at the age of 74 years.

By the Grace of God -- Over the Top

General Conference needs
for 1957
for all four Boards



The thermometer is cause for rejoicing and challenge. The Lord has been moving in our people to meet the needs of His work.

It is now only two weeks to Christmas and three weeks to the end of the year. May we all—individuals, church organizations, and congregations—consider what we can do to meet these minimum goals.

May His abundant joy be our portion during these days as we make possible the further spread of His gospel.

THE *Mennonite*

Other foundation can no man lay than that is laid, which is Jesus Christ.

Volume 72 Number 50 December 17, 1957

MENNONITE LIBRARY BIBLICAL SEMINARY

And, lo, the angel of the Lord came upon them

in this issue

Editorial: The Heart of Christmas
By Cornelius J. Dyck 787
What Christmas Means to Me 788
The Coming of Christ
By H. D. Burkholder 790
Bring the Books
By Maynard Shelly 791
With the Council of Boards 792
MENNONITE YOUTH:
The Tower at Bethlehem
By Robert Schrag 794
Our Schools 796
MCC News Notes 796
Jottings 797
1957 Index 798

of things to come

Jan. 5-12—Universal Week of Prayer
Feb. 9—Race Relations Sunday
Feb. 21—World Day of Prayer
April 6—Easter Sunday

ANNOUNCEMENT

Fifty issues of THE MENNONITE are published each year. The weeks of July 4th and Christmas Day are omitted. However this year there are 53 Tuesdays—the weekly date of publication—but since this is issue number 50, the next copy of THE MENNONITE will be dated January 7, 1958.—Ed.

THE MENNONITE

Editor, J. N. Smucker, Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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By the Grace of God -- Over the Top

How will this be accomplished?

"My grace is sufficient for thee" (2 Cor. 12:9). The grace of God is adequate for our needs. When this grace works in our hearts His love constrains us.

Over the top in meeting financial needs for the spreading of the gospel can be a glorious reality if we give special gifts to the Lord's work during these last weeks of 1957. You received an envelope for a special December gift. Practically everyone can give something during this time and many can give large gifts.

This is an urgent appeal to all individuals, church organizations, and our congregations to respond to the challenges of the Lord through our four boards.

Money a Liberating Force

The sending forth of the Good News requires money. During this time of the year when many in the world are spending large sums of money in unworthy pursuits, we have the privilege of investing in the spread of the gospel of the Christ of Christmas.

A Special Concern

The alphabet, activated by the Holy Spirit, is one of the greatest powers in the world. Undergirding all we do is the printed page—the Bible, hymnbooks, devotional and Bible study books, quarterlies, magazines, etc.

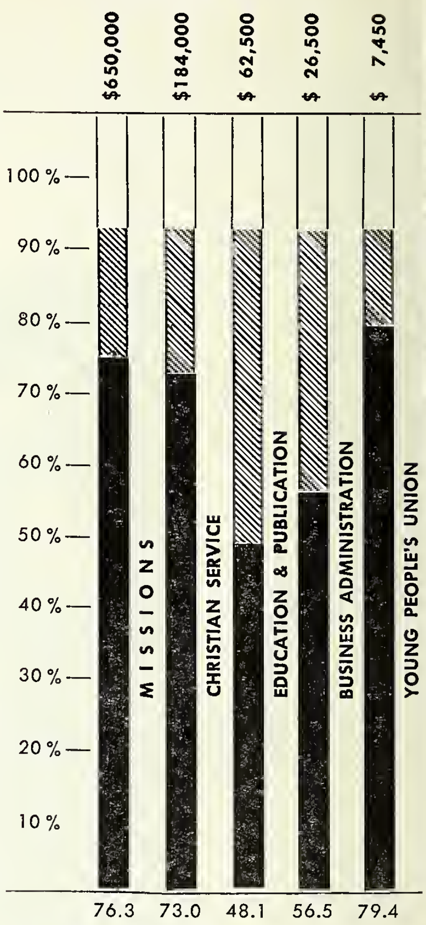
A glance at the budget will reveal that Board of Education and Publication receipts are quite a distance from the goal. This is probably not so much due to lack of interest as difficulty in working this cause into the local church giving program.

We would call upon our people to give special attention to the needs of this board. Perhaps some will feel led to give special gifts.

Members One of Another

How true that we are members one of another! Let us share generously with the total work the Lord has given us to do, and prayerfully place our birthday gift to Christ in the envelope we have received!

November 30, 1957



Percentages as of November 30, 1957
(11 months is 91.6% of year)

■ Receipts to Nov. 30;
▨ Short of Budget
☐ Remaining 1 Month of Year (fiscal year ends Dec. 31)

World Wide Bible Readings

DECEMBER—

17	Matthew 7:1-29
18	John 3:1-17
19	Titus 2:1-15
20	Isaiah 11:1-9
21	Isaiah 53:1-12
22 Sunday	John 1:1-18
23	Hebrews 1:1-14
24	Matthew 1:18-25
25 Christmas	Matthew 2:1-12
26	Matthew 2:13-23
27	Acts 7:51-60
28	Matthew 23:1-22
29 Sunday	Matthew 23:23-39
30	Psalms 19:1-14
31	Psalms 91:1-16

CORRECTION

In the *Adult Quarterly* question 11 in the Discussion Period for Lesson 12, Dec. 22, should read: "It is said that Jesus was perfect in His human nature and in His human knowledge and will, even though He was not infinite in His human nature or omniscient in His human knowledge . . . ."

THE HEART OF CHRISTMAS

During Cromwell's rule in mid-seventeenth century England the Puritan parliament passed an act forbidding the celebration of Christmas. These fathers possibly knew that many things belonging to the season were a good bit older than Christianity itself. They would have none of it. The first Christmas after the MAYFLOWER landed Governor Bradford wrote in his diary that on November 25th they "begane to erect ye first house for comone use." Everybody had to work.

A modified but parallel voice has resounded from our pulpits again this season: away with the external, the commercial, and the secular. Let us put Christ into Christmas. And from Marburg comes a major voice, totally different and yet not unrelated: away with the trappings, the form, the swaddling clothes of Christianity. Let us find the core of the Christian faith, the essence, the kernel.

The desire to eliminate the nonessential from the life of faith and worship is as legitimate as it is difficult. For 350 years the early church found the celebration of Christmas nonessential. The existence of some 250 denominations in America today indicates just how difficult it is to agree upon what is actually essential and what is marginal to the faith. Those who are most sure of what is essential seemingly become schismatic first.

There is, I am confident, substantial agreement to the end that Christ must be at the heart of the Christmas celebration but there is much less agreement as to what this really means. This is not tragic for if we have succeeded in penetrating beyond the cultural, Christmas to us will be a dynamic relationship of faith in and to a Christ we have met personally, and this relationship will be unique because an encounter with Christ is always unique and not routine. Thus undue criticism of those who do not "put Christ into Christmas" may actually indicate a desire, not for dynamic uniqueness in Christ relationship but for static conformity (to keep Christmas the way I think it should be kept). But this is form (con-form-ity), swaddling clothes, and not the real heart of Christmas which precisely these critics were seeking.

Christmas means that the common strand of each individual Christian experience is Christ. It means that in God's own time (kairos) He acted decisively and redemptively through His Son. It means that the same God who willed creation and has promised a new creation at the end became flesh (and therefore history), thus gathering up our past and future into a glorious NOW. Because God's fullness of time (kairos) did come, man's kairos is ever before him: TODAY if you will Hear his voice harden not your hearts (Heb. 3:7). Christmas means God has acted decisively; have you? Christmas means spontaneous love of God shed abroad in human hearts to the disrupting of traditional forms. Christmas means birth, new life, then and now.

It is good to seek for the heart of the faith at Christmas time. But Christmas meant swaddling clothes in the manger and in our faith because the Incarnation is historical. In seeking for the heart of the faith, and of Christmas, let us beware, therefore, lest the child we find in the manger be not the Son of God but a substitute image of our own making.

Cornelius J. Dyck, guest writer

What Christmas Means To Me

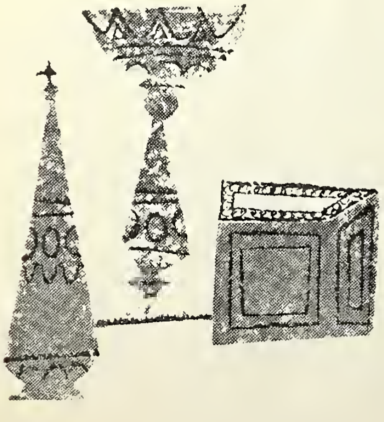
Just to be frank, but not too serious, Christmas usually means more of everything: work, activities, programs, sermons, food, expenses, and fatigue. I recall preaching thirteen Christmas sermons one year!

But seriously, Christmas means more of everything in a much deeper sense: more friends heard from, more greetings exchanged, more spontaneous singing, more reminiscence, more evidence of the love we feel deeply for those nearest to us.

Most of all, more of the love of God made personal and real, for the Child we came to worship becomes our traveling companion as we journey into the New Year. Emmanuel, God with us, for us, in us. This is what Christmas means to me.

Jacob T. Friesen
Bluffton, Ohio

The Christmas story impresses me anew each year with its timeliness. Christ continues to come into the lives of men and women who have not known Him, performing the miracle of turning them from darkness into light, from lives of strife into lives of peace, from fear into confidence, from greed into self-giving, and from humans into sons of God.



The manger scene outwardly presents the commonplace as we look at the rude accommodations given Joseph, Mary, and the infant. Beyond this is the faith and trust of Joseph and Mary as they care for the treasure that God has given mankind through their home.

My thoughts this Christmas season go to such things as the importance of our homes in nurturing the young lives entrusted to us, the needs today as then of homeless and persecuted people, and of governments that deny the worth of the individual. But as our thoughts go to the manger, we see the Christ child who in a few years began a ministry that will outlast the strongest empires. Through such seemingly small beginnings God accomplished His purpose in the redemption of mankind and that same power is ours today. What a wonderful Saviour!

Wm. T. Snyder
Akron, Pa.

To me Christmas is a joyous season—joyous because it is a special time of giving, sharing, and remembering. I am not thinking particularly of gifts measured in monetary values but in values of love and unselfishness, just as God remembered us and sent His Son that we might live through Him. I think Christmas is most meaningful to us when we share its joy with others.

Edna Ruth Mueller
Newton, Kansas

Christmas means four things to me in the light of John 3:16. First, Christmas signifies loving: "For God so loved the world." The love which we should possess at Christmas should be so vast that there is enough for the Negro student, the Korean refugee, the Syrian guard, and the Russian scientist.

Second, Christmas denotes giving: "that he gave his only begotten Son." The gift that we present during the Christmas season ought to be one which we sacrifice and cherish. Most of our Christmas hymns are centered around God's great gift, though few mention the thought of His love and sacrifice behind the gift.

Thirdly, Christmas indicates believing: "that whosoever believeth in him." The belief which we hold at Christmas must be unrestrained and assured.

In the fourth place, Christmas conveys living: "should not perish but have everlasting life." Christmas means the beginning of the perpetuated life that comes through a confided belief in a sacrificed gift which is motivated by intensified love.

Willis Linscheid
Butterfield, Minn.

Christmas to me means the privilege of enjoying school and Sunday school programs, and church services on Christmas Day. It is a time of family reunions, including the exchange of gifts and a time of sending and receiving greetings and good wishes. But these are only secondary blessings and a by-product of Christianity, and if overdone become a burden instead of a blessing.

The real Christmas to me means that the great promises of the Old Testament have been fulfilled. Isa. 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Furthermore, He is the solution to all problems. First of all, sin: He died for my sins and those of the whole world. He is the answer to the world's great problems: segregation, divorce, delinquency, and all others. Even economic problems could be solved if so-called Christians would live up to His teachings. And if He as Lord of Lords and King of Kings had room in the lives and hearts of world rulers and politicians there would be no national and international problems.

Christmas to me means nothing less than Christ Himself. To have Him is to have Christmas the year around.

I. J. Dick
Mountain Lake, Minn.

Does Christmas mean tinsel, decorations, or high gross sales in the local stores? No.

To me it is the mystery of God's love revealed to mankind; the birth of Christ was this and more for those who accept Him and find in Him their Saviour, Lord, and Friend. Christmas means the renewing of hearts, minds, and souls, the period of the reawakening conscience.

It is a time of wonderment and joy which can only come with the birth of a child, the simple happiness of a poor home carried forth on a grand scale to engulf the entire world. Joy for a Saviour, the long expected Christ, who would grow to manhood and in this growth be tempted such as we are in our world today, yet who endured the tempter and gave His best to bring men into fellowship with God the Father.

Yes, Christmas is a time of joy to believers, for it gives us opportunity to sing praises to God for His Son and to rededicate ourselves to a more complete life of Christmas living—the giving of ourselves as God's Son gave Himself.

Clayton Auernheimer
Reedley, Calif.

The interpretation of Christmas has changed through my years. When I was a child, it meant recitations at the church program on Christmas Eve, a new dress, and plates placed at our places at the table where we would receive candy, nuts, and a gift. In adolescence and early adulthood, it meant Christmas caroling, gift exchanges, family get-togethers, and participating in the church choir at the church's program.

Now that I am a parent, Christmas takes on a fuller and yet different meaning. Our children have always found the real Christmas story more interesting and exciting than the Santa Claus version. It's Jesus' birthday, and to plan the celebration for Him is the world's greatest birthday party. As the children grow older, we endeavor to place greater emphasis on worshiping Him through remembrance of others through such means as Christmas bundles, remembering the forgotten, the sick, the needy, and the aged with our gifts and expressions of love.

Christmas is the embodiment of all that gives direction and purpose to life. Without Christ's personal appearance, it would be difficult for us to understand God.

Esther Schrag
McPherson, Kan.

Last year Christmas took on a new meaning for me. Before that it had always meant nestling back into the comfortableness of home, surrounded with the little family customs. There was always a feeling of being bound together to commemorate the Christmas season.

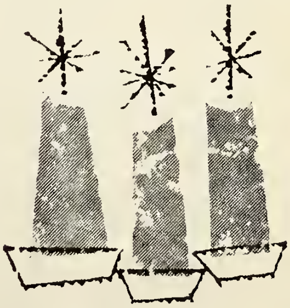
Last year I was a comparative stranger, 1200 miles from home. I observed, and then found a nook for myself in someone else's Christmas. This included the overwhelming realization of being accepted.

Out of the experience came a feeling of the universality and totality of the Christ of Christmas.

Muriel Thiessen
Bluffton, Ohio

For the merchant, Christmas begins much earlier than it does for most people. In the heat of summer, sales representatives of manufacturers and publishers are calling on him. For many businessmen, Christmas is the climax of the selling year.

Even a Christian merchant may measure the success of Christmas in terms of sales: How do sales compare with the same period last year? Or, how many Bibles were sold?



But what makes Christmas "successful"? For a meaningful, Christ-centered Christmas one does not just say on the 25th, "This time I am going to put Christ into Christmas." We know the Wise Men were guided. They brought appropriate gifts and worshiped. If we are to arrive worthy at the manger, we also need guidance. The advent sea-

(*Continued on the next page*)

son is our special time of anticipation and preparation.

With our gift giving and our entertaining, we should keep in mind the spiritual significance of Christmas. We are joyous because Jesus, our way of salvation, has been provided for us.

Walter Unrau
Newton, Kan.

Hurried activities of preparation.
Strains of carols floating through the wintry air.
Gleeful children's faces around a Christmas tree.
Wonder and excitement!
Church bells ringing.
Children singing.
Young and old in church to hear the Christmas story.
Families together in the home.
Ties of friendship renewed.
An abounding spirit of goodwill.
Generosity that overflows to others.
Gratefulness for blessings of our Christian heritage.
Peace and joy in the heart because Christ is there.
—That's what Christmas means to me.

Harris Waltner
Moundridge, Kan.

The Coming of Christ

H. D. Burkholder*

THE CHRISTMAS STORY has become the world's literary masterpiece. There has never been a story that has brought such joy, gladness, spiritual life, and blessing to the millions of this world as the sweet story recorded by Dr. Luke. The simplicity of this gospel account has charmed the hearts of the little folks and at the same time has bade educated men and hardened sinners turn their faces upward to look to the One who has sent us such a Son.

But behind the headlines announcing the birth of Emmanuel there must be an interesting unpublished account of the activities of the heavenly hosts. They worked on earth in the affairs of men and nations under the one banner: "Until Christ be born."

All prophecies were directed to the Star of Bethlehem. All Israel had to adjust to God's plan for the bringing of a Saviour through the virgin mother. All Hebrew women from Eve to Mary lived in expectation of the fulfillment of these promises. Sometimes the royal line was almost lost. At times the entire nation was under a cloud and hope was almost gone. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). His birthday and birthplace were according to the plan of God, for did He not foretell by His prophet Micah, about 700 years before this blessed event, the very city in which His Son would be born? "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

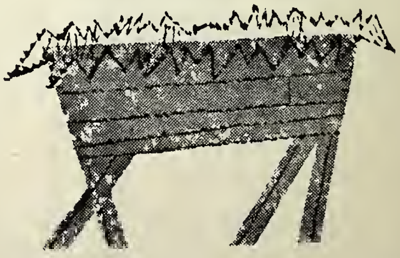
A Unique Person

This one was God the Son, "the Word made flesh," dwelling among men. He was one with the Father from all eternity (John 1:1). He was virgin born (Isa. 7:14; Matt. 1:23). The uniqueness of His person explains the unusualness of His life and ministry. What He was lends meaning to what He did. What did He do? What was the purpose of His coming? He came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Jesus Christ lived in obscurity for nearly thirty years in order to prepare himself for approximately three years of intensive service. His miracles, parables, preaching, and manner of life have never been excelled or equaled. "Never man spake like this man" (John 7:46). This atomic, jet-propelled, Sputnik age cannot compare to the One who created all things (Col. 1:15-17). Blessed is the man who gives heed to the teaching of His Word from Genesis to Revelation.

In the Old Testament He spoke through the Prophets as the pre-incarnate Son. In the Gospels He spoke personally as the Incarnate Son. In the Epistles and the Revelation He continued to speak through the Apostles as the glorified Son. The Bible, properly understood, is one grand unity because Jesus Christ is pre-eminent in all its parts; He is the "Key to the Scriptures." The Old Testament proclaims, "He is coming!" The Gospels say, "He is here!" The Epistles and the Revelation declare, "He is coming again!"

The uniqueness of Christ's com-



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*Pastor, Grace Church, Dallas, Oregon

ing, His life, and His ministry challenges one to give his best in service to Him.

A Unique Purpose

In addition to His exemplary life and His effective ministry, Jesus also came "to give his life a ransom for many." "God sent forth his Son . . . to redeem them that were under the law" (Gal. 4:4, 5). How can God redeem sinful humanity? "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

It is impossible to separate the *crib* from the *cross*. A careful study of the Gospels reveals that He himself was conscious of His mission and that His entire life was more or less pointed like a flint toward the cross at Jerusalem.

But Christmas is not only retrospective, looking back to the *crib* at Bethlehem. Christmas is also prospective, a looking forward to the *crown* of His second coming.

Coming Again

Jesus said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Again, "Surely I come quickly" (Rev. 22:20). At His ascension two angels turned to the disciples and said, "This same Jesus . . . shall so come *in like manner* as ye have seen him go into heaven" (Acts 1:11). The apostle Paul also writes that "the Lord *himself* shall descend from heaven" (I Thess. 4:16).

When Jesus comes again only "the dead in Christ" shall be raised and the living shall join them as they meet the Lord "in the air" (I Thess. 4:16, 17). This is commonly referred to as the Rapture of the Church. The Bible says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). A further blessing awaiting raptured believers is the privilege of reigning with Christ for "a thousand years." Another resurrection takes place, associated with the unsaved of all ages, and resulting in the second death (see Rev. 20:11-15). Prior to this, all believers shall appear before "the judgment seat of Christ" (II Cor. 5:10).

The Christian world is divided on the truth of the second coming. Regardless of your viewpoint, when Jesus comes again divergent views will be melted in the presence of His glorious Person.

The imminency of Christ's return gives emphasis to the command: "Occupy till I come" (Luke 19:13). The Lord is not willing that any should perish, and neither should we. The Blessed Hope challenges us to win the lost, to make an impact for God and for good upon society, to live purely "even as he is pure." Thank God, at the first Advent, He came to deliver us from the penalty of sin. Today He offers to deliver us from the power of sin. When He comes again, He shall deliver us from the very presence of sin. "Even so, come, Lord Jesus" (Rev. 22:20).

BRING THE BOOKS

Maynard Shelly*

JUST the other day I heard a writer tell a group of authors about an article she had written years ago. It was a brief story about a shoe store in her town, telling about its origin and present operation. This story was published in a magazine for people in the shoe business.

Of course the store owner appreciated the article and bought extra copies. He and his wife must have reread the thing often. As the couple grew older, the wife became bedfast, and her husband tried to make her comfortable.

Sensing his desire to be helpful, she said, "Get that magazine, and read to me again what that lady wrote about our store."

We all chuckled at the thought of an article on shoes bringing comfort to a sick lady. But it wasn't funny, really. It was touching.

And I wished that someday I might write something that would mean as much to someone.

But apart from anything any of us will ever do, it was a testimony to the power of the printed word, and the effectiveness of even the seemingly trivial forms of literature to reach and help people.

If articles on shoe store activity can lift a person's spirits, how much more can reading the story of God's great action help people in our time.

In this season we will all turn to the Book that tells us about God coming in the flesh to find man and love him.

Books have always been important in telling this great story. Without books this message might never have reached us. It is sure that we would not have grown in the Christian life without the aid of books.

Paul gave his testimony when he wrote to Timothy and asked him to send him several things for his comfort while in prison. For one thing, he needed an extra blanket. But he has another request: "Bring . . . also the books, and above all the parchments" (2 Timothy 4:13). The aged apostle, a giant of the faith, turned to books and writings for his soul's inspiration and health.

Because the ministry of reading is such an important one, and teaching is so closely related to it, the General Conference needs a strong editorial and publishing department. This is being developed through the Board of Education and Publication, which in a special way needs your support in these days. A strong program of printing undergirds every part of our work, and especially the work of evangelism. Bringing in the sheaves also involves bringing in the books.

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*Asst. Exec. Sec., Board of Education and Publication

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . ." The *Golden Rule!* Let us put *ourselves* in *their* place! Through our gifts we make Christmas possible for others.

With the Council of Boards

Around the World in Four Days

ABOUT a hundred General Conference leaders gathered in North Newton during the first week in December for the annual Council of Boards session. Coming from all over the United States and Canada, these folks came not to see this central Kansas village nor even to inspect the modern appointments of the Bethel College Mennonite Church which was their four-day workshop. They came to see the world.

Chicago and its Woodlawn Mennonite Church was one spot on earth that received close inspection from both the Board of Missions and the Board of Christian Service. They decided that the inter-racial church begun as a part of the Seminary should continue even after the Seminary moves to Elkhart. The Board of Missions voted to buy an apartment building next to the present church as a home for its workers. The Board of Christian Service will contribute to the cost of the building and plans to supply a Voluntary Service unit to work in the church and the community. Delton Franz and Vincent Harding make up the integrated ministry for this church.

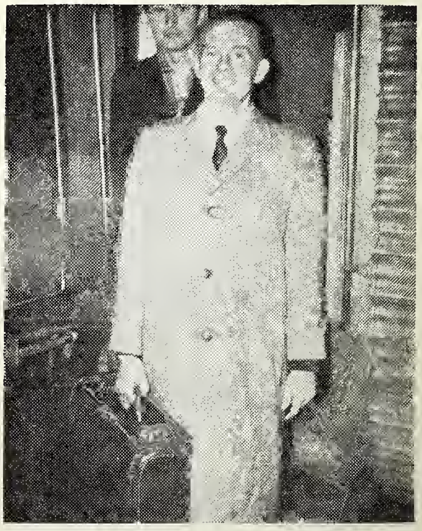
All of the countries in which the General Conference maintains mission work were viewed carefully. India was one of these places. Besides our active mission work in the Central Province, we also share in the interdenominational Yeotmal Seminary for the training of ministers for India's Christian churches. Martha Burkhalter's term was extended so that she could continue teaching there as the General Conference representative on the faculty.

Belgian Congo was another place visited in the prayers and plans of our Boards. Samuel Stephen, the headmaster of the Janzen Memorial School in Jagdeeshpur, India, will visit our churches in the Congo on his return home. He has been studying at the University of Wichita during the last year and a half and will have a master's degree in education by the time he leaves.

The Board of Christian Service inspected the work of the European Mennonite Bible School and decided that its work of training workers in our European churches deserved our continued support.

Closer home, this Board made itself aware of other places of racial tension that need the Christian witness. They planned a year round Voluntary Service unit for Philadelphia, Pennsylvania, and will experiment with a summer service monad in the Deep South's heart at Americus, Georgia.

The big cities of North America received more than average attention from the Board of Business Administration as they proposed their church extension plan. In a far reaching plan that brings together the awakened stewardship interest and the missionary zeal of the General Conference, it designs to put untapped sources of General Conference wealth to work in the service of God to build new churches.



Many folks must travel so that the work of the General Conference can be democratically planned. Elmer Neufeld, Chicago, Illinois, and Elmer Friesen, Lansdale, Pennsylvania, dismount the Santa Fe's Texas Chief early on December 4 for Council of Boards.

jottings

DISCIPLESHIP CONFERENCE

—Salem Church, Dalton, Ohio: This October we had a conference on Christian Discipleship in co-operation with Oak Grove, Wadsworth, and Sugarcreek churches. Walter Eisenbeis spoke on "From Conflict to Commitment: a Twentieth Century Disciple Speaks"; Leo Driedger spoke on "Asserting Our Christian Discipleship"; John H. Yoder spoke on "The Biblical Basis of Discipleship"; and J. Lawrence Burkholder spoke on "Following Christ in Todays' World." On Nov. 12 the Men's Brotherhood had **Ellis Gerber,** educational missionary to the Congo, speak and show slides. Bro. Gerber and his wife also brought us the Sunday evening service on Nov. 24. On Nov. 27 our church held union Thanksgiving services together with the Dalton churches. Pastor James Reusser gave the message, "Picking Up the Crumbs."—Mrs. Donald Miller, Corr.

MISSION SERVICES

—Bethel Church, Waka, Tex.: Much damp cloudy weather has made maize harvest late; however it has been good for wheat pasture. Oct. 27-30 we were blessed and challenged as the following missionaries told their experiences and showed pictures of their work: Brother Arthur Friesen, Indian Mission, Hammon, Okla.; Brother and Sister Harold Ratzlaff, India; and Brother and Sister Elmer Dick, Africa. Three classes meet regularly on Wed. evenings for Bible study and prayer. Two years ago each class: adult, young people, and juniors, started a study "Through the Bible" beginning with Genesis and are still continuing in that study. This study has proved very profitable. Thanks be to God for His wonderful Book, the Bible.—Mrs. Herman Wiebe, Corr.

HARVEST FESTIVAL

—Hutterthal Church, Freeman, S. D.: Douglas Wiebe was born to Pastor and Mrs. Wiebe on July 20. Vernon Hofer left July 19 for a six-month term of service under the National Guard set-up. Funeral services for David E. Kleinsesser were held July 21. The young people's annual picnic was held August 11 at Swan Lake Retreat Grounds. Mr. and Mrs. Sam E. Hofer came home after serving in 1-W in Lincoln. Darlene Waldner and Norman Hofer were married Aug. 18. B. Charles Hostetter was with us Aug. 30 for an evening message. He was the main speaker at our annual Sunday School Convention Aug. 31-Sept. 1. The young people had a social in the Freeman Park in honor of those young people who will be leaving the community in the coming months. Our church held communion services on World Communion Sunday, Oct. 6. The wedding of Lorraine Rockwell and Ray Glanzer took place in Omaha, Neb., on Oct. 20. On Oct. 20 Brother Herbert Harms and Brother Cornelsen of the Rural Bible Crusade had charge of the morning services. Annual Mission Harvest Festival was held Nov. 3. The guest speakers were Ben Rahn and Ben Eidse. The offering amounted to $3,721.40. Nov. 3-10 Brother Rahn conducted evening services. We express a hearty appreciation for the inspirational messages he brought us. Nov. 12 the ladies made woolen comforters in the church basement. Paul D. Gross passed away Nov. 12. Mrs. Sam E. Hofer became a member of our church Nov. 24. We welcome her to our fellowship. John P. Kleinsasser showed pictures of his European trip Dec. 1. Sunday school election was held on Dec. 2. The children and the choir are busily practicing for the Christmas season.—Corr.

INDIA WORK PRESENTED

—West Zion Church, Moundridge, Kan.: Our students this year are: Bethel College: Dorothy Galle, Norma Siemens, Maurice Miller; University of Arkansas: Raymond Dyck; Halstead School of Nursing: Karen Becker, Sharon Toevs; Kansas State: Jean and Jerome Regier, Nelson Galle. Special speakers that we have been privileged to have with us were Miss **Elisabeth Voth, New** York City; Kazadi Matthew, Congo Inland Mission; and P. K. Regier, who gave us an illustrated report on the World Conference in Germany and other places of interest that he visited. Nov. 3 we enjoyed one of our three annual Fellowship Dinners. This was followed by a short business meeting, at which time our budget was adopted for the coming year. It was again decided to contribute cash for the distribution of MCC commodity surplus. Nov. 10 was our annual Harvest Festival. Speakers were Samuel Stephen of India and missionary Orlando Waltner. The offering was $2,195.76; of this, $1,307.26 was for missions. Brother Waltner conducted services the rest of the week. Sixteen members attended the W. D. Conf. in Okla. Oct. 17 the Mission Workers entertained their husbands at a dinner at which time missionary Harold Ratzlaff was the speaker. Five groups are participating in Wednesday night family services. Births: daughters to the Raymond Waners, Elmer Jantzens, Willis Loganbills; a son to the Donald Unruhs. S. S. Supt. Omer Rupp has appointed the Christmas committees to be responsible for the special Christmas services.—Mrs. C. E. Rupp, Corr.

into the beyond

Paul Schowalter, member of the First Church, Upland, California, died unexpectedly at his home in Cucamonga on November 23, 1957, at the age of 72 years.

I had rather drink from a fountain of truth than from a river of error. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

By the Grace of God -- Over the Top

During the first week in December, the thermometer for all four boards passed the $700,000 mark. By Saturday, December 7, it reached $712,700. Gifts have been received from individuals, church organizations, and congregations.

Many, many gifts—large and small—will give victory. May the Christ of Christmas grant us His vision of the entire world hearing the angel's song.

For a more joyous Christmas season, let us go "over the top!"

1957 Index

A

AGING

Epp, Aaron J.
GOOD OLD AGE, A 40
GOLDEN YEARS, THE, editorial 387
Whitmer, Paul E.
OLD AGE MAY BE BEAUTIFUL 390

ARGENTINA

Duerksen, Martin
EXCURSION IN ARGENTINA 394

ART

Penner, Peter G.
CANADIAN CHALK ARTIST TO TOUR YOUTH GROUPS 458
TO DRAW AND WITNESS 459

BIBLE

BIBLE SAYS, THE, editorial 755
Nettinga, James Z.
GOD SPEAKS TO THE HEART 757
RENEWED INTEREST IN THE APOCRYPHA, editorial 643
Unrau, William
AUTHORITY OF THE BIBLE, PAST AND PRESENT 676
WE WANT BIBLES 102
WORLD-WIDE BIBLE READING PROGRAM, editorial 723

B

BIBLE SOCIETY

MANY-SIDED BIBLE SOCIETY WORK 531
Nettinga, James Z.
GOD SPEAKS TO THE HEART 757

BIBLE STUDY

Enz, Jacob J.
FIRST PAGE OF THE BIBLE, THE 469
OLD TESTAMENT SPEAKS TO US, THE 485
Friesen, Elmer R.
TWO WAYS OF LIFE 180
Gaeddert, John
WATCHTOWER, THE 452
Isaak, Paul
FEAR NOT 629
Janzen, Lester E.
BROKEN THINGS 134
LEARNING FROM THE LIVES OF OTHERS, editorial 451
Loewen, F. W.
STANDING BY ONE'S CONVICTIONS 756
Neufeld, Walter
JONAH: ALIVE TODAY 148
Smith, Sr., H. H.
CHRIST'S SLAVE 662
Thieszen, Harold D.
MOSES: A LIFE OF FAITH 116
Ulrich, Wilfred
HERALDS OF RIGHTEOUSNESS 564
Weigle, Luther A.
BOWELS IN THE NEW TESTAMENT 364
COMFORT OR COMFORTER 428
COMMUNICATE AND COMMUNICATION 236
GOD IS NO RESPECTER OF PERSONS 300
IMITATE THEIR FAITH 396
PAUL'S INJUNCTION TO CONDESCEND 140
PECULIAR PEOPLE, A 108
QUICK AND LIVELY 316
STRAIN AT A GNAT 172
TAKE NO THOUGHT 412
WEALTH AND VIRTUE 380
WHEN PREVENT MEANS PRECEDE 220
WHEN SUFFER MEANS LET 268

BOOK REVIEWS

A B C's OF PRAYER, THE 614
Allstrom, Elizabeth
JESUS, FRIEND AND HELPER 766
American Bible Society
GOOD NEWS, THE 247
Bainton, Roland H.
WHAT CHRISTIANITY SAYS ABOUT SEX, LOVE, AND MARRIAGE 630
Baker, Frank
NEARER TO HEAVEN 39
Berry, Ruth Muirhead
HIGH IS THE WALL 651
Birmingham, George A.
JEREMIAH THE PROPHET 46
Brunner, Emil
FAITH, HOPE, AND LOVE 343
Bryant, Al
CLIMBING THE HEIGHTS 215
Caldwell, Irene S.
ADULTS LEARN AND LIKE IT 551
Chase, Alice Elizabeth
FAMOUS PAINTINGS 765
Clark, Hazel Davis
LIFE OF CHRIST IN POETRY, THE 630
Clark, Kenneth B.
PREJUDICE AND YOUR CHILD 614
Curry, W. Lawrence
SERVICE MUSIC 263
Day, Richard Ellsworth
SO PILGRIM RANG THE BELLS 600
De Rulscher, C.
LOOK BEYOND THE VALLEY 780
Doane, Pelagie
ONE RAINY NIGHT 766
Duthie, Charles S.
GOD IN HIS WORLD 57
Edwards, Cecial Pepin
ROGER WILLIAMS, DEFENDER OF FREEDOM 765
Egermeier, Elsie E.
BIBLE PICTURE A B C BOOK 654
Evans, Hubert
MOUNTAIN DOG 765
Faris, Lillie A.
NEW TESTAMENT STORIES
OLD TESTAMENT STORIES 766
Finegan, Jack
WANDERER UPON EARTH 600
Ford, W. Herchell
SIMPLE SERMONS ON SALVATION AND SERVICE 421
Graham, Billy
SEVEN DEADLY SINS, THE 29
Gray, Ruth S.
STORIES OF BIBLE DAYS
STORIES OF LONG AGO
STORIES OF JESUS' FOLLOWERS
STORIES ABOUT JESUS 600
Grindstaff, W. E.
WAYS TO WIN 582
Heath, Janet Field
LITTLE LOST ANGEL 765
Heuss, John
OUR CHRISTIAN VOCATION 397
High, Stanley
BILLY GRAHAM 183
House, Anne W.
GIRL'S PRAYER BOOK, A 651
Howard, Carolyn
SHORT SKITS AND GAMES FOR WOMEN'S GROUPS 276
Hyer, Julien C.
SHEPHERD, THE 22
Jones, Mary Alice
MY FIRST BOOK ABOUT JESUS 765
PRAYERS AND GRACES 766
Kraemer, Hendrik
COMMUNICATION OF CHRISTIAN FAITH 375
Loew, Cornelius
MODERN RIVALS TO CHRISTIAN FAITH 87
Lowndes, Marion
CARING FOR THE SICK CHILD AT HOME 487
MacDuff, John R.
ELIJAH, THE PROPHET OF FIRE 624
MacLennan, David A.
ENTRUSTED WITH THE GOSPEL 191
McNeer, May and Ward, Lynd
ARMED WITH COURAGE 765
Murray, Andrew
AIDS TO DEVOTION 600
Narramore, Clyde M.
LIFE AND LOVE: A CHRISTIAN VIEW OF SEX 503
Norwood, Frederlck A.
DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500 327
Osgood, Phillips Endecott
SINNER BELOVED, THE 601
Parrott, Lora Lee
FORTY RAINY DAY GAMES AND ACTIVITIES 441
Piper, Watty
CHILDREN OF OTHER LANDS 766
PLAYS FOR THE CHURCH 764
Price, Eugenia
NEVER A DULL MOMENT 303
Rey, Margaret
SPOTTY 764
Riggs, Dorothy Bell
NOAH'S ARK 765
Schnell, William J.
THIRTY YEARS A WATCHTOWER SLAVE 614
Schroeder, Elizabeth A.
FROM HERE TO THE PINNACLES 215
Seuss, Dr.
HOW THE GRINCH STOLE CHRISTMAS 766
Smucker, Barbara
CHEROKEE RUN 663
Spicer, Dorothy Gladys
CHILDREN'S PRAYERS FROM OTHER LANDS 663
Stark, Phyllis
I CHOSE A PARSON 535
Stuber, Stanley I.
BASIC CHRISTIAN WRITINGS 630
Suter, John Wallace
BOY'S PRAYER BOOK, A 651
Wallower, Lucille
MORNING STAR, THE 766
Weatherford, W. D.
AMERICAN CHURCHES AND THE NEGRO 471
Wernecke, Herbert H.
CHRISTMAS SONGS AND THEIR STORIES 765
Witheridge, Elizabeth P.
MARA OF OLD BABYLON 603
Yoder, Walter E.
SONGS OF THE CHURCH 600

C

CANADA

Duerksen, Christena
WINTER CATCHES UP WITH US 4

Epp, Frank H.
CANADA AND CIVIL DEFENSE 693, 711, 724
Graber, Edith Claassen
ENERGY NORTH OF THE BORDER 650
MISSION CHAPEL AT CROSS LAKE 698
SUMMER SERVICE IN CANADA 267

CHRISTIAN EDUCATION

BACK TO SCHOOL, editorial 531
Friesen, Isaac I.
CHURCH NEEDS THE CHRISTIAN COLLEGE, THE 277
Groves, Carlyle
CHRISTIAN LITERATURE 198
INSTITUTIONAL FINANCING 162
Lyon, Jean
TEACHING BY EXAMPLE 103
MOUNTING INTEREST IN CHRISTIAN EDUCATION, editorial 499
NATIONAL CHRISTIAN COLLEGE DAY, editorial 259
Ramseyer, Lloyd L.
MINDS THAT MATTER 260
THREADS OF A CENTURY, editorial 179
Wall, Cornelius
NEW HOME FOR EUROPEAN MENNONITE BIBLE SCHOOL 263
Wedel, D. C.
FAITH IN CHRIST AND THE CHRISTIAN COLLEGE 246
MARKS FOR MENNONITE COLLEGES 261
MISSIONARY OF THOUGHT AND DEED 276

CHRISTIAN LIFE

AGAIN COMES SPRING, editorial 163
ART OF GRATITUDE, THE, editorial 275
Beiler, Edna
V S VISION 634
CLUTCHING DOLLARS, editorial 131
Dunkin, Leslie E.
CHRISTIAN CONVERSATION 167
Eisenbeis, Walter
MY CONCEPTION OF THE CHRISTIAN LIFE 22
FAIR TRIAL, A, editorial 419
GROWING CHRISTIAN, THE, editorial 515
Henry, Roy W.
SET OF THE SOUL, THE 678
HIS FAITH AND OURS, editorial 211
HIS FORGIVENESS AND OURS, editorial 147
HIS LOVE AND OURS, editorial 227
HIS LOYALTY AND OURS, edit. 179
HIS MERCY AND OURS, editorial 163
HOW GREAT THOU ART, editorial 35
JUST FOR TODAY 89
JUSTICE TEMPERED WITH MERCY, editorial 83
Kaufman, Arlan
ARE CHRISTIANS LIKE DOMESTICATED GEESE? 604
KEEP GROWING, editorial 483
Kornelsen, Helen
BE YE WITNESSES 311
Landis, Robert M.
CHRISTIAN WALK, THE 422
Lehn, Cornelia
DEEPER THAN DUST 410
Loewen, Esko
CHURCH AND SOCIAL CONCERNS, THE 758
PRIDE AND HUMILITY 516
Mast, Russell
RELIGION WHICH COSTS NOTHING, A 55
NOT BIGNESS, BUT FAITHFULNESS, editorial 99
OUT OF CONTROL, editorial 179
PLAYING SECOND FIDDLE 499
POWER OF CHOICE: BLESSING OR DANGER? editorial 435
POWER OF COMPASSION, edit. 595
READ THIS AND THINK 476
Regier, D. G.
GOD WITH US ON AN UNTRAVELED ROAD 133
REST AND PEACE, editorial 83
Rich, Elaine Sommers
FAULTY LOGIC 60
HUNGRY SOUL, THE 167
Sawatzky, Victor
HAVE CHARITY 262
SEEING WITHOUT SINNING 438
Schrag, Menno
WHAT KIND OF WITNESSES ARE WE? 118
Smith, Sr., H. H.
GODLINESS 54
Stoneback, G. S.
MAKING RELIGION REAL THROUGH APPRECIATION 500
THIS SPLIT AGE, editorial 627
THORNS AND ROSES, editorial 403
Troyer, Lowell
WAIT ON THE LORD 245
WALK WITH GOD IN 1957, editorial 3
WHAT ABOUT LIPSTICK? 268
WHAT DID YOU SAY? editorial 163
WHICH SELF TO SAVE, editorial 387
WORDS AND WORKS MUST MATCH, editorial 547

CHRISTIAN SERVICE

FRESH AIR CHILDREN, editorial 531
Harder, Leland
SUMMER FRESH AIR PROGRAM 534
Martin, Glenn
THERAPY OF CHRIST 362
NEW FRONTIERS 726
Shelly, Maynard
THREE LITTLE HICKS, THE 91

CHRISTMAS

Berky, Ralph W.
HOW BEAUTIFUL IS HE 773
Burkholder, Harold D.
COMING OF CHRIST, THE 789
Dyck, C. J.
HEART OF CHRISTMAS, THE, editorial 787
FOR A CALM CHRISTMAS, editorial 755
PROLONGING THE CHRISTMAS SEASON, editorial 771
Schrag, Robert
THE TOWER AT BETHLEHEM 794
THINKING AHEAD ABOUT CHRISTMAS 710
WHAT CHRISTMAS MEANS TO ME 788

CHURCH

Claassen, Willard
CHURCH AND GROUP DEVELOPMENT, editorial 611
CHURCH MEMBERSHIP STILL RISING, editorial 547
FALL PICK-UP, THE, editorial 627
Graber, Ralph
CHURCH AT SARDIS, THE 741
Harder, H. N.
PRAYING CHURCH, A 100
Hartzler, Robert W.
WORLD IN SEARCH OF A MOTIVE, A, editorial 707
NEW FACILITIES: NEW RESPONSIBILITIES, editorial 643
Ratzlaff, Richard
FRIGHTENING THOUGHT, A 196
Salzman, Earl
BUILDING THE CHURCH 52
Shelly, Maynard
FIVE NEW CHURCHES EVERY YEAR 197
WHY I DON'T ATTEND 380
Wiebe, Abe M.
MAKING THINGS HAPPEN 373

CHURCH HISTORY

Driedger, Leo
MENNO SIMONS VISITED IN OUR HOME 84
FIVE HUNDREDTH ANNIVERSARY, editorial 435

CHURCH UNITY

ATTAINING UNITY OF THE FAITH, editorial 371
Poettcker, Henry
CHRISTIAN UNITY 392
UNITY WE SEEK, THE, editorial 627

CIVIL DEFENSE

Epp, Frank H.
CANADA AND CIVIL DEFENSE 693, 711, 724

CONFERENCES

CONFERENCE ON ORDINATION 480
CULTURAL CONFERENCE 292
Graber, O'Ray C.
WESTERN DISTRICT CONF. 708
Hartzler, Robert W.
TWO DISTRICT CONFERENCES MERGE 309
HISTORIC CONFERENCE, A, editorial 259
Nickel, Arnold
CONFERENCE DECISION, A 420
NORTHERN DISTRICT CONF. 454
NORTHERN DISTRICT CONFERENCE PROGRAM 375
PACIFIC DISTRICT CONF. 402, 439
PACIFIC DISTRICT PROGRAM 304
Shelly, Maynard
CANADIAN CONFERENCE 486
UNION IS EFFECTED, A, editorial 307
WESTERN DISTRICT CONFERENCE PROGRAM 525, 591

D

DOCTRINE

Burkholder, H. B.
THE COMING OF CHRIST 790
Grimm, Henry B.
EXPERIENCED FORGIVENESS 548
Janzen, F. F.
ETERNAL SECURITY OR CERTAINTY 424
McQuiiken, J. R.
THIS I KNOW 408
RENEWING THE CONTROVERSY, editorial 579
Shelly, Andrew R.
HOLY SPIRIT AND THE PRACTICAL WORK OF THE CHURCH 360
Unruh, W. F.
JESUS ON ETERNAL SECURITY 425
WITHOUT FAITH—, editorial 499

E

EASTER

HIS VICTORY AND OURS, edit. 243
IN NEWNESS OF LIFE, editorial 275
John of Damascus
DAY OF RESURRECTION, THE 246
OUR LIVING REDEEMER 244
SEVEN SAYINGS AROUND THE CROSS, editorial 243
Smith, Sr., H. H.
EASTER MESSAGE FROM THE BIRDS, AN 247
Unruh, Verney
VICTORY 250
VICTOR IN THE STRIFE 251
Voth, Mrs. Ernie
TWO HOLIDAYS AT EASTER 251

EVANGELISM

Duerksen, Martin
GREAT THINGS ARE GOING TO HAPPEN IN SOUTH AMERICA 645
Gering, William
FINDING YOUR LORD 314
GRAHAM CRUSADE, THE, editorial 595
Harnly, Jacob L.
EVANGELISTIC OUTREACH 566
Mast, Russell
FRUITS OF REVIVAL, THE 552
MOST PRAYED FOR CITY IN THE WORLD, THE, editorial 323
Neufeld, Elmer
VISITATION AT WOODLAWN 325
Pathan, Jacob Paul
INTO HIS MARVELOUS LIGHT 730
Peters, Clarence E.
EVANGELISTIC OUTREACH 583
Stauffer, William H.
SIGNS OF THE TIMES 166
Wall, Elmer R.
ENTERING THE KINGDOM 164
Wiens, A. F.
EVANGELISTIC OUTREACH 551
YEAR OF REVIVAL, A, editorial 19

F

FAMILY

CHILDREN WATCH YOU 745
Flowers, Alice R.
HOW COMPLETE IS YOUR HOME? 597
Fraser, Kenneth C.
HOME SWEET HOME 281
Gering, William and Lucile
FINDING YOUR MATE 346
HOME HOPES, editorial 291
Jones, William J.
PRESENTING CHRIST IN THE HOME 297
NOW FATHER HAS HIS DAY, editorial 371
Smith, Sr., H. H.
MOTHER'S DAY MEDITATION, A 279
Webb, Bert
FAMILY FAITH 280

FILM REVIEWS

BEGINNING, THE 519
CAMPUS PARISH 471
HOME FRONT 354
IN TIME OF TROUBLE 471
MOSES AND HIS PEOPLE 487
MOSES AND THE TEN COMMANDMENTS 439
MOSES IN EGYPT 309
RIGHT HAND, THE 503
RUTH 309
THAT THEY MAY HEAR 695

FLASHES OF THOUGHT

Gering, Walter
AS LITTLE CHILDREN 279
AWAY FROM THE FOOTHILLS 151
BEFORE DAWN 359
BIRDS AND MEN 391
CHILD'S PLEA, A 743
CHRISTMAS SHOES 23
EXCESS BAGGAGE 295
HASTY GLANCES 503
IDENTITY REVEALED 679
JUST AN OLD BULB 519
LESSON ON STEWARDSHIP, A 7
MEETING THE TEST 71
MIRACLE OF GOD, A 535
NINETEEN PIECES 217
ON LEAVING HOME 583
OUT OF THE HEIGHTS 471
PERCHED ON THE SNOW 247
PLEASE CONFORM 311
POSITIVE REACTORS 343
RADIANT JOY 759
REACHING UPWARD 87
REAL MIRACLE, THE 103
REFLECTORS OF LIGHT 596
SENSITIVE FINGERS 487
SONGS OF PRAISE 455
SOURCE OF TROUBLE, THE 183
TAKEN FOR GRANTED 695
THOUGHTS FROM THE OFFERING 375
WANTED: LEADERS 55
WHAT DO YOU WANT? 199
WHY DO WE DO IT? 775

G

GENERAL CONFERENCE

BALANCE THE BUDGET, editorial 152
BECAUSE JESUS CHRIST IS LORD 152
CONFERENCE SUNDAY MARCH 10, editorial 131
ECHOES FROM THE COUNCIL OF BOARDS 792
ELEVEN GOALS, editorial 691
Enz, Jacob J.
ALIVE UNTO CHRIST 20
Fretz, J. Herbert
BORED OF EDUCATION 165
Gering, Walter
ONE HUNDRED DOLLARS MORE 326
HOW WE CONFER 760
NEW CENTRAL OFFICES TO BE DEDICATED 306
NEW FRONTIERS 727
OUR OBJECTIVES, editorial 3
OUR OBJECTIVES AGAIN, editorial 227
OUR REPRESENTATIVES, 1956-1959 6
PLANNED EXPANSION, editorial 51
REPRESENTATIVES OF GENERAL CONFERENCE INSTITUTIONS 178
SUPPORT THE TOTAL WORK, editorial 35
THANKSGIVING 713
THOSE CONFERENCE GOALS, editorial 115
Waltner, Erland
WE ARE DEEPLY GRATEFUL 66
WHAT HAS YOUR CHURCH DONE? 511
WHY PLUS GIVING? editorial 339

GOD

FROM WORRY TO WONDER, edit. 515
GOD OF DETAILS, THE, editorial 307
Kaufman, Waldo W.
PURPOSEFUL LIVING—GOD'S WILL 212
Lehn, Cornelia
CHRISTIAN LOVE—THE ANSWER FOR SUFFERING 490
Page, Kirby
THIS MIRACULOUS UNIVERSE 56
Smith, Sr., H. H.
HOW MAY WE PLEASE GOD? 501
UNIMPORTANT PEOPLE, edit. 419
van der Smissen, Betty
GOD AND NATURE 396
Wedel, Philip A.
NOT FAR FROM THE KINGDOM 228
WHAT DO YOU KNOW? editorial 403

GOING WITH GERING

Gering, William
'AND HE CHARGED—TELL NO ONE' 332
GOING, GOING, GONE 76
SERVICE AND GEOGRAPHY 252
VACTIONLESS JOURNEYS 508
WHAT IT IS, WHAT IT DOES 156

H

HALLOWEEN

HALLOWEEN—IMPROVED STYLE, editorial 675

HERITAGE

Driedger, Leo
MENNO SIMONS VISITED OUR HOME 84
PRESERVE THE HERITAGE, editorial 83
REFORMATION SUNDAY, OCTOBER 27, editorial 659
Schmidt, John F.
HERITAGE 89

HOME

Flowers, Alice R.
HOW COMPLETE IS YOUR HOME? 597
HOME HOPES, editorial 291
HOME INFLUENCES STILL FUNDAMENTAL, editorial 483
Jones, William J.
PRESENTING CHRIST IN THE HOME 297
PRESENT CHRIST IN THE HOME, editorial 275
Smucker, Carl F.
ROLE OF THE HOME IN MENTAL HEALTH 488

I

INDONESIA

Djojodihardjo, Suhadi
MENNONITE CHURCH IN INDONESIA 85
Hoffman, Glenn H.
CHRISTIAN CHURCH OF HALMAHERA, THE 774

INSTITUTIONS

Ediger, Elmer
FULFILLING A CHRISTIAN MISSION 274
Smucker, Carl F.
COMMITTEE ON HOMES AND HOSPITALS MEETS IN CHICAGO 320
Thimm, Martha
INVITATION, AN 502

INTO THE BEYOND

Albrecht, Jake 238
Andróes, Jacob P. 126
Balzer, Peter W. 14
Bartel, Cornelius 158
Bartel, Mrs. Kathrina (Buller) 64
Bartel, Susanna Miller Linscheid 126
Bauer, Andrew B. 269
Baumgartner, Mrs. Louisa Lehman 47
Bohn, Henry 640
Boshart, Tresler 655
Buller, Henry B. 78
Buller, Jacob J. 141
Burkhard, Mrs. Mary 608
Busenitz, Gerhard F. 317
Claassen, Abraham J. 367
Claassen, Gerhard D. 126
Claassen, John Jansen R. 158
Classen, Mrs. C. F. 286
Decker, Mrs. Susana 655
Dick, Peter A. 126
Dyck, Mrs. Frank 286
Enns, Mrs. Barbara Epp 94
Ewert, Frank 317
Ewert, Mrs. Henry A. (Susie Krause) 126
Ewy, Miss Emma A. 655
Fast, Bernard E. 206
Frantz, Mrs. John H. 624
Fretz, Mary Rickert 334
Friedt, Mrs. Ethel (Kern) 370
Friedt, Harvey E. 286
Friesen, Anna (Bergen) 494
Friesen, Mrs. Katherine 47
Galle, Mrs. Anna (Haury) 370
Gerber, Jacob 590
Goering, Mrs. Zacharias 334
Goertz, Maria 767
Graber, Joe M. 158
Graber, Katie Fliginger 126
Graber, Mrs. Martin 32
Habegger, Clarence 47
Hamm, Frank 466
Hamm, Leonard F. 111
Hanni, Vincent 590
Harder, Mrs. Mary 238
Hiebert, Daniel S. 334
Huebert, Mrs. Henry 286
Keener, Jr., Leon Everett 253
Kiassen, Henry J. 560
Knak, Steven Ross 466
Krebill, Mrs. Otto C. 141
Krehbiel, Chester J. 688
Krehbiel, Paul Gerhard 64
Kroeker, Arnold 560
Landis, Mary Etta (Fretz) 317
Lantz, Melvin D. 608
Lehman, Caroline (Mrs. Isaac) 47
Lehman, Catherine Habegger 688
Lehman, Daniel 688
Lehman, John W. 655
Lehrman, Anna (Dalke) 78
Lichti. Ernest 367
Liechty, Manasse 126
Lugibihl, Mrs. Catherine (Gilliom) 655
McBride, George 190
Martens, Frank P. 32
Mishler, Gregory John 640
Moser, Mrs. Mike (Bertha Stauffer) 688
Mueller, Samuel 64
Nachtlgal, Abraham J. 141
Neufeld, David C. 64
Nickel, Helen 290
Niessen, John J. 655
Oriez, Mrs. Katie Francis (Bransetter) 334
Oswald, Franklin 688
Penner, Agatha Wiebe 338
Porter, Lennie James 400
Ratzlaff, David F. 367
Reimer, Jr., John 402
Remple, Elizabeth Ann 434
Reusser, Mrs. Henry M. 253
Rubin, Emma 126
Schattenberg, Herman C. 64
Schmidt, David F. 670
Schmidt, Henry P. 223
Schmidt, Mrs. J. B. (Helena Enns) 608
Schmidt, Sister Marie 544
Schrag, Emil A. 767

Schroeder, Mrs. Christine Lichti 655
Schroeder, Mrs. Helena (Schroeder) 158
Sheley, Mrs. Pina 528
Shelly, Earl L. 784
Showalter, Paul 797
Sommer, Wilbert C. 750
Sprunger, Rosina Riff 126
Steiner, Mary 47
Stucky, Edward 590
Swartz, Freeman 688
Toevs, Otto 670
Toews, Jacob F. 253
Tschantz, William P. 418
Ulrich, Samuel D. 688
Unruh, Jacob H. 78
von Gunten, Edna Wittwer 688
Voth, David A. 767
Warkentin, Amanda 608
Wichman, Fred W. 402
Widmer, Christian U. 64
Wiebe, Henry B. 126
Wiebe, Mrs. Marie 670
Wiens, Edward Henry 704
Woelk, Abraham S. 334
Wulliman, William 126
Zehr, Edmund P. 253

IRAQ

Jantzen, Carl R.
  CHRISTMAS IN THE MIDDLE EAST 779
  IRAQ 138

1-W

Graber, Daniel
  1-W LIGHTS AT EVANSTON
Hershberger, Olen
  ALTERNATIVE SERVICE: AN EVALUATION 492
INTERNATIONAL RECOGNITION? 700
1-W CENSUS 316
OVERSEAS DISPATCHES 427
PULSE OF 1-W SERVICE 620
Regier, Fremont
  TWO YEARS WITH CONGO YOUTH 506, 522
Suderman, John
  MUSIC THERAPY 154

L

LABOR

  DIGNITY OF LABOR, THE, editorial 531
  TO NEW LEVELS OF DEDICATION 534

LENT

HIS FAITH AND OURS, editorial 211
HIS FORGIVENESS AND OURS, editorial 147
HIS LOVE AND OURS, editorial 227
HIS LOYALTY AND OURS, edit. 179
HIS MERCY AND OURS, edit. 163
HIS PRAYER AND OURS, editorial 195
HIS VICTORY AND OURS, edit. 243
SEVEN SAYINGS AROUND THE CROSS, editorial 243

LOVE

Graham, Billy
  LOVE CONQUERS PROBLEMS 533
Lehn, Cornelia
  CHRISTIAN LOVE—THE ANSWER FOR SUFFERING 490
LOVE—THE GREATEST GIFT, editorial 419
Roth, Paul N.
  STEPS TO AGAPE 532
Ward, Frank G.
  LOVE: HOLLYWOOD OR CHRISTIAN? 388

M

MENNONITE BIBLICAL SEMINARY

DID YOU RESPOND, editorial 563
Dyck, Cornelius J.
  SEMINARY PROGRAM 229
GROUNDBREAKING 514
GROUND IS BROKEN, THE, editorial 579
Hartzler, Robert W.
  ELKHART COUNTY, INDIANA 453
HIGHLIGHTS OF THE MEETING OF SEMINARY BOARD OF TRUSTEES 733
OUR SEMINARY NEEDS US ALL, editorial 307
Oyer, Harold
  ELKHART: NEW HOME OF OUR SEMINARY 743
PRAYER AND WORK DAY, editorial 531
SEMINARY PLANS MOVE FORWARD, editorial 451
Shelly, Andrew R.
  CALL TO PRAYER AND WORK, A 533
  SEMINARY GROUND BREAKING 581
  SEMINARY PROGRESS 313
SPIRIT CONTROLLED SEMINARY PROGRAM, A, editorial 67
WORK PROGRESSES ON SEMINARY BUILDING 701

MENNONITE CENTRAL COMMITTEE

HANDICAPPED CHILDREN ASK YOUR HELP 90
HIGHLIGHTS FROM THE MCC ANNUAL MEETING 86
MENNONITE CENTRAL COMMITTEE, 1956 IN REVIEW 104
WHAT GOD HATH WROUGHT, editorial 99

MENNONITE DISASTER SERVICE

Bartel, Paul
  BROTHERLY LOVE REACHES OUR—FRIENDSHIP REMAINS 184
MENNONITE DISASTER SERVICE 560

MENNONITE MEN

MEN'S BROTHERHOODS, editorial 99

MENNONITE WORLD CONFERENCE

CHURCH MUST SERVE, editorial 483
DELEGATES TO THE WORLD CONFERENCE 493
ECHOES FROM THE WORLD CONFERENCE, editorial 563
Epp, Aaron J.
  WHY HAVE A WORLD CONFERENCE? 644
Friesen, Isaac I.
  WHOLE GOSPEL OR ONLY HALF? 692
HOPE OF THE WORLD, THE, editorial 499
MENNONITE WORLD CONFERENCE 567, 573
MENNONITE WORLD CONFERENCE, editorial 227
MORE IMPRESSIONS 584
RELIGION: CENTRAL OR MARGINAL, editorial 691
RESPONSIBILITY OF THE CHURCH, THE, editorial 467
Shelly, Paul R.
  GOSPEL OF JESUS CHRIST IN THE WORLD 696
  MESSAGE WAS SENT, A 569
SIXTH MENNONITE WORLD CONFERENCE PROGRAM 232
SIXTH WORLD CONFERENCE 550
WORLD CONFERENCE, editorial 403
WORLD CONFERENCE THEME, editorial 419
WORLD CONFERENCE PROGRAM, editorial 435
WORLD'S WISDOM AND HELPLESSNESS, editorial 451

MENTAL HEALTH

Jost, Arthur
  HERB OF HOPE 646
KEEN INTEREST IN MENTAL HEALTH, editorial 435
SIMPLE RULES FOR MENTAL HEALTH, editorial 467
Smucker, Carl F.
  ROLE OF THE HOME IN MENTAL HEALTH 488
Vogt, Harold
  RELIGIOUS FACTORS IN MENTAL HEALTH 472

MEXICO

AGRICULTURAL EXPERIMENTS 290
MENNONITE CENTRAL COM. TRANSFERS MEXICO WORK 578
MENNONITES IN MEXICO 344

MINISTRY

Dyck, Wilma L.
  MINISTER'S WIFE, THE 372
HOW TO LOSE YOUR PASTOR 624
Klassen, William
  WHO SHALL PREACH? 117
MORE MINISTERS NEEDED, editorial 115
Regier, P. K.
  NEW LOOK AT MINISTERIAL RECRUITMENT, A 24
SHEPHERDESS, THE, editorial 371

MISSIONS

Enz, Jacob J.
  MISSIONS? 165
FAREWELL FOR RETIRING MISSIONARIES 493
Franz, Delton
  MENNONITE CHURCH ON TRIAL, THE 324
Groves, Carlyle
  CHRISTIAN LITERATURE 198
Moyer, S. T.
  IS IT NOTHING TO US WHO PASS BY? 628
NEW METHODS OF MISSIONS, THE, editorial 515
OUR AGRICULTURAL AND EDUCATIONAL MISSION 358
Suderman, John P.
  STRENGTHENING THE STAKES 340
Waltner, Orlando A.
  BOARD OF MISSIONS, THE 514
  NOW ABIDES HOPE 631
  SPECIAL ITEM FOR 1957, A 482
  WHAT'S NEW IN MISSIONS 520
WILL MORE DOORS CLOSE? editorial 211

MISSIONS—AFRICA

BIBLE INSTITUTE OPENS 5
Dyck, Sarah
  BUSY AND RICH YEAR, A 526
Esser, M. Joseph
  STOPOVER IN BRUSSELS 200
Hartzler, J. E.
  ALBERT SCHWEITZER—MYTH OR MIRACLE 484
KAZADI TO VISIT AMERICAN CHURCHES 354
Keidel, Levi, Jr.
  CONGO NEEDS CHRISTIAN LITERATURE 694
  FRONTIER CHALLENGED, THE 120
Lutke, Agnes
  CONGO STUDENTS: HOW DO THEY SPEND VACATIONS? 509
Martens, Rudolph
  DOG AND THE JACKAL, THE 524
  FOOLISH CHILD, THE 476
  SKYLARK, THE 524
  SPIDER AND THE BUFFALO, THE 460
MENNONITE CHURCHES TO HEAR KAZADI MATTHEW 530
NEW NATION IS BORN, editorial 195
Quiring, Tina
  WITCH DOCTOR RENOUNCES IDOLS 456
Regier, Fremont
  TWO YEARS WITH CONGO YOUTH 506, 522
SCHOOL BUILDING DEDICATED 72
WORLD DAY OF PRAYER IN THE CONGO 345

MISSIONS—CHINA

Arrowsmith, H. M.
  CHURCH IN CHINA, THE 517
Brown, H. J.
  CHINA, IN NEED OF INTERCESSORY PRAYER 216

MISSIONS—COLOMBIA

FROM FEAR TO FAITH 121
GROWING MISSION SCHOOL 146
Keiser, Arthur
  COUNTING THE COST 249
PRAY FOR COLOMBIA 133

Soldner, Janet
DIARY OF A PREMATURE 265
Stucky, Gerald
GOSPEL IN COLOMBIA, THE 457
WORK CONTINUES IN FACE OF OPPOSITION 498

MISSIONS—FORMOSA

Chao, Peter
WE WILL GIVE OUR HEADS 664
NEW TAICHUNG CHAPEL 514
OPTIMISM IN FORMOSA 226
Pankratz, P. J.
UNTO THE MOUNTAINS 185
Regier, Marie J.
BIBLE IS A COMFORT, THE 546
BUT WHAT DO YOU DO WHEN—? 248
CLOSED TO ALL THAT IS EVIL 21
Sprunger, Hugh
QUESTIONS ABOUT CHRISTIANITY 578
WALL OF SEPARATION IN FORMOSA, A 400
WE WOULD SEE JESUS 242
WHAT MORE CAN BE DONE? 434
Voth, W. C.
EVANGELISM IN TAIWAN 290

MISSIONS—HOME

ANOTHER MISSION CHURCH 706
Gering, William and Lucille
AT GULFPORT WITH A CAMERA 586
DAILY VACATION BIBLE SCHOOL 511
HOME FRONT 354
HOME MISSIONS COMMITTEES MEET 466
IMPROVEMENTS MADE AT COMMUNITY CENTER 668
IN THE SHADOW OF THE CROSS, editorial 163
Kaufman, Orlo
STUDENTS DECIDE 258
WE GIVE THANKS 367
Klaassen, H. T.
OPEN DOOR, THE 772
Krehbiel, Ronald
NEW CHURCH ORGANIZED 231
NEW EXPANSION, editorial 675
SUPPORT THE GULFPORT PROJECT 636
TEACHING BIBLE IN PUBLIC SCHOOLS 380

MISSIONS—INDIA

APPRECIATED AND LOVED 322
Bauer, Evelyn
CALL HER BLESSED 565
Bauman, Harvey R.
CHRISTIAN MINISTRY OF HEALING IN INDIA 649
Bauman, Kenneth
MOBILE READING ROOM IN OPERATION 306
Duerksen, Christena
MARTHA R. PENNER: A TRIBUTE 725
Dyck, Paul I.
MONKEY'S TAIL, THE 518
Giesbrecht, Jake
CHRISTIAN BOOKS WANTED IN INDIA 114
Groves, Carlyle
SCHOOLS WITH A MISSION 75
HITKARIN'S RETURN 536
Jantzen, Lubin
PRAY 450
LETTER FROM THE PAST 38
Moyer, S. T.
MEMORIES OF MARY K. BURKHART 648
Pathan, Jacob Paul
INTO HIS MARVELOUS LIGHT 730
Penner, Anne
DOES GOD WORK MIRACLES IN OUR DAY? 296
HOW GREAT IS THE NEED 274
Ratzlaff, Mrs. Harold
DO THINGS FOR YOUR LOVED ONES 327
GOING DOWN DAY 61
Stephen, Helen
IT IS ALMOST A YEAR 297
Thiessen, Arthur
LEPROSY PATIENTS SEEK SOCIAL ACCEPTANCE 50
Tiwari, Lakshmi Prashad
SELLING BOOKS FOR CHRIST 376
WORK IN INDIA, THE 20

MISSIONS—INDIAN AMERICAN

Baumgartner, Mary Schirmer
GOD GIVETH THE INCREASE 537
COMPETITION 174
Dirks, Erna
FIRST IMPRESSIONS OF ORAIBI 624
Froese, Isaac
IMPRESSIONS OF HOPILAND 742
Habegger, Mrs. Alfred
MOHENA 759
Jantz, Vern H.
ORDERS TO STAY OUT 201
MISSION WORKER RETIRES 210
WALTER FIRE 338

MISSIONS—JAPAN

Boschman, Paul
INCREASED INTEREST IN MISSIONARY WORK 450
Derksen, Peter
MISSIONARY SPEAKS AT JAPANESE RALLY 530
Friesen, Leonore G.
JAPANESE CHRISTIANS' CONVENTION 169
Giesbrecht, Martha
BEAUTIFUL DEATH, A 549
Miller, Ernest E.
WE VISIT JAPAN AGAIN 632
OF SPECIAL JOY 8
Ramseyer, Robert L.
GOSPEL IN JAPAN, THE 660, 680
QUIET STUMBLING BLOCK, THE 389
REIMERS LEAVING FOR JAPAN 514
Thiessen, Bernard and Ruby
IT'S JUST WONDERFUL TO BE A CHRISTIAN 546

MISSIONS—MIGRANT

FIVE ADDED TO CHURCH 108
Graber, Jane
CHURCH ON WHEELS REACHES MIGRANT LABORERS, THE 780
MINISTRY TO MIGRANTS, A 170

MUSIC

SING UNTO THE LORD, editorial 147
Smith, H. H. Sr.,
OUR GREAT DOXOLOGY 423
Suderman, David H.
WHAT SHALL WE SING? 149
Suderman, John
MUSIC THERAPY 154
THIRD VERSE, THE 608

MUTUAL AID

ART OF SHARING, THE 291
MENNONITE MUTUAL AID SOCIETIES MEET 240
Raid, Howard
ASSOCIATION OF MENNONITE AID SOCIETIES, THE 7
SETTLEMENT OPPORTUNITIES STUDIED 384
Unruh, Wilfred
MENNONITE AID, INC. 310
MUTUAL AID: SHARING IN LOVE 293

NATIONAL LIFE

APPEAL TO THE LEADERS OF NATIONS 665
MORE TRUST PROCLAIMED, editorial 643
PRESIDENT'S INAUGURAL ADDRESS, THE, editorial 83
TOPSY-TURVY SPENDING, editorial 675
UNSTEADY WORLD CONDITIONS, editorial 131

N

NATURE

Page, Kirby
THIS MIRACULOUS UNIVERSE 56
van der Smissen, Betty
GOD AND NATURE 396

NEPAL

CHRISTIANITY TO NEPAL 44
Friesen, Rudolph
NEPAL 599

NEWFOUNDLAND

Harder, Glen and Luetta
NEWFOUNDLAND 202

P

PALESTINE

Jones, Christina H.
CISTERN OF HOPE 588
Yoder, Leona
SAMARITAN PASSOVER, THE 217

PARAGUAY

Derksen, Peter
FARMING IN THE CHACO 53
EPPS RETURN TO NORTH AMERICA 20
Graber, C. L.
PILGRIMS IN PARAGUAY BECOME ESTABLISHED 440
REACHING UNEVANGELIZED TRIBES 386
Schmidt, Mrs. John R.
SHALL YOU? SHALL I? 773

PAX

Gaeddert, Albert
VISITING PAX IN EUROPE 682
HISTORY OF EUROPEAN PAX 684
Kasper, Arlo
MCC PAXMEN HELPING IN HUNGARIAN REFUGEE CRISIS 58
PAX BUILDS SECOND CHURCH IN GERMANY 572
Regier, Fremont
TWO YEARS WITH CONGO YOUTH 506, 522
'ROUND A DAY WITH PAX IN GERMANY 218
Wiebe, Herb
DIVIDED BERLIN 283
YEAR ROUND VS, PAX 140

PEACE

ADS VOICES OPPOSITION 550
ATOMS FOR PEACE, editorial 451
DUTCH PEACE TESTIMONY, A 37
Ediger, Elmer
NONVIOLENCE AND NONRESISTANCE 342
FACING THE DRAFT AROUND THE WORLD 204
GOD OR SPUTNIK, editorial 771
HAS CONSCIENTIOUS OBJECTION BECOME MERELY A WAY OF LIFE 556
HOW CLEAN ARE BOMBS, edit. 547
HOW MUCH IS A BILLION, edit. 467
Kirkwood, Ronald
UNFINISHED SYMPHONY, THE 374
Klassen, Hanno
CHRIST SOUGHT ME 26, 42
Liefrinck, Mrs. E. Franken
DUTCH MENNONITE PEACE GROUP 618
Miller, William Robert
CONFESSIONS OF A CHILD MILITARIST 264, 278
NONVIOLENCE TODAY, editorial 67
PATHS TO PACIFISM, editorial 259
PRODUCE THE EVIDENCE, edit. 387
REVOLUTION, editorial 3
Rosenberger, Harleigh S.
PEOPLE ARE BRIDGES 282
Templin, Lawrence
STICK TO YOUR GUNS 230
THOSE EMBARRASSING QUESTIONS, editorial 51
UNEASY AND UNNECESSARY DANGER, AN, editorial 339
Weber, Ralph K.
PEACE TEACHING IN THE LOCAL CHURCH 294
WRONG LEAVEN, THE, editorial 115
Yoder, Silvanus
DAY OF PEACE, THE 663

PENCIL POINTS

Shelly, Maynard
AS OTHERS SEE US 412
CHAIRS HAVE FOLDED ME 220
CHANGING TIMES 60
CLEANED OUT 300
EVERYONE'S DOING IT? 492
LIGHT IN THE COAL BIN 715
MODERN MARTYRS 124
OLD-FASHIONED WORK 364
PEANUT BUTTER AND EDUCATION 554
PRAYER POINTERS 620

PENTECOST

DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT, editorial 355
PENTECOST 357

POEMS

Baker, Henry
TEACHER'S PRAYER, A 18
Berky, Ralph W.
HOW BEAUTIFUL IS HE 773
BLESSED NEW YEAR TO ALL, A 1
Bowling, Harry
STARTING TOO LATE 137, 384
Crowell, Grace Noll
DUSK AT LAKE'S EDGE 539
Cushman, Ralph S.
TITHE, THE 331
Deckert, Marion
I SAW A LEAF DESCENDING 716
Friesen, Amanda
SPRING STIRS THE SOUL 316
Gohn, Betty
GENTLE JESUS, THE 576
Hayward, Percy R.
I AM CAMP 395
Heis, Ellis
SYMPHONY 428
Hoff, Clara S. 96
Hughes, Charles Evans
BROTHERHOOD 320
I'LL GO, BUT— 189
Isenhour, Walter E.
IT'S GREAT TO BE A MAN 510
MY DESIRE 73
MY PREFERENCE 470
PLACE WHERE YOU'LL FIT IN, A 461
PLUCK A THORN AND PLANT A ROSE 509
John of Damascus
DAY OF RESURRECTION, THE 246
Lehman, Carl M.
REFLECTIONS AT THANKSGIVING 744
Longfellow, Samuel
PRAYER UPON ENTERING 476
NEW HOPE 247
Page, Kirby
GRACE OF GOD, THE 7
PRAYER 437
Thiessen, Elizabeth Wiens
MEDITATION 512
THIS IS MY CHURCH 320
TONIGHT 175
True, Norma M.
STEADFAST 537
VICTOR IN THE STRIFE 251
von Hofe, Nikolaus
LENTEN MEDITATION 210
WHY 455
Wingert, Norman A.
CONTRAST 87
Yoder, Silvanus
DAY OF PEACE, THE 663

PRAYER

Claassen, Frieda
IT WORKED 74
Harder, H. N.
PRAYING CHURCH, A 100
HIS PRAYER AND OURS, edit. 195
MARCH 8, WORLD DAY OF PRAYER, editorial 147
MENDING NEIGHBORS' DISPUTES, editorial 147
Mitchell, Frank R.
CONVERSATIONS WITH GOD 72
JESUS' PRAYER FOR GOD'S GLORY 292
LORD, TEACH US TO PRAY 150
PETITIONER'S PROMISE, THE 214
MORE ON PRAYER, editorial 67
PRAYER 437
Shelly, Maynard
PRAYER POINTERS 620
WORLD DAY OF PRAYER IN THE CONGO 345

PUBLICATIONS

Groves, Carlyle
CHRISTIAN LITERATURE 198
HOW READEST THOU? editorial 19
INK AND PAPER CONTEST 776
Keidel, Jr., Levi
CONGO NEEDS CHRISTIAN LITERATURE 694
Shelly, Maynard
BRING THE BOOKS 791

R

RACE RELATIONS

BROTHERHOOD WEEK, editorial 99
CHOOSE CHICAGO 172
DESEGREGATION, editorial 3
Driedger, Leo
FAITH CREATES COLOR-BLINDNESS 695
Franz, Delton
MENNONITE CHURCH ON TRIAL, THE 324
Kaufman, Orlo
GO SOUTH FOR SERVICE 186
King, Jr., Martin Luther
WE ARE STILL WALKING 68
Koehn, Levi
FOUR C'S THAT SEPARATE 356
LITTLE ROCK, editorial 643
Neufeld, Elmer
THAT THE WORLD MIGHT RECOGNIZE CHRIST 707
VISITATION AT WOODLAWN 325
NO NEUTRALS 338
NONVIOLENCE TODAY, editorial 67
ONE IN CHRIST, editorial 115
RACIAL INTEGRATION AND NONVIOLENCE 578
Rosenberger, Harleigh S.
PEOPLE ARE BRIDGES 282
Schmidt, Mrs. Herbert A.
MY ENCOUNTER WITH RACE RELATIONS 612
TEENAGER LEARNS OF PREJUDICE 332
Teichroew, Elaine
PAUL LEARNS 171
Weber, Ralph K.
OF ONE BLOOD 404
WHEN TRAGEDY STIMULATES UNITY, editorial 355
WITNESSING AT WOODLAWN, editorial 323
WOODLAWN WORLD 652

RADIO

WATER, WATER, EVERYWHERE, AND NOT A DROP TO DRINK 542

RELIEF

MCC WAS THERE, THE, editorial 51
RELIEF NEEDS STILL GREAT, editorial 131

RELIEF—GERMANY

Kim, Rosa
YOUR GIFTS BRING NEW HOPE 168
PAX BUILDS SECOND CHURCH IN GERMANY 572
Penner, Rosa Kim
WHO WANTS THIS COAT? 596
'ROUND A DAY WITH PAX IN GERMANY 218
Wiebe, Herb
DIVIDED BERLIN 283

RELIEF—GREECE

Kasper, Arlo
SHARE AND SHARE ALIKE 762

RELIEF—HUNGARY

Bender, Paul
HUNGARIAN REFUGEE STUDENTS IN THE NETHERLANDS 101
Bishop, Irene
GUGGING: HAVEN FOR HUNGARIANS 329
Kasper, Arlo
MCC PAXMEN HELPING IN THE HUNGARIAN REFUGEE CRISIS 58
Kemp, John
LITTLE GIRL NAMED KATI, A 407
MENNONITES HELP HUNGARIANS 73
WE WANT BIBLES 102

RELIEF—JAPAN

MENNONITE CENTRAL COMMITTEE IN JAPAN 470

RELIEF—KOREA

Klippenstein, Donald L.
KOREA—THE CONTINUING CHALLENGE 405
Smucker, Joe
KOREAN COLLEGE STUDENT, THE 652

RELIEF—NEPAL

CHRISTIANITY TO NEPAL 44
Friesen, Rudolph
NEPAL 599

RETREATS

Gering, William
FUTURE OF RETREATS, THE 619
Hayward, Percy R.
I AM CAMP 395
OUR RETREATS, editorial 403

RUSSIA

Barnette, H. H.
BAPTIST CHURCHES BEHIND THE IRON CURTAIN 615
Bender, H. S. and Wiens, David B.
FELLOWSHIP RENEWED WITH RUSSIAN MENNONITES 312
FELLOWSHIP WITH RUSSIAN BAPTISTS ENRICHING 357
MENNONITE CHURCH IN RUSSIA, THE 341
RUSSIAN MENNONITES: SCATTERED BUT PROSPEROUS 328
Miller, Paul E.
YOUTH INSIDE RUSSIA 234
MORE REPORTS ON RUSSIA, editorial 307
SECOND RUSSIAN DELEGATION 206

S

SALVATION

Martens, Rudolph
DOG AND THE JACKAL, THE 524
SPIDER AND THE BUFFALO, THE 460
Pathan, Jacob Paul
INTO HIS MARVELOUS LIGHT 730

SCIENCE

SCIENCE'S BABY MOON, edit. 659

SEMINARIO BIBLICO MENONITA

Rutschman, LaVerne
SCHOOL YEAR BEGINS AT SOUTH AMERICAN SEMINARY 285
UNITED SEMINARY WORK IN SOUTH AMERICA 9

STEWARDSHIP

Baker, Robert J.
TEN DOLLAR CHECK 442
BECAUSE HE GAVE, editorial 739
Cushman, Ralph S.
TITHE, THE 331
Duerksen, Christena
FAITH PROMISES 29
Epp, Frank H.
YOUTH AND THE DOLLAR 666
Epp, Merle L.
ARE OUR STANDARDS TOO HIGH? 181
Fretz, J. Herbert
BORED OF EDUCATION 165
Funk, Arnold E.
AFTER I HEARD HIM SPEAK 436

Gering, Walter
ONE HUNDRED DOLLARS MORE 326
GIFTS TO SCHOOLS AND CHURCHES 36
Graber, Daniel
TAXES 182
Groves, Carlyle
WHO THEN IS THAT FAITHFUL AND WISE STEWARD? 308
Hartzler, Robert W.
EVERY MEMBER A TITHER 132
INSTITUTIONAL FINANCING 162
Kaufman, Arlan
STEWARDSHIP OF THE TRUE RICHES 699
Kendall, W. D.
TITHE AND THE TAX, THE 102
Lehman, Carl M.
AND THE PEOPLE SAID YES 343
NEW FRONTIERS 727
SECOND MILE GIVING, editorial 323
Shelly, Andrew R.
NEW TESTAMENT AND THE TITHE, THE 136
Shelly, Maynard
BIGGEST, THE 744
HIGH FIDELITY MOTION 613
STEWARDSHIP COMPLETION CONTEST 668, 732
STEWARDSHIP SLOGAN CONTEST 253
Suderman, John P.
LAST HANDFUL, THE 468
TITHING IS CATCHING ON, editorial 19
WINNERS: STEWARDSHIP SLOGAN CONTEST 444

SUMMER BIBLE SCHOOL

DAILY VACATION BIBLE SCHOOL 511
SUMMER BIBLE SCHOOLS, editorial 339

SUNDAY SCHOOL

Foster, Virgel E.
MOST WASTED HOUR, THE 504
Harnly, Jacob L.
EVANGELISTIC OUTREACH 566
HELPING SUNDAY SCHOOL TEACHERS 777
Hitt, Lillian
OUR VINES HAVE TENDER GRAPES 88
ONE HUNDREDTH ANNIVERSARY OF WEST SWAMP S. S. 582
OUTREACH OF THE SUNDAY SCHOOL, editorial 547
Peters, Clarence E.
EVANGELISTIC OUTREACH 583
SUNDAY SCHOOLS: BETTER OR WORSE? editorial 195
Wiens, A. F.
EVANGELISTIC OUTREACH 551

T

TELEVISION

Baker, Robert J.
MAGIC BOX, THE 602
Shelly, Maynard
LIGHT IN THE COAL BIN, THE 715

TEMPERANCE

DRINK 444
SKY SALOONS AGAIN, editorial 179
WHERE THERE'S SMOKE—, edit. 483

THANKSGIVING

I AM THANKFUL 728
Lehman, Carl M.
REFLECTIONS AT THANKSGIVING 744
Lehn, Cornelia
DOES GOD CARE? 746
NEW FRONTIERS 727
Shelly, Ward W.
EXPERIENCE OF THANKSGIVING, THE 740
Sprunger, Barbara
I AM THANKFUL 742
THANKSGIVING 713
THANKSGIVING, editorial 739
THANKSGIVING—UNLIMITED 691
WHY DON'T WE? editorial 723

V

VACATION

Hiebert, Mrs. Monroe
MAKING YOUR VACATION COUNT 213
PLANNING THAT VACATION, editorial 211

VOCATION

CHRISTIAN FARMING 672
Driedger, Leo
DOULOS 460
VOCATIONS FOR SERVICE 736

VOLUNTARY SERVICE

Beiler, Edna
VS VISION 634
CHOOSE CHICAGO 172
Denz, Hermine M. G.
OCEAN IS BUT A BRIDGE 540
FIND WHAT YOU'RE LOOKING FOR 122
FIRST HIGH SCHOOL AGE WORK CAMP HELD AT SWAN LAKE 538
GENERAL CONFERENCE YOUTH IN MCC SUMMER SERVICE 491
GIVE YOUR SUMMER TO GOD 266
HANDICAPPED CHILDREN ASK YOUR HELP 90
Harder, Glen and Luetta
NEWFOUNDLAND 202
HIGH SCHOOL AGE WORK CAMP 284
HIGH SCHOOL VOLUNTEERS BUILD CABINS 482
Jantzen, Carl
IRAQ 138
Kaufman, Orlo
GO SOUTH FOR SERVICE 186
MENTAL HOSPITALS UNDERSTAFFED 299
MINISTRY TO MIGRANTS, A 170
MISSION CHAPEL AT CROSS LAKE 698
NEW VS SECRETARY 418
ONE-DAY WORK CAMP HELD AT PRAIRIE VIEW HOSPITAL 604
Rich, Elaine Sommers
GO VS 277
Schrag, Waneta
TEACHING IN TOPEKA 156
SEVENTY-EIGHT SERVE IN GENERAL CONFERENCE SUMMER VS 555
Smith, Caryl
WON'T YOU GO TOO? 172
SPONSOR EUROPEAN WORK CAMPS 540
SUMMER SERVICE IN CANADA 267
SUMMER VOLUNTARY SERVICE IS YOUR OPPORTUNITY 106
TEACHING BIBLE IN PUBLIC SCHOOLS 380
Teichroew, Elaine
PAUL LEARNS 171
VS—IT'S FOR ME 107
Waalkes, Martha
AMERICAN AND DUTCH LIFE 426
WANTED: MEN 284
WHO WANTS CHILDREN? 474
Wismer, Norman M.
PARENT LOOKS AT VS, A 299
WOODLAWN WORLD 652
YEAR ROUND VS, PAX 140

W

WITNESSING, see CHRISTIAN LIFE

WOMEN'S SERVICE

Keeney, Marion
WOMEN IN CHURCH VOCATIONS 631

WORSHIP

Bixel, Mrs. James
COURTS OF THE LORD, THE 5
Mast, Russell
CUP OF BLESSING, THE 617

WRITING

Groves, Carlyle
GENIUS MEANS EFFORT 378
WRITERS' CONTEST 318
WRITERS' CONTEST SPONSORED 194
WRITERS' CONTEST WINNERS 717

Y

YOUNG PEOPLE'S UNION

CABINET MEETS 236
MEET THE TREASURERS
BERTSCHE, DAVID 778
BLOCH, HAROLD 715
EPP, ANITA 748
FLIGINGER, ARDIS 731
SCHROEDER, SYLVIA 764
SHELLENBERGER, MARIELLEN 778
ON THE ROAD FOR YPU 379
YPU CABINET MEETS IN CHICAGO 684
YPU'S OF TWO DISTRICTS MERGE 348
YOUR YPU: PAST, PRESENT, AND FUTURE 10
YOUTH NEWS 60
YOUTH PRAYER CALENDAR 28

YOUTH

CANADIAN YOUTH ORGANIZATION HOLDS ANNUAL SESSIONS 475
Duerksen, Martin
EXCURSION IN ARGENTINA 394
Epp, Frank H.
YOUTH AND THE DOLLAR 666
Gering, William
FINDING YOUR LORD 314
FINDING YOURSELF 298
FINDING YOUR WORK 330
Gering, William and Lucille
FINDING YOUR MATE 346
GOD'S GUIDANCE AVAILABLE, editorial 355
Goll, Andre'
YOUTH WORK IN FRANCE 427
Graber, Edith Claassen
ENERGY NORTH OF THE BORDER 650
Gross, Leonard
NORTH GERMAN MENNONITES HAVE ACTIVE YOUTH GROUPS 570
Hayward, Percy R.
I AM CAMP 395
Juhnke, Jim
AFTER-GAME FELLOWSHIP, AN 714
MICHIGAN YOUTH HOLD BANQUET 236
Miller, Paul E.
YOUTH INSIDE RUSSIA 234
ONTARIO YOUTH HOLD WORKSHOP 203
PROMOTING YOUTH WORK 556
Smucker, Joe
KOREAN COLLEGE STUDENT, THE 652
TEENAGE CODE OF CONDUCT 347
TEENAGER LEARNS OF PREJUDICE 332
Waalkes, Martha
AMERICAN AND DUTCH LIFE 426
WESTERN DISTRICT YOUTH RALLY 603